















LOUIS RAEMAEKERS—  
The famous Dutch cartoonist.



Who does not protest is an accomplice.



I had such a delightful dream that the whole thing was not true!



Ain't I a Lovable Fellow?



Well, have you nearly done? From the "Outlook."

# THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

EDITED BY G. A. NATESAN.

Vol. XVII.

JULY, 1916.

No. 7.

## THE GERMAN CHARACTER

BY

THE HON. SIR ALEXANDER CARDEW, K.C.S.I.

HERE can be little doubt that the greatest discovery of the War for the English, if not for the rest of the world, has been the revelation of German character. We, in England, were inclined to look down with good-natured amusement, a little mixed with contempt, on our German neighbour, with his Fatherland, his beer-garden, his prosaic appearance, his tireless industry. We regarded him as a little dull, a little common and underbred, a little too industrious, but we never doubted that he was a good husband, a kind father and at bottom an honest fellow. With insular carelessness we made no very close enquiry into his morals and took him at his own valuation. The War has shown him in a new light. The German character has been revealed in lurid colours. Women outraged, children murdered, wounded soldiers shot or bayoneted, prisoners starved and left to die of disease, every abuse of warfare greeted with applause throughout Germany, "tragedy upon tragedy," as President Wilson said—these events have convinced the world that it was wrong about the Germans. Beneath that respectable and bourgeois exterior there lurked a deep-seated ferocity and blood-thirstiness. When the Emperor of Germany, on 27th July 1909, in bidding his troops farewell for China, said: "Give no quarter, take no prisoners. Gain

a reputation like the 'under Attila,' we thought it was merely an imperial eccentricity. It was not. It was a genuine expression of German character. It represented the true German feeling and the "cultured" Herren and Frauen who read it, no doubt approved of it as they have since approved of the murder of Belgian civilians and of Englishwomen and children.

The new light thus shed on German character naturally leads one to ask whether the ferocity and bestiality, which has been revealed in war, did not also exist in peace. *Nemo repente fuit turpissimus*, as the Roman satirist said: None becomes at once completely vile. If the German is what he has shown himself to be in two years of war, there must have been some evidence of the lurking savagery of the race before. To test this conclusion it may be worth while to examine some of the records of German civilization before the war and see what conclusions they lead to.

It has long been a commonplace that the position of woman in Germany was inferior to that which she occupies in other civilized countries such as England, France, Italy, America, etc. It was known that the German Frau was often a domestic drudge and it was known that the superiority of the male and the inferiority of the female was a widely accepted view among Germans. But

it was not generally known that this view of the inferiority of women was accompanied by a moral laxity and a lowness of tone in the matter of sexual relations, which places the Germans on a different plane from most of the great nations of Europe. Evidence of this is however forthcoming, in abundance. Let us first look at the statistics of illegitimate births, not a bad indication of national morals. Figures are not available for all countries but the following comparison will be sufficient:—

	Average percentage of illegitimate births to total births.
England and Wales	.. 4.2
Italy	.. 5.0
Belgium	.. 6.2
France	.. 8.7
Germany	.. 9.2

The percentage of illegitimate to total births in Germany is thus more than double what it is in England and Wales, and moreover the proportion in Germany is rising, for in 1905 it was 8.9 per cent., while in 1912 it was 9.5. In the latter year nearly one in every ten Germans born was illegitimate. Even this high proportion is far exceeded in some parts of the country. In Bavaria the percentage of illegitimate births is as high as 14.3, while, in Berlin, the Mecca of German civilization, it reaches 14.9. The light which these figures throw on the morals of the German people is fairly obvious.

There is, however, much further evidence of the degradation of German morality and of the deep-seated corruption of the German nation. It has been freely admitted by many German writers that the "White Slave Traffic" of both hemispheres is largely conducted by Germans. German women are to be found in all parts of the world from Siberia to South America, and German agents of this infamous traffic are notorious in many countries. In the single city of Chicago no less than 28 Germans (and not a single American or Englishman) were convicted of offences connected with this traffic in a single period of 12

months. Berlin is the headquarters of the trade, and Hamburg is its chief port. It is organized with characteristic German thoroughness. "This enormous business," wrote August Bebel, "is thoroughly organized and has its regular agents and commercial travellers." Large profits are made, and Germans, apparently occupying respectable positions, are mixed up with this traffic in German flesh and blood. Although there has existed in Berlin since 1904, a central police organization for the suppression of this trade, and although the German Police is not supposed to be inefficient when it chooses to act, the results achieved have been disappointing, and it is reported that the evil shows no sign of diminution. There could be no clearer sign of national depravity than that such a traffic is permitted to continue.

Meanwhile at home, in the Fatherland itself, prostitution has increased enormously, and the number of prostitutes in the country has been estimated at a million and half. Although there is no avowed State regulation of vice, it is permitted and controlled by the *Sitten Polizei* or Morals Police, and houses of resort are allowed to fill whole streets. Any one who compares the chapter on this subject in Mr. Charles Booth's great work: "Life and Labour in London" with the accounts in German writings of the state of affairs in Berlin, will be able to judge of the difference between the two capitals. Berlin has become during the last fifty years notoriously the most immoral city in Europe. Its excesses are indeed almost incredible. In the *English Review* of a few months back, the Editor, Mr. Austin Harrison, a son of Mr. Frederick Harrison, gave an account of a ball in Berlin, at which he was apparently himself a spectator, at which *all the guests were naked*. The revelations in the notorious case of Prince Philip Eulenburg showed the corruption which existed in the highest circles of German society. It is not for nothing that the

most famous remedies of modern science for venereal disease have been discovered by German savants. In the years 1903-1905, 30 per cent. of the recruits from Hamburg, and 41·3 per cent. of the recruits from Berlin, were found to be infected. Further details on this unpleasant subject will be found in a recently published work by H. de Halsalle entitled "Degenerate Germany," from which many of the statements in this article are derived. The picture there drawn of the immoral condition of Germany can only be described as appalling. "Vice," said Burke, writing of the French Court before the Revolution, "lost half its evil by losing all its grossness." Vice in Germany, on the other hand, has added to itself tenfold ugliness by its peculiar German trait of grossness.

In a country in which vice is thus rampant and unashamed, it is not surprising to find that crime prevails to an equal extent. There is always a difficulty in comparing the statistics of one country with those of another owing to differences in nomenclature and classification, but there can be no doubt that, after making all allowances, the amount of crime recorded in the returns of the German Empire is portentous. The population of Germany, according to the Census of 1910, was a little under 65 millions, while that of England and Wales was 36 millions in 1911. England and Wales thus have a population somewhat more than half that of Germany. The following figures show the offences against property in the two countries :—

	Convictions in Germany in 1909.	Convictions in England and Wales in 1909.
Robberies, House-breakings and Larcenies of all kinds ..	1,61,433	56,528
Embezzlement ..	46,922	1,369

Fraud ..	64,345	4,434
Forgery ..	12,446	228
Malicious mischief to property ..	30,337	16,631*

The most startling feature of these statistics is the amazing amount of fraud, embezzlement and forgery which appears to be committed in Germany. It is difficult to believe that the outwardly reputable German nation can have compiled such a record of crime in one year although the statistics seem to be perfectly clear; but whatever room for confusion there may be in the classification of some of these offences under their respective headings, there can be no getting away from the damning aggregate of this class of crime. \*The official statistics of crime against property in England and Wales are beyond doubt or question and show the following total results :—

	Average for 5 years 1909-1913.
Class II. Burglaries, House-breakings, Robberies & Extortion ..	4,068
Class III. Larcenies, Receiving and Frauds ..	56,510
Class IV. Arson and other malicious Injuries to Property ..	487
Class V. Forgery and Coining ..	398
Total of indictable offences against Property ..	61,463.

Even if we add the 14,921 cases of petty damage to property, which includes injury to flowers, fruit, etc., the grand total for England and Wales is 76,384, whereas the German figures total to 315,483, or just five times as great, though the German population is less than double that of England and Wales.

Perhaps we can now understand the shameless lying of German official authorities. The explicit,

\*[Most of these (16,192) were petty offences tried by Courts of Summary Jurisdiction. There were 439 indictable offences of this class.]



official denial of the losses (since admitted to have occurred) in the late naval battle may be put down to military exigencies. The personal assurance which the German Ambassador in Brussels, Herr von Below-Saleske, gave to the Belgian Minister on the morning of 2nd August 1914, thirty-six hours before German troops invaded the country, that "Belgium had nothing to fear from Germany" may be ascribed to the exuberance of diplomacy. But what are we to make of the deliberate lies which have been circulated by Germans throughout the War, such for instance as the letter written by Count Falkerstein, the Officer Commanding on the Nyassaland Frontier, to a Native Chief in which he said that the French had been completely cleared out of Morocco and that "the askaris of holy war are in the Punjab and in India." Such forgeries of news receive a new setting when we find that there were 12,446 cases of forgery in Germany in one year.

But it is when we come to offences against the person, and especially to offences against women, that the statistics relating to Germany at peace begin to throw the most illuminating light on Germany at war. A writer well qualified to speak has remarked that if a man does a brutal or bestial act when drunk, you may be perfectly certain that he would do the same when sober *if he dared*. That a similar conclusion is true of the soldier intoxicated by the strong wine of war may be inferred from the criminal statistics of Germany. If the German soldiery in Belgium plundered, raped and murdered, such acts were not the fruits of sudden and overwhelming excitement. They were the natural outcome of the German nature, when the restraints of law were removed. That this is proved by the character of the crime which marked modern Germany in peace, will clearly appear from the following statistics comparing the yearly average crimes over a period of ten years in

# Germany and England :—

	Germany, 1897-1907.	England, 1899-1908.
Murder ..	350	145*
Attempts to murder, Man-slaughters and Felonious and malicious wounding ..	1,72,153	1,489
Assaults ..	1,31,220 (1909)	58,003†
Indecent assaults on women and rapes ..	9,381	947
Incest ..	573	56 (1910-13)
Unnatural Crimes ..	841	228

Comment on these figures would be superfluous. They speak for themselves. There are only two points in connection with them which may be insisted on. The first is that whereas crime in Great Britain shows a steady tendency to diminish, in Germany it is increasing to an alarming extent. The second is that while in Great Britain the commission of crimes of violence by juveniles is entirely negligible, in Germany it presents the most serious features. In 1912, the following offences were committed by "boys between the ages of 12 and 18 :—

Murders and manslaughters ..	107
Inflicting bodily injuries. ..	8,987
Rapes and indecent assaults ..	952
Damage to property .. ..	2,938
Arson .. ..	148

If these are the deeds of the younger generation in Germany, we can easily judge of the homes in which these boys are reared.

We have all read the claims of the German people to impose their Kultur on the rest of the

\* Includes that of infants aged one year and under.

† Of these, 57,841 were dealt with by Courts of Summary Jurisdiction and were therefore minor offences.

world. We have most of us seen the extraordinary claims which they put forward to superior virtue. The facts drawn from the published statistics of the German Empire show what those claims are worth and what that Kultur is like. It is characterized by gross immorality, widespread prostitution, constant assaults on women and children, fraud, forgery and violence. These are the manifestations of German civilization in peace. We know what they have done in war. These criminals belong to the same race as the men who raped 15 or 20 women in open day in the Place de l'Université at Liège with their officers looking on, who bayoneted and shot women and children at Malines, Hofstade and

many other Belgian towns, who poisoned the wells in South Africa, who introduced poisonous gas into modern warfare, who sank without warning the *Lusitania* and many other ships containing women, children and non-combatants, who bombarded open and defenceless towns, killing the civil population, who murdered the wounded and starved prisoners. Well might Lord Rosebery describe these people as "cruel, treacherous, predatory." The people of India should have no illusions about the character of the race which is striving in this war to destroy the British Empire and to substitute German rule for it.

## INDIA AND THE WAR

BY.

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THE war fever continues. It rages with unabated fury and the worst crisis does not seem to have been passed. Experts in charts and graphs, on the strength of "ups and downs" in statistical curves, now familiar in all departments of human knowledge and capable of telling all stories at the teller's pleasure, hold out questionable consolations regarding the duration of similar ailments of the body politic on previous occasions. The Russo-Japanese fever lasted for a certain number of years, the Boer fever lasted for a certain other number of years and certain other fevers, since accurate recording came into vogue, are declared to have lasted for certain other numbers of years. "There is no reason, therefore," says the cynically optimistic physician, "for getting impatient or depressed because of the acuteness of distressing symptoms or of their duration." Like all malignant fevers this one

must run out its legitimate (illegitimate?) course we are told and by plentiful cupping the requisite exhaustion must be secured to avoid a fatal relapse or a still more fatal repetition. Cold and questionable as this consolation may be, it is about the only working material to go upon for the present, and sufferers have to grin and bear and contain their souls in patience. Not only to wait patiently, but to prepare doggedly to fight each symptom, as it gets acute, is the surest and the shortest way to a fight to the finish. This is the real innerness, the dominating note of the Allies' counsels, in spite of politic and expedient peace talks in "Sounding" Exchanges of America and Switzerland. No League to "Enforce Peace," no platitudinous "pedestal-talk" of the Ford Car pace will change things.

Literature or such remnants of it as are still

vouchsafed to humanity has been thoroughly permeated and diffusely colored by war during the last twenty-three months. Not newspaper literature and magazine literature alone but such also as claims to be literature proper has been sharing the attendant process of degeneration, and "Hindenberg's march to London" is by no means an exceptional manifestation of the jocosely morbid taste unaccountably prevailing far and wide. War fever and the craving for apposite war literature go together, and it could hardly be otherwise when fireside and roadside talks and countryside gossip are all full of war. Not merely within the immediate "spheres of action" or of "spheres of influence"—in the war zone proper—is this the case; but in the wider world far, even in remote regions, where the visible and tangible emblems of civilization are the least in vogue, has the reaction spread. This is bound to be the case if, and so long as, literature happens to be the natural reflection of human thought, feeling, craving, suffering and ideation. Careful guardians like Mr. Natesan, who has undertaken this series with his usual public spirit, can help in keeping things within bounds.

Few animals other than man war upon one another and it is not the "crow" alone that refuses to eat a crow, as a Bengali adage has it. Man not only glories in warring against man but rejoices in poetic and graphic records of his brutality and his iniquity, not so much for the benefit and training of his peers for the time being, as by way of building up future "hero-worship" and for proper "humanising" of his admiring after-comer. With war grows the demand for war literature and with the one unabated, the other has to keep pace.

From war manuals to war novels of the "A Scrap of Paper" kind, it is not a far cry and both seem to afford questionable mental food. In captured war manuals have been found thrilling theories and injunctions that no penny howler

could ever hope to beat. How new provinces have to be Germanized, literally and physically, is enunciated in sickening and loathsome details that have to be "religiously" followed to the letter by the human automaton in "Blucher Boots," gas goggles and steel helmets that has no soul to call its own. Abnormal monstrosities are never Nature's favourites, and the most cautious and long spun calculations have fortunately the uncanny knack of being baffled at unpromised Verduns and without warning. That is the safeguard—the saving grace—the *deus Ex Machina*, by which the scoundrel of the plot is baffled at the right time. That has been ever so from the times of *Hiranyakasipu* and *Ravana* and *Kamsa* and Herod. That will be so again, and anon too.

"To Paris"—"to Calais"—"to Kandahar"—"to Karachi," have proved to be cries easier to growl in the gutteral than to give effect to. That twenty years of solid, stolid, silent and sneaking preparations have gone practically for nothing and have not yet prevailed against frank and admitted unpreparedness is eloquent and characteristic testimony of the innate grit, doggedness and tenacity of the Anglo-Saxon race that are proof against all ultimate disaster. Such patent unpreparedness for gratuitous rapine and man-killing on a colossal and world-staggering scale does not (may according to some) discredit to the head, but does abundant credit to the heart of the nation concerned. And after all that it is that tells. While they and their allies, hitherto separated by diversity of complicated interests, were nearly taken aback and by hurried preparation have succeeded for twenty-three months in more than keeping watch and ward, many a hundred miles from their legitimate bases and their sources of supply, along the Western, the Near Eastern and Mid-Eastern and in the Far Eastern frontiers, spread over many thousands of miles, ministers of munition, of air, of food and of recruitment have sprung into existence, magi-

cally as it were, and put right defects that never betokened lack of manhood. Lord Roberts warned and the Nation in full consciousness of possible dangers let the warning go unheeded; for it did not think and believe all that was said of the wily foe. But it has amply recovered its pace and cleverly engineered pinpricks at Singapore, at Hongkong, at Colombo, at Benares, at Lahore and at Dublin that disappeared with detection on the double quick, but proved the true British metal.

And rarely was the metal more cruelly tried than when the *Hampshire* that had so distinguished itself in the memorable water-rout of the enemy a few short hours before, went down with the enemy's terror, a disaster that would have crushed the spirit out of another people. But recruiting and organisation are going on just as if Lord Kitchener had never lived and been the "only General." Ever alone and detached by himself, a mystery like the Sphinx that he must often have communed with in the moonlight deserts that he ruled and freshened. Lord Kitchener just dipped like some glorious orb into the great Blue, seemingly before his appointed time, but with singular majesty and fulness of color with which no disease, wound, nursing and sympathy could have been possibly in keeping. If no wife or son mourned his loss, the Sun shone bright for twenty-four hours over world-wide memorial services in his honor. Those there are that half believe he is not dead but will some day make a dramatic revisitation of his field of work. Whether anything half as weird happens or not, Lord Kitchener is not dead, in that his spirit survives and animates for the confusion and overthrow of the enemy of man's progress, civilisation, nay entity.

And what is the field of operation of the German and the Austrian and the Turk?

In contiguous countries of the size of pocket handkerchiefs (compared to those that have to

guard themselves against Hunnish inroads, with frontiers several thousand miles long) where a network of long devised and finely organized railways, tapping all their bases and sources of supplies, the enemy are making use of the same units at different and distant points, which gives an altogether false idea of their strength and resources. What goes on in the green room is invisible and this, for the time being, gives a fine stage effect to the performances such as those of General "Von O'Clock"—the General who like a clever music hall—Artiste, having done his turn at a distant Hall, began his antics at another Hall with clockwork regularity at one o'clock. Such charlatanism cannot last long and the famous army of the Merry Knight of Windsor, famous for his fat gallantry and his fatter beer-pot, is bound to show itself in its true colour and strength the moment the drapery is torn asunder. The recent Shakespeare Tercentary has been making German Savants claim Immortal William as "one of their very own," "exiled, alas, from his own unappreciative country." Falstaffian war and social ethics that the Vaterland has plentifully absorbed of late will probably prove this title to the satisfaction of the Berliner, who is daily fed up with indigestible black bread of the new war pattern. Now that the great master-minds that knew the true "Fancy's child" have disappeared for good from their midst, this must be the remnant of their solace.

Carefully manipulated army and civil statistics, intended to blind the unwary, have not long been of avail. In the words of the King's glorious and stirring message out not long ago, His Majesty's subjects have displayed splendid patriotism and self-sacrifice in raising by voluntary enlistment since the commencement of the war, no less than 5,041,000 men, an effort far more surpassing than that of any other nation in similar circumstances recorded in history. By way of additional sacrifice "every able-bodied man between the ages of eighteen and forty-one" will now be called upon

to enrol for "achieving the liberation of Europe."

Well might His Majesty have added:—"For the liberation of the world," for the slavery of Europe would necessarily be the first step towards world-slavery.

And this phenomenal output of voluntary efforts exhausts our resources by no means. Figures that have been going the round of the Press are familiar; they are for that reason not unworthy of constant conning and they are supremely significant. According to these figures the maximum strength of the enemy forces would be 16,900,000 and that of the Allies more than twice as much, viz., 35,400,000.

This would be good enough; but this is not nearly correct. If Russia with a population of 174,099,600 can produce a force of 15,000,000, the British Empire with a population of 434,286,650 ought to be able to furnish a force of much more than 5,000,000 (now materially to be added to no doubt in the way that His Majesty referred to in his message).

Where then is the mistake in the figures, where the fallacy?

335,000,000 out of the total population of 434,286,650 in the British Empire are in India.

Anything like full use has not been yet attempted of this recruiting ground. There may be good reason for this omission for the time being and it may be never necessary to stretch the demand here to its uttermost as has proved necessary in Great Britain. Let us confidently and prayerfully hope so. But India is always ready.

With the Grand Navy which has recently given but a partial demonstration of its grand fighting as well as staying powers always standing to attention, with the German Navy bottled up more than ever in the Baltic and indulging merely in stealthy murders that are bound to recoil soon on the whole situation and still more stealthy and disreputable, because unsustain-

ed, *sorties*, the newly inaugurated measures will, it is believed, soon suffice. Preparation of munitions is well in hand—men, women, nay children are working with a will; and operatives have gladly sacrificed even their Whitsuntide holidays, which is highly significant in a country not notorious for its holidays of all cults and creeds like India. Work first, play afterwards, has been the willing and universal cry. There are said to be enough men. It is the materials for munitions that are still lacking and India can supplement Imperial resources both as to men and materials if it is properly and promptly exploited. Sir Harcourt Butler's treatment of Burma Woolfram is but one of many cases in point. And if the need for larger recruitment should ever arise, India, with her three hundred and thirty millions and a half, always studiously and modestly in the background, is to be seriously reckoned with by the enemy. India has silently to prepare and stand fast in spirit though for the present our rulers see no need for her sufficient use.

Lord Hardinge's statesmanlike foresight and magnetic personality enabled His Lordship to throw out Indian columns, where the military authorities decided they would be the most useful, right from the commencement of the hostilities. Disraile's Mediterranean demonstration many years ago, and Lord Curzon's achievements in South Africa, were far outshone in September before last and the effect was quick. In France, in Flanders, in Egypt, and in Asia Minor, in Mesopotamia and in Persia, Indian troops have steadily and noiselessly more than held their own and the V.C's conferred, and Distinguished Service Medals earned, are not all the honour that they won. The authorities have ungrudgingly recognised this. Interested slander of the *Morning Post* pattern that sought to hound him even in his retirement has not been able to detract from the great value of Lord Hardinge's valuable work in this direction. His "Garter,"



**Indian Troops in the trenches**



Indian Troops and London Scottish have a friendly chat.



An Indian Mountain Battery near the Front.

his appointment on the Irish Commission of Enquiry that has quickly finished its labour, and to the Foreign Office, his election as President of the North Brook Society, all in quick succession within a few days of his return to England, are but some of the Royal favours and marks of popular approbation that Lord Hardinge won since His Lordship laid down the Viceroyalty of India. The Government gave him not a day's rest since he landed in England and in the eyes of the authorities in England, Lord Hardinge and his more than "little bit" are anything but discredited, whatever interested caucus opinion and criticism may be. 20,000 Indian troops left the Indian shores for the European and the Asiatic seats of war before the end of 1914, long before England had put as many in the field. As a demolisher of the *Morning Post* slanders pointed out, one would have to go back a long way in history—possibly to the days of the Roman Empire—to find another instance of Asiatic troops taken over by a European Power to fight its battles in Europe. Probably no Indian soldiers have shed their blood on European soil since the Spartans and Athenians stormed Mardonius' Camp at Plataea. But it is not only for its picturesque side that the incident is notable. The effect upon the Indian Army can only be good. It has increased the prestige and proper pride of that Army, and in the strain and stress of this terrible war the bond of affection and trust and mutual admiration between the sepoys and their British officers has been drawn closer than ever before. Lord Hardinge has been instrumental in bringing about this and much more. May there be statesmanship enough to sustain this good work!

Some people are however already afraid that "the blood of the Pathans and Gurkhas will be used in the Councils as an argument for conferring political privileges on the lawyers of Bengal and Madras,"

Some people think that discredited Bengal and disreputable lawyers have only to be dragged into the arena to put the bull into a proper state of condition and fright, preparatory to sending him in to the China shop. Would that they have no place in the counsels of the Empire on the eve of readjustment of things and ideas on the termination of the war. Of the contemptible and ignoble fears of such a miserable craven crew the present is no time to take note. The Empire has to be maintained and the Sovereign supported and that after all is all that matters.

Another critic rightly emphasises:—"England and India must stand side by side if our Empire is not to share the fate of all those that have preceded it, and the devoted unselfish work of Lord Hardinge has laid the foundation-stone of a closer union between the two countries. The problem of India is one that will before long call for the exercise of all the statesmanship we have at our command, and our country will be fortunate if she is served by representatives who can combine, as did Lord Hardinge, an insight into India's needs with a true and wide understanding of which an Empire should stand for." Lord Hardinge's rapid advance in public life in England, which must be but a small earnest of the inevitable future, is a guarantee that such representation will continue, to India's good.

Indian Princes and People have shown that India is no burden on the Empire—that it can be made a great help to it in proper time and by proper men. It can be made to do much more if there be need, if it be called upon at the right time and in a proper spirit. It may safely be expected to rise to the occasion as it has not risen in the past. Lord Chelmsford who knew India and the Indian people at close quarters, before His Excellency rose to be the Viceroy, knows the whole situation and is handling it with admirable tact, caution, and determination withal. His Excellency has already made a deep impression on the minds of the people and



the Princes of India, and ready co-operation on their part that signalised Lord Hardinge's Viceroyalty, will not be lacking in his worthy successor's regime. Frequent war gifts and offers of men and resources all over the country proves this.

Many an Indian home, of which neither the Imperial Relief Fund Committee nor any other Committee has heard or will hear, have been rendered desolate, and thousands of families in the fastnesses of Garwahl and in the plains below are sorrowing in silence for their dear dead. The higher Income Tax or the higher prices that the people have to pay for bare "necessities," the fall in the price of Government Promissory Notes which form the bulk of many people's assets or the singular difficulty of getting supplies are not the only index of India's feeling the pinch. In common with the Empire and the Allies' countries, India has paid a heavy toll of a different kind altogether and it has not winced. Its contribution in men and money and munitions may not have been remarkable; but it has not been altogether negligible. It is proud to have been allowed to serve and share in the Empire's all engrossing toils.

"They also serve, who only stand and wait." "Lusitania" and "Persia" victims, and Miss Cavell and Indu Bhushan Banerjee, have hardly been needed to goad India on into silent preparation for baffling "silvered savagery."

Most of the little that has been attempted in India was immediate and spontaneous. For example, the Bengal Ambulance Corps was offered long ago. A second detachment that was standing fast ready trained and equipped and was to have gone as soon as orders were received has not yet been requisitioned. The tiny volunteer combatant corps furnished by Calcutta's near neighbour Chander-nagar looms large in the field of vision in spite of its Liliputian proportions and in spite of ill-natured things that have been said by ill-informed and ill-conditioned people. David having led

the way, others have followed and well may Goliath tremble. Witness the Anglo-Indian Regiment still in the making. Witness again some Bengali youths' offer and prayer to be allowed to go into combatant ranks. The Burmese and the Assamese who were outside the area of recruitment, are no longer so and Bengal's chance may come yet—sooner than one expects. So may the chance of the other provinces. Let them stand and wait, who would serve.

I shall rejoice when these chances come, and may young Indians thus volunteering prove worthy. Young Bengal has given some earnest of its capabilities and possibilities as non-combatants. Lord Chelmsford during the short visit that His Excellency paid to Calcutta, to its great gratification after assumption of his high office, was good enough to inspect the second detachment of the Bengal Ambulance Corps in the making. The men had been in training only for three weeks and they satisfied His Excellency—an active military Viceroy. And His Excellency is a keen and capable judge of military details, interested in the minutest of technique. It was not a very slender task to satisfy him.

This was a high compliment to the raw lads drawn from all ranks of life—some with an income of Rs. 20,000 which they were gladly leaving behind to serve their King and Empire.

Other military authorities who inspected the corps soon afterwards were "more than surprised" and to a distinguished general "it was quite a revelation."

If the war had brought this much out in the country's favour and no more, it will have been a no mean service.

When His Excellency the Chancellor was pleased to assign, at the last year's Convocation of the University of Calcutta, still undefined duties in some unknown parts of Mesopotamia to the Ambulance Corps then in formation, the news was received with mixed feelings. There

existed in many minds—and they were freely expressed—doubts as to whether men of the right sort would be soon forthcoming, whether the energies and resources of the corps and the organisers would last long enough and whether their unfamiliar enterprise would on the whole prevail against certain and known difficulties in its way. With God's blessings, these difficulties disappeared. It was a brave and memorable show when the little corps, dominated by our graduates and undergraduates, received tokens of His Excellency Lord Carmichael's goodwill at the Prince's Ghat on the 8th of May before last and when His Excellency gave its name to the Hospital Boat "Bengalee." The "Bengalee" was not destined to reach the Persian shores; but the catastrophe that overtook her did not damp the organisers' or the men's zeal. Within twenty minutes of the news of her foundering being received in Calcutta, fresh arrangements were taken in hand.

A land corps soon took the place of the intended River Ambulance, and it was privileged to give a thoroughly good account of itself. What must still continue to be confidential will soon belong to History, and the world will be able to judge how the corps had been striving to serve the Flag and rehabilitate the fair name of their beloved motherland.

What they have been able to achieve, as far as published accounts go, is now common property. Men who had not even rudimentary soldier training or tradition, "came under severe fire" and from all accounts "did valuable work in succouring the wounded." The men worked with the greatest gallantry under heavy shell fire and rendered valuable assistance in removing the wounded. They took their full share of hardships of the actions. They who had bargained for no more than a Boat Hospital with 200 beds, did the work of a General Hospital with 1,800 and did it so well that British officers

sought it and preferred it. In the words of a distinguished Officer of Government, with a high judicial training and a judicial frame of mind, the "Jerusalem lads," as they came to be called, were "just splendid."

All this is not worth solemn recounting compared to the many deeds of valour and sacrifice of which the Allied Army gives proof every day. But those that I speak of are our very own—our flesh and blood; many are our graduates and undergraduates. Some are prisoners at Katal-Amara. What wonder if momentary pride overtakes us?

Thus have been quietly serving in Mesopotamia in the cause of the King and the Country the cream of the country's manhood.

The second period of extension of their service, appreciatively accepted by the Government, was in itself a high compliment, and the new organisation was on a larger scale than before, with larger opportunities for development and display of the qualities that have yielded remarkable results so far.

And this has been no unworthy a training for real baptism of fire for the Bengali youth. There is, however, no present need of their services as the Government has taken over direct management. But they and many more are always ready for more service.

The war has afforded some slight justification for Indian methods and ideas in matters that had hitherto not drawn attention. The Brahman and the follower of the Brahman—the Brahman, of course, in the right sense—whose duty and taste impelled him to rise before the sun, never wanted a daylight saving bill. This adoption of Brahmanical methods is a great advance in ideas by which let us hope Europe will permanently benefit. We never needed sumptuary laws against extravagant living. Plain living and

high thinking may not have been India's monopoly but it was about the rule. It is reassuring that luxuries have been tabooed from where they reigned supreme and may they be so ever. Philosopher "Punch" makes young ladies of quality vie with one another in hunting for old clothes of sufficient disreputableness in one of its recent numbers. It is distinctly bad form to be flaunting fineries when the world's manhood and womanhood are sacrificing themselves on the altar of clamant duty. If but a fraction of this new-

born spirit abides when the clouds roll by, gross materialism will be faithfully at a discount and morality and spirituality will once again have a fair chance. There will be a thorough re-arrangement of ideas social, political, ethical, economical and physical, and neither polygamy nor polyandry, nor anything half as dreadful, will be necessary to be enforced as a condition of world reconstruction. The Lord that ever asserts Himself for the succour of the distressed and for the overthrow of evil, will once again manifest Himself for triumph and enthronement of Righteousness.

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## TWO YEARS OF WAR.

BY PROF. K. C. MACARTNEY, M.A.

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**A**T the close of the second year of the War it is not easy to pass in review the changes of fortune which have taken place, or the efforts which have been put forward by both sides to meet them. Anything like a detailed account of the War is neither necessary nor possible at this time, for, as we write, the conflict is raging on all the European Fronts and in Western Asia with such fury and determination as to make it certain that a very short time will see important developments.

All that we can do now is to try and indicate the phases through which the War has already gone and to sum up the general position at the moment. In order to do this, we must take the different theatres of the War and deal with them separately. It is natural to begin with the West, for both sides have most at stake on that Front, and all the "experts" are agreed that it is on the West that the War will be decided.

The story of August 1914 is the story of the delaying action fought on behalf of Europe by Belgium against Germany, begun and symbolized

by the defence of Liege, and ending with the fall of Namur. The month closed with the retreat from Mons, or rather from the line of which Mons was on the extreme left. In September came the Battle of the Marne, which stopped the German advance on Paris, and the beginning of the Battle of the Aisne, which opened the stage of trench warfare, which has continued ever since. In October the attempt to save as much of Belgium as possible, together with the necessity of holding back the Germans from the coast of France, led to the extension of the Allied line to the North-West. In spite of every effort, it was not possible to prevent the enemy from over-running all except a corner of Belgium, but this was really the last success which they have been able to obtain on this Front, and it was complete before November. In that month began the long struggle on the part of the Germans to force their way through Ypres to Calais and the English Channel. With the defeat of the Germans in the first Battle of Ypres, the winter campaign really set in. Though operations on a

large scale were out of the question, the trenches were so near to one another that constant local fighting of a most determined character went on. It seems probable that the Germans were less able to withstand the conditions of this kind of warfare than the Allies. It did not enter into the pre-War calculations of the German General Staff, and consequently they were not prepared to meet it. It is interesting to notice that while the Germans have shown extraordinary ingenuity in preparing for whatever eventualities they foresaw, they have been far less ready than any of the Allies to meet and overcome any sudden emergency.

Looking back over 1915, we get the impression that it was a year of waiting, organizing and planning, so far as the Western Front was concerned. The Allies had successfully checked every German attempt to break through the line they had established, but they were not yet strong enough in men or munitions to break through the German lines. Once in the spring at Neuve Chapelle, the British made an effort to get through, an attempt in which the Indian Corps played a prominent part, but though some ground was gained, and some prisoners taken, the supreme authorities evidently considered that our preparations were not sufficiently complete to admit of an offensive on a large scale. Again in September of that year the Allies made a considerable move forward, the main British attack being round Loos, but here again the resources of the Allies were not able to stand the strain of a prolonged offensive so that the initial successes, which were very considerable, were not followed up.

The trench warfare of the winter was brought to an end by the Germans in the February of this year by the beginning of their desperate attempt to take Verdun. For nearly five months the struggle has raged, the Germans have slowly, and at immense cost, advanced towards their objective, but they knew all the time that they

were fighting against time, for one of their main reasons for pressing the attack was, that they hoped by this means to delay the allied offensive. This has now begun, and has so far gone forward most successfully, with the immediate result that the Verdun operations have become of much less importance, and if all continues to go well, the German armies before Verdun will be defeated on the Somme, as they were earlier in the War on the Marne. This is the inevitable result of the power of initiative having passed from the Germans to the Allies. That this is the meaning of the almost complete success attending the present offensive hitherto, can hardly be doubted. It does not necessarily mean, however, that the German Armies are on the point of collapse. Their power of resistance has been impaired, but it has not been broken. The higher Commands are continually warning us that progress is certain to be slow. The present plan seems to be to keep up continuous pressure over as wide a front as possible, until the German reserves of men give out, and they have to fall back to prevent a Sedan.

When from the Western Front we turn to Russia's campaigns in Europe and Asia, we are struck by the sensational vicissitudes of fortune which Russia has experienced as compared with her Allies. In the August and September of 1914, Russia surprised both her friends and enemies by the rapidity of her mobilization and by the success of her invasion of Galicia. In the latter month Germany was obliged to divert her attention from the West in order to save Austria by the invasion of Russian Poland. Though the Russian advance was checked, yet the advantage on the whole was with the Allies, for the attack on Russia had contributed very largely to the weakening of the German pressure against France and England. In the early months of 1915, the Russians were again able to threaten the plains of Hungary, which forced the Germans to invade Poland in

earnest. Desperate fighting in the summer resulted in a considerable German advance, mainly owing to the shortage of Russian munitions. But before the winter the Russians had been able to check and hold the Germans, and it would almost seem as though they feared the costliness of a further advance, now that the Russians have been able with the aid of England and Japan to obtain adequate supplies of artillery and munitions.

Throughout the winter of 1915, the Russian main effort was being made in the Caucasus and in Persia. In Persia, Germany had been trying to stir up trouble and had almost succeeded in persuading the advisers of the young Shah to join her, when the plot was discovered and crushed by Russia. At the beginning of January last, Russia suddenly electrified the world by the advance into Armenia and the capture of Erzerum by a few days fighting in most inclement weather. This was followed up by the advance of one Army on Trebizond, which fell in due course, and of another towards Baghdad.

Quite lately, within the last few weeks, the field of Russia's main activity has again been transferred to the European Fronts. Once more Galicia is invaded, Lemberg threatened, the Carpathians are in danger, and possibly the flank of the whole Austro-German position may be turned this summer.

Though this may be a too sanguine prophecy, there is on every side proof that for Russia, as for England, the war on land is entering an entirely new phase which is full of hope for a complete, if not a speedy, victory. The new advance by Russia has a double chance of success compared with the advances carried out earlier in the War, for this time she has been able to choose her own time to begin to move and to make all her preparations first.

The course of events in the Balkans has followed very closely the fortunes of Russia.

After maintaining themselves against Austria for a year, Serbia and Montenegro have both been over-run by the Austrians, though they can hardly be described as conquered. The Serbian Army is still intact, and has rejoined the Allied force at Salonika, and there is at least some reason to believe that the Montenegrins are giving the occupying Austrian troops plenty to think about.

While Bulgaria is definitely committed against the Allies, both Roumania and Greece are nominally neutral. The recent Russian victories so near to their border have strongly influenced the Roumanian people in favour of joining the Allies, but so far their Government has preserved its neutrality. The Greek Government has caused the Allies a great deal of anxiety by its inexplicable attitude, but the strong attitude taken up by the *Entente* Powers, together with the salutary reminder that they are the protector of the liberties of the Greek people, seems to have brought about a more definite understanding; in any case the time is now past when the Greek Government could have done any great service to Germany by treacherously attacking the Allies.

When Italy entered the War against Austria, her main object was the recovery of the Italian speaking population of the Austrian Empire. Her progress has not been as rapid as was expected by many people. The country through which the Italian Army had to fight is an exceptionally difficult one, and the Austrians were fully prepared for this campaign, so that the Italians had to begin by attacking strongly entrenched positions. During this year, they had not attempted operations on a very extensive scale awaiting the general allied offensive. But in their case, this was anticipated by an Austrian advance which for a time drove them back, but they are at the present time rapidly regaining lost ground, and

will presumably continue their advance to aid the general forward move of the Allies.

Besides their work in Northern Italy, the Italians have been assisting the Allies in the Balkans by landing troops in Albania to protect refugees and to prevent an Austro-Bulgarian advance along the coast.

Outside Europe, the War has been waged with uniform success by the Allies, except for the failure to relieve Kut. This does not mean that there have been no mistakes, but there have been remarkably few, considering our unpreparedness for the War. Colonial Wars are always the most difficult of all to carry on because of the distances involved, and the lack of local supplies or means of transport. Yet in spite of these difficulties, East Africa, the one remaining German Colony, is rapidly passing out of her hands and her flag has been swept off the Pacific, and out of Asia. It is clear that developments are to be expected in Mesopotamia, which will certainly show that the failure to relieve General Townshend's Force must not be looked upon as the close of an unsuccessful campaign, but only as a single unhappy incident in a series of events, the final result of which it will be quite unable to affect. From the capture of Tsing-Tao by the Japanese, and the occupation of South-West Africa by General Botha, the Colonial War against Germany has gone forward, and will go on until there is nothing left from which to drive Germany.

• Although the chief work of the Navy was accomplished in the first year of the War, in clearing the seas of enemy ships, in keeping open communications, in assisting the Army whenever opportunity offered, as in bombarding the Belgian Coast or the Dardanelles, and in fighting the German Fleet whenever a chance occurred, yet all through the War, as long as it lasts, the work of the Fleet goes on, only noticed by the papers when a warship is sunk or the enemy gives an opening for a short trial of strength.

There have been several minor engagements, between single vessels or groups of torpedo craft, but all these and all previous Naval engagements since the beginning of the War have been thrown into the background by the action off the coast of Jutland, which missed being the greatest sea-fight since the invention of gunpowder, because the enemy would not stay to fight it out. What the precise German losses were on this occasion does not really matter. We know that they were heavy, the Germans cannot blame us if, in view of their being forced by circumstances to acknowledge losses which in their first report they had not owned, we calculate that they lost considerably more than they acknowledged, or ever will acknowledge. But, in any case, the German Fleet drew into port in face of the English Fleet, which was left an unimpaired fighting machine, while since the battle, some two hundred interned English vessels have escaped from the Baltic, because the German Fleet could not stop them. We have yet to hear of numbers of German merchantmen finding their way safely home through the North Sea Blockade.

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# INDIA: THE KEEPER OF WORLD'S PEACE

BY MR. S. R. BANERJEA, M.A.S., (LONDON).

THE War that is now going on has clearly demonstrated that when peace will be established it will be found that the fighting nations have paid very dearly in men—their very “flowers” have been plucked. For very many years to come, no fresh menace may threaten the peace of the world. But the nations will have to remain armed for contingencies—which means there will be no relief from military expenditure. This is not desirable from the economic and social points of view.

Britain will have to come to the rescue. She has always been the friend of the oppressed. She has always taken up the cause of the weak—the present war is proof positive of this fact. She has, however, already suffered heavily; but she has a reserve—a most splendid reserve, which has not been drawn upon to any extent, but which is almost inexhaustible.

That reserve is to be found in India. It has been proved that India has several splendid fighting races—the Sikhs, the Gurkhas, the Pathans, the Jats, to wit—from which several hundreds of thousands of fighters can be drawn. There are other races too, who make excellent fighters. There are certain so-called unwarlike races, like the Bengalis for instance, from whom excellent material may be drawn. It is the fashion with a class of people to dub the Bengalis, a nation of cowards. But if they will only read history, they will know that Clive won the battle of Plassey with the help of Bengali soldiers. There is no doubt that if they are given the opportunity, they will be able to give good accounts of themselves on any field of battle. Give them a trial, before abusing them.

At the lowest, India can supply fifty millions of soldiers. The Indians, having no opportunity of showing their prowess, have become peace-

loving. The present war has roused their martial spirit; and advantage should be taken of this opportunity to turn rough material into solid substance.

It may be said that to realise this object India will have to spend a mint of money—a sum, which she cannot afford, will never be able to afford. True; but when we recollect the fact that the sum that will be spent, will not be spent in vain, the expenditure will be cheerfully made.

It will be evident to all thinking men that India is the future guardian of the world's peace. Who knows that, in the near future, a cloud may not rise no higher than a man's hand, which growing may threaten the peace of the world? Let Britain remain prepared for all contingencies. Let her make preparations in India. It is not easy to raise fifty millions of men and keep them ready for emergencies. The conscription system will have to be introduced. It must be made compulsory. Then not fifty, but three times fifty, millions of men will remain ready. The cost of training and keeping the men will be frightful—if the British system be adopted. But the cost will be enormously less—in fact, it will not be felt—if the Swiss system be adopted, with certain modifications, to suit India's condition. With so many millions of men fully trained for any contingency, Britain will be able to keep the world's peace for ever. No German menace, no Chinese peril, or any other “bogey,” will frighten the civilised world.

But will India agree?

Why not? She fully realises that if she desires peace, she must remain prepared for war. She will not have to make actual sacrifices of her sons; but her very preparations will strike a terror in the hearts of the evil-minded, who will never dare raise their heads.

# THE WEALTH OF INDIA.\*

BY PROF. I. R. PAREKH.

(Of the Sydenham College of Commerce, Bombay.)

BELIEVE that there can be no growth of a nation unless the true factors of growth, social, political, and material, work and progress side by side. All these are important, and stagnation in one is stagnation in the others. Out of these three, it is difficult to know which is of the greatest importance, but History suggests that the material well-being of the people influences their social and political institutions. And if that be the case, nothing is better for us than to think of increasing the wealth of India. What is wealth then? "Wealth," according to an Economist, "is anything which mankind believes to be useful and which can be utilized." According to this definition wealth can be increased by making more things useful or in other words by increasing our productive power. The productive power in turn depends upon our resources, environments, physical conditions and the methods we employ for utilizing them. I shall, therefore, examine first the present productive power of India and then suggest some means of increasing it.

Our great wealth is contributed at present by the agricultural and mineral resources and industries. Out of all these, Agriculture is the most important. The country is highly adapted to this occupation on account of her physical characteristics. In the north the Indo-Gangetic plain has been naturally manured and watered by the innumerable rivers bringing their silt from the regions of the Himalayas. In the northern part of the Deccan plateau, the valleys of the Tapi and the Nerbuda form an important area of cotton cultivation on account of the black soil so essential for cotton cultivation. In the other part of the peninsula,

the country is watered by a few rivers which modify a little the scarcity of rain, which characterizes the Deccan plateau. These important agricultural parts feed not only three hundred and fifteen million people of India but also the people of other countries. Her chief agricultural products are rice, wheat, cotton, barley, jute, millets, oil-seeds, sugar-cane, etc. The annual produce according to the least available statistics was: -

28,167,000	tons of rice	in 1913-14
8,427,000	" " wheat	" 1913-14
268,723,000	lbs. of tea	" 1911-12
8,752,000	bales of jute	" 1913-14
5,201,000	" " cotton	" 1913-14
2,300,400	tons of cane-sugar	" 1911-12
2,184,600	" " oil-seeds	" 1911-12

Statistics show that India is the third great agricultural country of the world, that she monopolizes the world market in jute, and that she competes in wheat, cotton, rice, etc.

This shows how favourably India is situated as regards agriculture. We have now to see what our other resources are and how far we can utilize them. Geological survey carried up to now shows that there are large fields of coal, iron, petroleum and other resources which are essential for an industrial country. It is a gratifying thing to note that we too have two important resources which contribute so much to the wealth of every nation. Coal and iron have revolutionised the industrial world and have made England, U. S. A., Germany and other nations what they are at present. It is even more gratifying to note that these resources have begun to be utilized mainly by the Indians under the pioneership of the sons of the late Mr. Tata. Geological survey carried up to now has not resulted in any material success as has been pointed out in the report on "Moral and Material Progress of India." But all the same, what has been discovered is well utilised

\* A paper specially prepared for the last Industrial Conference.



either by the Indians or by the foreign capitalists. India produced 16,208,000 tons of coal in 1913-14 as against the production of 8,215,000 tons in 1904-5. Statistics show that India has to import 559,190 tons of coal annually while the greater part of her wants in that important commodity is supplied by her own resources. In 1912, the production of iron amounted to 47,044 pounds sterling while in 1910 it was £10,000, the increase being mainly due to the enterprise of Mr. Tata. The production of petroleum amounted to 272,865,397 gallons in 1912, while in 1905 it was 142,063,846, an increase of 48 per cent. in eight years. The production of manganese ore in 1912 amounted to 6,73,444 tons while in 1904 it was 150,190 tons. This ore which is essential for the manufacture of steel is not only produced in the greatest quantity but also in the best quality. Gold in 1912 was produced up to the amount of 590,554 ozs. The output of each metal shows an increase and the enterprise so far carried on gives good prospects for India's future industrialism.

We have seen what our raw productions are, we have now to see how we utilise them. Statistics show that out of the total produce of 15,696,000 cwts. of cotton in the year 1912-1913, 8,277,000 cwts. were consumed by Indian mills in the same year. Half of our cotton is sent out to Japan, Germany, Belgium, Italy, Austria, and France, etc. for manufacturing it for our use. Other raw products such as gold, manganese ore, iron, etc. are sent out to foreign countries to undergo manufacturing changes.

Besides agriculture, mining, and manufacturing, there are other industries which contribute a great deal to the productive power of the people of this country. Some of them have disappeared and others are slowly disappearing on account of certain causes which it is not our province here to discuss. It is the present tendency to belittle the importance of these industries which were once famous like the muslins, calico, and the Dacca,

silks. These industries maintain even now more than ten million people of this country in spite of their daily retrogression. Metal work, carving, spinning, weaving, smithing, embroidery and other arts still form important occupations from the Indian point of view.

This is our present productive power. The question before us is how to increase it. In other words, we have now to examine how to increase our average annual income per head from Rs. 27 upwards, since the modern economic theory says that the material prosperity of a country is determined by the average income per head and not by the quantities of gold and silver in the country or by the favourable balance of trade as was formerly believed. The only way to do this is to utilise our resources in the best way possible. It is true that we have been utilising the fertility of the soil and raw products either by machine or the hand power. In the first case we have been able to compete with other great agricultural countries of the world, while in the second, we have been just entering the roll of industrial countries. But our progress is nothing when compared with that of other countries. We can no longer be content with our slow progress when we see the rapid advance of several countries, especially of Japan, after the bombardment of her shore in 1864 by the combined fleets of U.S.A. and other European nations, to acquire more commercial privileges from that Empire. Now the time has come when we should gird up our loins and do something substantial. For this, I propose the following means :—

The first requisite of our industrial regeneration is skill. Skill in workmen is the most important factor of industrial development, and the lack of it has prevented us at this time from capturing Our enemies' industries. A popular newspaper in Bombay, and Prof. Kale in the *Indian Review*, had rightly pointed out the limitation of this capture on account of the lack of skill in our

workmen. But these poor workmen are not to be blamed for that. Skill in workmen is developed by education, which should be provided to every man and woman, at least in elementary form. Primary education consisting of drawing, modelling, carpentry, etc., besides other subjects, gives physical and mental training which greatly develop human skill. The workman is enabled to handle tools, to understand simple principles of technology and science and to reason out and solve difficult problems that confront him in his after life. In short, the importance of skill in the industrial development of a country can be best gauged by the importance given to it by an impartial and minute observer of economic facts like Adam Smith, the writer of "The Wealth of Nations," which has earned for its author the memorable name of Father of Political Economy.

The industrial regeneration of a country not only requires skilful labour but also other workers of a superior grade who contribute in no less a degree to its development. Services of engineers, scientists and trained commercial men have become productive to a degree unprecedented. Engineers improve and invent machinery, scientists produce beautiful dyes and other commercial products, and trained commercial men find markets for goods. The services of the last class have been recognised as important, since the very existence of these industries depends upon this class of workers. The question how to find market, local or foreign, has become difficult to solve on account of international competition. The only way of strengthening our industries is to provide scientifically trained people. In other words, industrial progress presupposes such a technical training. Technical, scientific and commercial education are the most important factors of the industrial development of a country. India, fortunately, has seen the necessity of these. She has just begun to provide such an education. Provisions are made at Bombay, Ahmedabad,

Bangalore, and Calcutta to provide scientific education and research work. It is also gratifying to note that the importance of commercial education has not been ignored. The germ of commercial education has been permanently sown in India by the establishment of the Government College of Commerce, to which I have the honour to belong. The study of Economics, an allied subject of Commerce, has received the attention of several Universities and industrial men.

But the provision made in the West far exceeds that made in India. There special attention is paid to these branches of learning, and Universities of London, Birmingham, Leeds, Leipzig, Boston, and Chicago devote their special attention to Economics, Commerce, Science, and Technology. In England and Wales, according to the latest statistics, 27 technical schools maintain 440 teachers and 19,529 students. 114 institutes of day-technical classes instruct 12,298 pupils. In Germany, eleven fully equipped Technical High Schools with the power of granting degrees instructed 16,418 pupils in 1912. For commercial education she has made equal provision. 429 schools including six Universities give instructions in Commerce. In Japan, the number of special technical schools was 6,647 with a staff of 8,041 teachers and 349,858 students in 1913. Belgium, which deserves the credit for being the first in founding a College of Commerce at Antwerp in 1838, has greatly extended commercial education.

The third way of increasing the wealth of our country is by irrigation. A few moments back, I had told you that Agriculture is the greatest contributor to our wealth. I also hinted at that time that we are not able to enjoy the fertility of the soil to the fullest extent on account of the lack of several improvements. The first thing necessary for our soil is moisture, which is provided indiscriminately by rain in several parts of the country. It is, therefore, found necessary

to provide moisture artificially by irrigation. The chief forms of irrigation are canals, wells, and tanks. Before the British rule, water was provided by the same means, but it is difficult to know how far they had contributed to the productive power of the soil. Irrigation has increased under the British rule and has become a source of wealth. The capital outlay up to the year 1912 has amounted to £31 million, and the productivity of irrigation can be ascertained from the fact that the income accruing from it exceeded the capital outlay by £4 million. Besides giving good income to the Government, it has conferred many advantages on the people. The total area cropped in 1912 was 192,852,000 acres, out of which 24,515,000 acres were watered by irrigation canals only, while canals, tanks and wells together contributed 20 per cent. to the productive power of the soil in that year. In this way the annual produce is increased. The increase of the soil, besides giving increased profits to the farmers, gives an increased income to Railway Companies. The other great advantage is, that it affords protection against famine which is the greatest misfortune of the people of this country.

The fourth means which I have to refer to is co-operation, which has considerably increased the wealth of several countries in the West. Denmark, where co-operation is practised on the largest scale, has become one of the richest countries of the world within a very short time, while other nations like, England, U. S. A., Germany, Switzerland, etc., have considerably increased the productive power of their people by that means. It is quite possible, I believe, that India may also become wealthy by this means. Before 1904, the word co-operation was new to India and the credit of introducing that innovation is due to Lord Curzon. Within ten years, it has considerably increased the productive power of India as seen from the official returns. In 1912-14, agricultural, non-agricultural, and credit societies

amounted to 11,328,691, and 251, respectively. The object of these societies is to free their members from their indebtedness which hampers progress, and we have gladly to record that these societies have become very successful in the task they have undertaken. They have freed their members from indebtedness and have given financial help to them to buy manures, tools, live-stock, raw materials, seeds, etc. In India the chief form of co operation is the credit society, but if other institutions like consumers' and producers' societies are founded, they will be of great benefit to these people, and the difficulty of buying costly manures, seeds, machinery, etc., will be removed for the benefit of all.

The fifth means, I may mention, is the revival of our indigenous industries. I had told you a few moments back what an important contribution these industries are still making to our wealth in spite of their daily retrogression. In this age of machinery and large scale production, the importance of these manual industries is belittled, but there is no doubt as to the fact that these hand industries are without dark features which generally characterize the modern industrial era. India should be careful not to fall a prey to those evils which have so much endangered human life in the West. Our object should be to preserve those old industries and to adopt those Western methods adapted to our special needs. Our indigenous industries have fallen into disuse but we should be careful to improve them. The chief improvement in these industries consists in the financial facilities, better methods of working, development of skill, instruction by providing special schools, and the establishment of bureaus which may give information to the workers about their trade opportunities.

The sixth and the last requirement is that our trade policy should be conducive to the development of our industries. The policy of self-sufficiency is also essential for every nation, and

the present war which has to teach this great lesson to every country recalls to our mind what Dr. Cunningham has written in his book "The Western Civilisation." "In order to secure political independence," he says, "every nation should fully utilise its resources." How is this to be done then? A protectionist will reply that a country that just begins to utilise her resources can do it only by protection and not by absolute free trade. Free trade, it is recognised even by the free traders, cannot be good for infant industries. "A nation," says Dr. Cunningham, "must be far advanced in her economic condition before it can adopt a cosmopolitan policy." Fortunately this idea of protection has been endorsed by the three Commissions appointed in Madras, United Provinces, and Calcutta, which have impartially recorded their opinion that protection is necessary for some of our industries.

These are some of the means which, I hope, will contribute to the wealth of India. I showed you the annual wealth of India taking the statistics of the prosperous year 1913-14. A critic will certainly find them insufficient for the proper understanding of our material welfare. I agree with him but I think it will fairly show you the chief factors of our annual produce. This is very poor when compared with that of other nations. For that, I proposed some means of increasing our wealth. In describing the importance of each I had a special stress on skill and industrial education, because I believe many of our industries do not prosper on account of the want of proper men. It may be argued that material welfare reveals dismal pictures of "struggle for existence" and "armed peace," which may burst out in a terrific war like the present. But the optimist views this with reserve. He says if material progress creates poverty, anxieties, diseases, and insanitary houses, are there not counteracting forces working to modify and in some cases to overpower these evils? Has not

material prosperity secured the well-being of the poor by providing means which could hardly have been divined in the past? Have not State insurances, labour regulations, trade unions, and sanitary regulations modified the lot of the poor? Moreover, has it not produced a superior mode of living? In the present age, man lives a strenuous, disciplined and regular life instead of a life of inactivity, dullness and indolence. As regards the second objection, he is no less optimistic. If the material well-being creates a feeling of jealousy among nations and the repudiation of their solemn promises, are there not, he asks, solemn and friendly obligations, such as tariff treaties, international communications, international treaties of defence, etc., which speak of the honesty and friendliness of nations?

These objections should not distract you from your noble cause. You must strive for material progress which is a factor of your national growth and to which you are bound to contribute something. Whether this bold preaching on my part is due to my blindness to see everything good in the dazzling Western civilization, or to the false idea that it is an urgent necessity of the people who want to aspire to greatness, or of a Government which wants to be independent, it is for you to judge. But I am bold enough to say this that every nation which cares to be great and independent shall have to adapt itself to the current of Western civilization. The history of Japan confirms this fact. Japan saw after the event of 1864, that in order to exist as an independent nation and to fully deserve the name of 'Japan,' Empire of the Rising Sun as her Western neighbours called her, it was no use sneering at the red-bearded barbarians' civilization and eulogising their own. They saw that their salvation lay in adopting Western civilization, and it is surprising to know that there was no grumbling among the ignorant even against that ideal. They saw


that their interest was in abolishing the distinction between the Shogun, the Samurai and the lower classes of No, Ko, Cho, and Eta and in creating the distinctions between the active and the inactive, the industrial and the indolent, and the learned and the ignorant. They, therefore, placed the two sexes on an equal footing, sent out and welcomed—not asked to undergo Praya-chits—the youths who had gone to Western countries to learn at the Universities, to serve in the Army and the Navy, and to work at the counting-houses, offices, and factories. The result of all

these is, that she has become one of the greatest nations of the earth within a very short time. Her youths who had gone out in the West have won great battles of Mukden and Fenshan, formed a constitutional government and enabled her to produce all things necessary from the pin to the dreadnought. India should take the example of her ally, young in size but great in power, and her youths should follow in her footsteps if they want salvation, or in the words of H. H. the the Gaekwar, 'if they yet want to save the fortunes of their country.'

## A GRAVE EDUCATIONAL PROBLEM.

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 F the three broad divisions under which the problems of education may be discussed and dealt with, namely, Primary, Secondary, and University, a melancholy satisfaction is felt by the public in regard to the first, in that the responsibilities thereof rest wholly with the Government of the land. The other two may be considered together, inasmuch as Secondary education is associated in the popular mind with University Education, and is praised or blamed according as it entitles or does not entitle those who pursue it to a University career. The anathemas that were once heaped upon the Matriculation Examination and Examiners have now been duly transferred to the Intermediate Examination, and the progressive diminution in the percentage of passes during the past quinquennium has added to the students' cry of grief, a cry of protest from the parent and the public man. Popular indignation has indeed grown more furious this year by virtue of the fact that the protests of last year, while not helping to improve the students' lot, have not even conduced to the maintenance of *status quo ante*. Desperate

attempts have therefore been made alike by experts and tyros to apportion the blame among the examinations, the examiners, the students, the principals, the European members of the Senate and the Syndicate. Some eminent men have suggested an enquiry and investigation into the causes of failure. Such an enquiry may, by clearing up matters, really help to vindicate some of those who are undeservedly blamed and fix responsibility upon those who are guilty. If, however, with or without such an enquiry the Syndicate should decide to increase the percentage of passes by another six or seven, the step would undoubtedly assuage public feeling while the educational problem would continue to be as grave as ever.

Wherein, then, does the gravity consist? Not alone in the paucity of passes, nor altogether in the poverty of careers for those that pass. The problem is graver from the standpoint of those that fail than those that pass. All public anxiety seems to centre round the percentage of passes and takes little note of the vast numbers that have left their homes, incurred heavy debts, oftentimes sold their property and invested it in

this very speculative trade of education. A recent writer on the "Universities of the World" has classified them under four heads: those that aim at the discovery and propagation of truth such as the German Universities; those that seek to draw out the latent faculties of the *alumni* such as the Scotch Universities; those which make the gentleman such as Oxford and Cambridge; and lastly those which train their products to a vocation in life such as the Indian Universities. Whatever redeeming features may have been added in recent times, the Madras University along with the sister institutions of the country must continue to be judged by the standard set forth in this classification and what has been regarded as the function of the University may broadly be regarded as the function of the system of education as well. An educationist of some eminence has, in contradistinction to this position, stated that while the successfuls are good bread-winners, the failures may be regarded as having received a good education which should be valued for its own innate worth. While it is a poor compliment to a University to say that its function is to train bread-winners, it is a poor consolation to its "unsuccessfuls" to urge that they have pursued the acquisition of knowledge for its own sake. The gravity of the problem then will be understood when we study the careers of those that pass and the fates of those that fail, and the relative numbers representing the two classes. It would be both interesting and useful to follow up a batch of 10,000 School Final students in their quest of knowledge. It would be a fair estimate to say that about 3,000 S. S. L. C. holders might gain entrance into the thirty-six Colleges under the University. Of these, detentions in the Junior Intermediate and at the Preliminary, together with those that just join the Intermediate so as to secure a Matriculation Certificate and drop off would account for a reduction of 500, leaving about 2,500 as the first chance students

appearing for the Intermediate Examination. The present percentage of passes computed from numbers actually sent up, would give 600 passes and presuming that all these join the B. A. classes, about 200 graduates may be expected as a fair outturn. Half of these would go as teachers, clerks, merchants, etc., while the other half would drift into the Law factory wherein three filtrations take place, each eliminating a third and all yielding at the end about 10 B.L's. This calculation is not only fair but liberal, and to ten B.L's we may expect one Medico and one Engineer at the outside. To pursue the careers of these few out of the original batch of ten thousand may not be wholly relevant to our present purpose but the obverse of it, namely, the fate of the 7,000 School Final failures, 2,400 Intermediate failures, 400 "plucked B.A's," 90 "plucked B.L's," is really heart-rending. If all these passed, the result would, from the standpoint of careers for them, be as perplexing as when they failed. Even the few that pass feel disappointed at the fact that offices and appointments do not multiply in proportion to their own needs. The causes of such a situation are easily discovered. In the first place, under the present conditions, enough careers are not thrown open to the sons of the soil. Certain branches, such as the Military branch of the Medical in the upper grade, the Railway, Telegraph, and Customs, etc., are held as preserves for a certain section of the people. The army and the navy, marine and aerial, which find careers for a third of the young men of Britain, are unknown to young Indians. Trade and commerce are little organized. The industrial life of the country is wholly undeveloped. The branch of Life Insurance alone, when properly worked up, will provide vocations to thousands of young men while it may bring untold happiness to millions of families. Philanthropic institutions, such as those that give relief to the poor, the widowed,

the orphans, and the diseased and distressed, and the clergy, afford occupation for an appreciable section of the youth in Western countries. Within the limits permitted to us, however, due emphasis must be laid upon Agriculture as a part of Secondary education, so that the repugnance now felt by the innumerable 'failures' to go 'back to the land' may no more complicate the educational problem of the day. The love of the learned professions, and the undue social exaltation which they carry with them, have served to discount the humbler but not less honorable professions involving dignified labour, while the contact with Western culture and conditions has led to the cultivation of outlandish habits in our young men, not unduly condemned by savants like Sir George Birdwood. It is pathetic to find that all the different communities in our land, who evince a growing anxiety to keep pace with those who have stolen a march over them in English education, should be left to discover the bitter truth by their own experiences and disappointments. The supreme need of the hour is the spread of a type of education that helps not merely in a leech-like accumulation of money, but in the creation of wealth, so that the educated man may exploit the resources of the country, dig up the treasures lying hidden in the bosom of the earth and husband those lying on its surface. An adequate knowledge of Mechanical Engineering, which lies at the root of all the modern and memorable triumphs of Science over Nature, can alone help the Indian ryot from his poverty and primitive rusticity. More than all these, the arts and crafts of the country call forth the earnest and immediate attention of the people as they constitute on the one hand the index of national civilization and on the other provide, by patronage extended to them, honorable occupations for millions of men and women. All these reforms can be achieved only by cutting off the bulk of students from a University career,

which may be ill-fitted for their conditions of life and for which they may be ill-fitted by their tastes and temperament. But this is not all, for by itself it is the one remedy suggested by hostile critics of higher education to Indians. The large bulk of the youth should be diverted from the University, to which they merely drift in the absence of other courses, to the various vocations enumerated, and for these the Secondary education now in vogue must be greatly remodelled so as to become comprehensive, elastic and not expensive. Different authorities have at different times made constructive criticisms of the prevailing system. Men like Hardinge and Butler have expressed themselves wholly in favour of vernaculars as media of instruction, but the Philistines among us array themselves in opposition to so healthy a change. Many have advocated the coupling of manual with liberal education, but few indeed are those who focus all the considered opinions and bring them within the range of practical achievement. The initiative cannot obviously come from the official administrators of a rigid and centralised department of education, whose minds are conservative and even bigotted, but must be expected from a Congress of Indian leaders who can bring a fresh view-point to bear on the study of the problem. Then we shall have a reorganised Secondary education complete in itself and capable of training young men to various walks of life, a proper and spontaneous sifting of material that seeks entrance into the University, less discontent among the youth, and greater prosperity in the country. To achieve such a reformation would be no easy task as that would signify a radical and sympathetic reorganisation entailing alike on Government and people great trouble and expense. That is why the educational problem is really a grave one.

# Historical Studies in the Bhagavad Gita. (I)

BY RAO BAHADUR C. V. VAIDYA, M.A., LL.B.

I am afraid the Bhagavadgita has not yet been studied solely from the historical point of view. Commentators and authors have generally approached it from the religious and philosophical standpoint and deduced conclusions which are no doubt sound and correct from their aspect. But I believe the ultimate criterion of correctness is the historical view and that the work, if subjected to such a view strictly and carefully, might probably appear to us in a new light. I only say probably because I am aware that the material available for such study is so meagre that we are usually left to surmises, and surmises often lead us to wrong conclusions as much as preconceived biases or notions based on non-historical considerations. I would however yet make this attempt to look at the Bhagavadgita with the historical eye, keeping aside all other notions as far as it is possible for me to do. How far I succeed in this attempt it is of course for the reader to judge.

The first observation I would make, and it is in the nature of a surmise only, is that the Bhagavadgita is a book complete in itself, being the work of one master-mind. It is sometimes suggested that the Bhagavadgita originally consisted of a few slokas only and that the work has gradually increased to its present bulk. But whoever reads the Bhagavadgita through, not once only but many times, and that is the only way of studying the book for oneself, will find that the work is one whole piece fashioned out of the brain of one man. The connections are nowhere broken and no subsequent layers appear. The language is throughout the language of one gifted individual, simple, deep and sonorous. Nay more, the work is singularly united. It has a beginning, a middle and an end. The end sums up the whole book from the beginning and finishes with a peroration as eloquent as any writer might envy. The beginning is the refusal of Arjuna to fight, the middle or climax is the Vishvarupadarshana, or the showing of the universal form of God by Shri-Krishna, and the end is the entire resignation of Arjuna to the will

of Shri-Krishna and his consequent readiness to fight. In my view thus Bhagavadgita stands before us like some beautiful edifice as the Tajmahal, the outcome of one mind, the whole as beautiful in proportion and execution as each individual part is perfect in detail. There is no super-addition or subsequent amendment to mar the beautiful unity of the noble edifice. There is no inconsistent or incongruous substance put in at any subsequent time and at any place. In short, the Bhagavadgita appears to me to be one whole piece fashioned by the brain and hand of one man from beginning to end.

Not so the Mahabharata of which it forms a part. As I have shown in my book entitled "The Mahabharata: A Criticism," that epic seems to be the work of three authors. At least two layers are distinctly visible. I will not repeat here at length what I have said in my book but I will sum up what I have said there and observe that these layers are detectable for four reasons particularly, which may be described as repetition, imitation, anticipation and explanation. We have often the same story repeated as, for example, the *षोडशराजीय आख्यान*. We have sometimes a great model imitated, e.g., the Bhagavadgita itself is imitated in the Anugita. We have again anticipations like Vyasa's coming in now and then to foretell future events and we have explanations like the many explanatory stories told for the purpose of showing that the polyandrous marriage of Draupadi with five husbands against the general practice was not an offence. These reasons, coupled with the evident desire to exhibit everywhere the powers of descriptions of the last compiler, have increased the bulk of the original Mahabharata of 24,000 slokas to its present length, viz., about one lakh. Now the Bhagavadgita discloses no such attempts at explanation or anticipation, repetition or imitation. It is singularly consistent and measured throughout, and we are led to infer that the Bhagavadgita formed a portion of the original Bharata and not of the present Mahabharata which has been evolved out of it.



This inference is supported by the fact that the Bhagavadgita is highly spoken of in the present Mahabharata itself. The Anugita is, as I have just said, an imitation of the Bhagavadgita and this itself shows that the latter must have formed part of the original epic. In introducing this Anugita, the present Mahabharata says that Arjuna wished to hear again, after the war was over, the same exhilarating teaching as was heard on the battlefield at the beginning from Shri-Krishna's mouth, but Shri-Krishna replied that he could not rise again to that spiritual eminence and would therefore content himself with reciting to him what had been told by some one else to some another. Thus is the Bhagavadgita extolled to the highest in the Mahabharata itself and from the mouth of Shri-Krishna himself. Then again various slokas or lines or even single expressions from the Bhagavadgita are repeated all over the Mahabharata, and this shows to my view that the Bhagavadgita dominated the mind of the writer who extended the Bharata to its present bulk. The inference therefore that the Bhagavadgita formed part of the original epic is doubly strengthened.

The same inference is, I think, further fortified by the fact that there is an instance in which a great poetical incident in the Bhagavadgita has been imitated in the present or extended Mahabharata. The incident of the विश्वरूपदर्शन in the Bhagavadgita is so impressive that it has been copied out only by all subsequent Gitas but by the present Mahabharata itself. The विश्वरूपदर्शन in the Udyogaparva at the time of Shri-Krishna's embassy to the Kauravas (chap. 131) is plainly an imitation of the विश्वरूपदर्शन in the immortal Bhagavadgita. That it is an imitation there and is there wholly out of place nobody can deny. Moreover, while the exhibition of the universal form of God in the Bhagavadgita is effective and needed for the strengthening of its religious teaching, there it is useless, goes unheeded and seems to be brought in with no spiritual motive. It is possible to conceive a miracle happening for the purpose of inculcating a revelation. But it is impossible to admit a miracle which happened for no purpose whatever and is wholly ignored. While therefore the विश्वरूपदर्शन of the Bhagavadgita exhibits the great art of the original author and may even be accepted to be real, that in the Udyogaparva merely expresses the tendency of the extender of the Mahabharata to

imitate. To my view therefore this fact strongly corroborates the inference which I have drawn, viz., that the Bhagavadgita formed part of the original Mahabharata.

To repeat what I have said heretofore, the Bhagavadgita is one whole consistent episode or book which formed part of the original Mahabharata, which was afterwards extended to its present dimensions. There is one more remark to make at this stage. The Bhagavadgita is not only complete in itself but purports to be a holy book intended to be read or recited specially for the sake of its high devotional or spiritual merit. The sloka :

अध्येष्यते च य इमं धार्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहं त्वः स्यामिति मे मतिः ॥ Ch. 18.

purports that the Bhagavadgita is intended to be read or recited or studied and with the object, not of securing any earthly benefits as other religious books are, but for propitiating the Almighty in the only way possible, viz., enlightened contemplation. The work is thus a holy work and intended to be read and studied by philosophers and devotionists. Now such a sloka could not have been uttered by Shri Krishna himself. He never could have said that his dialogue with Arjuna deserved to be studied or read. Plainly enough the Bhagavadgita is the work of some author subsequent to Shri Krishna and embodying Shri Krishna's teaching. And it would also be proper to infer that such a work could have been written only when the worship of Shri Krishna as a divine being had established itself. The worship of Shri Krishna began most probably during his own life-time much in the same way as that of Buddha or Jesus or Mahomed. But there is this difference between Mahomed and the other three preachers of religion : Shri Krishna, Buddha and Jesus. Mahomed brought out a book himself said to be revealed to him, while the teachings of the other three have been compiled in book form not by them but by their followers. The Bhagavadgita is like the Bible or the Tripitakas, a book compiled, after the original teacher had gone, by his followers at some distance of time : if analogy is to be any argument two centuries would be the least measure for this interval. The Greek Testament dates from about the 2nd or 3rd century after Christ ; while the Tripitakas were, I believe, recited and compiled at the 2nd Council after Buddha about the time of Asoka. Well, whatever this distance of time

may have been, we may assume it to be a good inference that the Bhagavadgita was compiled some time after Shri-Krishna by some gifted person who was his worshipper.

This solves also another doubt which naturally arises in the mind of a lay person, who looks upon things solely from the historical or human point of view. The words of Shri-Krishna could not have been given *verbatim* in the Bhagavadgita. Just as in the Bible, Jesus must be supposed to have uttered words which his disciples afterwards recorded or represented him to utter, so in the same way Vyasa or Vaishampayana makes Shri-Krishna say what he is reported or represented to have said. To give the report the air of authority there is of course introduced the poetical artifice of a war correspondent so to say. Sanjaya plainly is what a war correspondent would be in these days with this difference, however, that Sanjaya had been invested with the miraculous power of seeing *whatever* happened on the whole battlefield extending over many miles and hearing whatever was said by any person in that vast area. Modern war correspondents sometimes do insensibly arrogate to themselves such powers but Sanjaya had formally been invested by Vyasa with them and hence could hear every word of what Shri-Krishna said to Arjuna. Historically viewed this would be treated as a poetical artifice only and the inference would be drawn that the Bhagavadgita contains not the actual words of Shri-Krishna but what the author of this great philosophical poem makes him speak. Most probably it contains the teaching of Shri-Krishna himself, but that teaching must have been put in such a way as could be readable and studiable at all times and as would contain the elucidation of his doctrines contrasted or reconciled with the existing philosophical conceptions of the people.

The Bhagavadgita then is a philosophical poem complete in itself, written by an immortal author (probably Vyasa or his disciple Vaishampayana) who was a worshipper of Shri-Krishna and forming part of the original Bharata composed by him. I may at this stage be asked if the Bhagavadgita is a poem complete in itself containing the philosophical doctrines of Shri-Krishna, why should it not be looked upon as having had an independent existence? Why should it be treated as a portion of the original Bharata? It might have been incorporated in the extended Mahabharata by its compiler who plainly wished to bring into his volume all the best philosophical works existing independently in his days. Such a theory,

however, cannot be entertained for a moment. I cannot conceive the Bhagavadgita unconnected with the Mahabharata original or extended. It admittedly contains the teaching of Shri-Krishna; it must therefore form part of the Bharata which was from the first recited for the glorification of Nara and Narayana, i.e., Shri-Krishna and Arjuna. Again, I cannot conceive the Bhagavadgita except as a dialogue between Shri-Krishna and Arjuna, and it must therefore come in, in the Bharata itself. Lastly, I cannot conceive the Bhagavadgita divested of its basic sloka :

अशोच्यानन्वशोचस्त्वं प्रहावादाश्च भाषसे ।

गतामूनगतासूत्रं नानुशोचन्ति पण्डिताः ॥

The philosophical dissertation of the Gita rises upon this great basis and it plainly indicates that the Bhagavadgita is a part and parcel of the story of the great war. Indeed, the whole cast of the Bhagavadgita is so moulded that the story of the Mahabharata cannot be separated from it. For instance, the विश्वरूपदर्शन or the exhibition of the universal form of God between whose immense jaws the vast contending armies are disappearing; and the frequently recurring exhortation of Shri-Krishna to Arjuna to fight (युध्यस्व विगतज्वरः । मामनुस्मर युध्य च, etc.,) make it impossible to dissociate the Gita from the Bharata fight. Again a life of Shri-Krishna and Arjuna would never be complete without the inclusion in it of the inspiring teaching of Shri-Krishna; and hence it must be accorded as natural that the author of the Bharata, the gifted Vyasa, or his disciple Vaishampayana (who first brought out the Bharata Sanhita मुद्रितास्तैः प्रकाशिताः) should include the teaching of Shri-Krishna in the epic, which he composed or published on the great war. In short, the Bhagavadgita cannot be conceived to have had any other form, and it naturally comes in the Bharata as a dialogue between Shri-Krishna and Arjuna at the time of the commencement of the terrible fight between the Kauravas and the Pandavas. The question may here be asked, whether such a teaching could have been delivered at such a time. To my mind this question does not arise, though I hold that in those ancient days in India when Dharma Yudhha was the rule, such a conversation is possible even on the battlefield. But what I would here urge is that the insertion in the Bharata epic of a philosophical dialogue between Arjuna and Shri-Krishna at the beginning of the fight is very natural and in accordance with the

art of epic poets, and hence the inference already drawn that the Bhagavadgita formed part of the original Bharata stands in my view good and sound.

Our chain of reasoning has brought us to this view then, that the Gita is one poem complete in itself, having from the beginning its present form and bulk and composed by a follower of Shri-Krishna's worship after he had passed away, as part of the original Bharata, which was subsequently enlarged by another poet into the present Mahabharata. It follows that in point of date Shri-Krishna precedes the Bhagavadgita and the latter precedes the present Mahabharata. Now although Shri-Krishna's date is a matter of dispute, the date of the present Mahabharata is not so. It has been generally fixed to be about 250 B.C., and on very strong grounds. I need not repeat here all the arguments given by me in my work "The Mahabharata: A Criticism," and by others elsewhere on this subject. It would suffice to state here two or three salient points. Weber was the first to point out that the existence of an epic of the present dimensions of the Mahabharata is noticed by Dion Chrysostom, a Greek orator, who flourished in the middle of the first century A.D. This gives us the lower limit for the date of the Mahabharata. The higher is provided by Dixit, who points out that the cycle of Nakshatras beginning with Shravana said in the Mahabharata to have been instituted as a new cycle by Vishvamitra cannot go beyond 450 B.C. (see Dixit's Marathi History of Indian Astronomy, page 111). Thus the date of the present Mahabharata must come in somewhere between 450 B.C. and 50 A.D. I would fix it on various grounds which need not be detailed here at about 250 B.C., *i.e.*, about the time of Asoka and previous to the time of Patanjali, who I think, though I cannot say precisely, notices it in his great Bhashya. This date of the present Mahabharata cannot, I think, be much contested and is one which has been accepted by most scholars though there are some who would assign it to so late a date as the fifth century A.D. They cannot, however, ignore the testimony of Dion Chrysostom, who derived his information from persons visiting South India or from Indians themselves going to Greece from the same part.

Having fixed the date of the present Mahabharata, we must fix the date of Shri-Krishna in order that we may have a correct conception of the date of the intervening Bhagavadgita. As

I have just said the date of Shri-Krishna is unfortunately yet a subject of dispute. Still some rough idea may be placed before the reader on this subject. One must understand that in fixing dates prior to the Greek invasion of India by Alexander or for the matter of that, prior to Buddha, we have yet no extraneous evidence to assist us. We are left solely to our ancient books and a critical examination of them alone can afford us material for such an investigation. Consequently the dates are yet subject to discussion and doubt. But the main positions are, I think, tolerably ascertained. In my view Shri-Krishna and the Bharata fight, in which he took part, must be placed between the final composition of the Rigveda and the composition of the Sathapatha Brahmana. This view is also the view of Prof. Macdonell. But while I assign to the Sathapatha, on the strength of an observation therein first pointed out by Dixit, a date, somewhere about 3000 B.C. Western scholars would assign to it a date somewhere about 1000 B.C. Hence while Shri-Krishna, according to my view, lived about 3101 B.C. our orthodox date for him, according to Western scholars, he lived somewhere about 1200 B.C. The Bhagavadgita thus must according to me come between 3000 B.C. and 250 B.C. and according to Western scholars it must date somewhere between 1000 B.C. to 250 B.C. If we leave however this disputed question of assigning dates to Vedic works, it can be taken to be a fact on which even Western scholars are agreed that Shri-Krishna lived after the final compilation of the Rigveda and before the composition of the Brahmanas, especially the Sathapatha. Can a position in a similar way be assigned to the Bhagavadgita in the literature preceding Buddha or rather preceding the present Mahabharata? That is a phase of the question which is very interesting and which would repay us for our study of it. Looking into the Bhagavadgita from this standpoint, I have come to the conclusion that if Shri-Krishna may be placed between the Rigveda and the Sathapatha Brahmana, the Bhagavadgita may be placed between the Brahmanas and the Vedangas. That is to say, the Bhagavadgita may be dated after the Brahmanas including the Upanishadas and before the Vedangas, *i.e.*, before Yaska, Panini, Lagadha and the authors of Kalpa Sutras, such as Baudhyana, Asvalayana and others. How I arrive at this conclusion I will now proceed to show.

The Bhagavadgita, when carefully studied, discloses one great important fact. The Gita plainly indicates that at the time of its composition the two philosophies known as Sankya and Yoga, and the two orthodox philosophies or doctrines of Karma and Akarma, or Veda and Vedanta as they are also styled in the Bhagavadgita, had already come into existence. The Bhakti doctrine had apparently also come into existence though according to my view of the Bhagavadgita Pancharatra school had not. Lastly, astronomy and grammar had made progress so far as to secure a reference even in this small philosophical poem. From a comparative study of these sciences and philosophies as referred to in the Bhagavadgita and their progress and condition in the time of the present Mahabharata or their authoritative Sutras, we should be able to see how far the Bhagavadgita may be placed in date before these works in relation to their doctrines. In this way I think some important conclusions can be drawn with regard to the date and also the proper rendering of some of the disputed slokas of the Bhagavadgita. In this paper I mean to discuss the two or three important astrological references occurring in this great work.

I will first take up the sloka

सहस्रयुगपर्यन्तमहर्षद्वयं विदुः ।

रात्रिं युगसहस्रान्तं तेषोरात्रिविदो जनः ॥

This sloka contains the astronomical theory adopted in all later astronomical works, viz., that this world will last for one thousand Yugas and that is Brahma's day; while the world will remain in a chaotic condition for another thousand Yugas and that will be his night. Now this idea, which is found adopted in all Indian astronomical works, is to be found in the Manusmriti as also in the present Mahabharata; both according to my view being works composed at about the same time. Looking into the works more ancient, we find that this idea is also mentioned in the Nirukta of Yaska which recites this very sloka as a quotation. It is thus proper to infer that the Bhagavadgita existed before Yaska: for to my knowledge this sloka does not occur in the Vedic literature. It must here be remembered that I do not claim an intimate acquaintance with that literature which is vast enough. I speak on the authority of the invaluable book of reference for Vedic literature, viz., the "Vedic Index" of Dr. Macdonell. I find that the word "Kalpa" does not occur in the Vedic

literature at all in this astronomical sense. It is of course no argument to hold that the idea of a Kalpa had not then originated. Most probably the Vedic line : धाता यथापूर्वमकल्पयत् must have even in ancient times suggested the idea, and the name of a Kalpa assigned to the duration of Brahma's creation; and that duration in astronomy in Ancient India might easily have been fixed at the length of one thousand Yugas. The idea of a Yuga is Vedic as also the idea of four Yugas with their descending ratio, viz., 4, 3, 2, and 1, total 10. Now Kalpa might easily be taken to be 1000 Mahayugas or Chaturyugas; and that figure is very convenient for calculation also. In fine, Indian students of astronomy in ancient times might very easily conceive a Kalpa to be of the duration of 1000 Yugas, and this idea must probably have been started at an early stage in the study of astronomy, though it is not mentioned in the Vedanga Jotisha which, however, had no occasion to mention it. As the Nirukta quotes, so to say, this sloka evidently from some authority, and as we find it in the Bhagavadgita but not in any Vedic Grantha or book, we may be justified in inferring that the Bhagavadgita precedes the Nirukta of Yaska.

There is a reservation here which I must mention before proceeding further. The passage in the Nirukta, which quotes the sloka above-mentioned, occurs in the Parisista of Yaska's Nirukta, and not in the body of the Nirukta itself. Now this Parisista may or may not be the work of Yaska himself. Nay I would assign the authorship of Parisistas generally to other authors. But yet the Parisista of the Nirukta is an authority of great antiquity, and we may assign to it a date if not as ancient as the body of the Nirukta itself at least not very much later than it. For this Parisista is always considered to be an integral part of the Nirukta, and from enquiries made I find a Brahmin learned in the ten Granthas of the Rigveda has to learn by heart this Parisista also. In fact, they have no idea that the last 13th and 14th chapters form a Parisista only to the Nirukta. Hence we may be tolerably sure that the Parisista is also of great antiquity and that the Bhagavadgita, from which apparently it quotes this sloka, is also of great antiquity and may well be taken to rank before the Vedanga Nirukta in point of time.

• [To be continued.]

# BENGAL AND THE BENGALIS.

BY "A MADRASSEE."

THE recent dacoities in Bengal, the explosive letters addressed to police authorities, the discontent among students venting itself in strikes and indecorous behaviour, not to speak of occasional murders and confederacy in terrorist-propaganda by those in *status pupillari*, have all conduced to thrust to the forefront of discussion a scrutiny of the soul of Bengal and a clamour for a definition of its political creed and tenets. Sir Narayan Chandavarkar has given us an illuminating appreciation of the Bengalis with the arresting and significant question: "What ails Bengal?" But no less significant is his conclusion which tends to point out that beyond all

The effervescence, volatility, fussiness,  
Clamour on slight occasions

there yet abides in modern Bengal

Another brain dreaming another dream  
Another heart recalling other loves

whose message voiced by its patriot-poet Sir Rabindranath Tagore is not one of strife and greed but "love and peace and spiritual freedom all the world over."

In fact, the recent asperities cast on the student-world of Bengal in particular, and the whole national movement in general, have been the theme of much literary excitement in the Press by the most representative men in every province, especially Bengal. Sir Rabindra has spoken quickly and earnestly about the real causes of the strike and has drawn public attention to its immediate and remote consequences to the educational policy of the young men of this country. He has put the case for the Indian student and European teacher on unassailable grounds in his opportune observations on the subject. His is a plea for a perfect freedom and justice in the relation between the teacher and the taught; a recognition of youthful fidelity to national ideals. He argues rightly that wherever this liberty, the first condition for a nobler and fuller life, is denied any coercion in the name of discipline is mere suicidal fatuity, a blunder that in trying to avert one begets a dozen. In fact, the student-strike has been the subject of a series of many a thoughtful discourse from the leading lights of Bengal. And they all prove but one thing, that the Bengali student in the bulk has certainly ceased to be a firebrand, if to any real extent he ever was that. And this conclusion

is further augmented by the first-hand knowledge of Sir N. G. Chandavarkar, who relates an interview with the English Principal of a prominent Bengal College. It would appear that not only has the Bengali student dropped his childish destructiveness and patriotic philippics but that his very tastes and atmosphere have changed strikingly for the better. To quote the testimony of the Principal, the "Bengali student of the present day is beginning to prefer a plain straight talk from a speaker to perfervid and wind-bag oratory."

And this Bengal student is the final flower of its national character which, to borrow the language of Sir Chandavarkar, is a "spirituality on a strong background of emotion." And such natures in the words of Plato are fittingly called "royal natures," i.e., they have in their constitution a kingly dominance and dignity. In Bengal, the national movement has been pioneered from the very beginning for the service of the spirit. Its politicians were religious enthusiasts, and the secular and social movements they brought to birth were the unconscious offshoots of their comprehensive scheme of the new life for India. Reforms and propaganda can but serve one time and place, they have an immediacy and narrowness in their ends that cannot supplant any but the passing and mostly inconsequential ailment of the national spirit. But the awakening of the spirit for higher and far-off destinies has in it something vital and expansive. It quickens the national consciousness to a loftier and nobler life. For only the spirit that claims a kinship far and above the temporal can bring even to earthly endeavours that selfless and serious energy which is the first requisite for enduring social action. The great religious movements in modern Bengal, some of which have an organised constituency all over the civilized world and others nearly throughout India, are all fructifying into social work of the utmost communal and national significance. The reclaiming of the tribes on the Khasi Hills by the Sadharan Brahma Samaj, not to speak of the depressed class movements and inter-caste reforms, have all to this date their origin and inspiration in ascetic religious teachers, in men who have spurned the world to serve it. It is bracing even for the humblest of us to start with the tradition of a Ram Mohun Roy and a Debendranath Tagore, a Keshub Chunder Sen or a Vidyasagar, a Swami

Ram Krishna, or a Vivekanānda, and in our own day with the living voices of such illustrious families as the Tagores and Rays, the Senguptas and Ghoses. For the soulful and sacred worshippers of the national spirit no reward is too many, no tribute so grateful as increased opportunities for usefulness.

What is the root of this surging and sincere life in Bengal that has come to be pre-eminently the stage for the drama of Indian renaissance in art as well as in science, in literature and politics? That cannot be in the mere spread of English education which quickens the healthy mind into a thousand yearnings and pursuits, once it is nobly given and as nobly received. For the sister provinces with an equal share of educational advantages have shown none of that ardent and impetuous singleness in the pursuit of the national ideal. It cannot be in the ceaseless and changing course of its history under both Mahometan and British supremacy. For elsewhere than Bengal the course of history was no smoother. It is in the integrity of its people with its prophets. It is in its united worship of the spirit which brings the learned and the unlearned, the poor and the rich, in one accord; while the sister provinces, as Sir Chanda-varkar points out, have gone in for secular and aggressive movements from the first advent of higher education. The secular spirit has in its essence individuation, the creation of conflicting classes controlled by economics rather than conflicting peoples united by spirit. To put it categorically in the words of Mr. Ramsay Macdonald:—

Bengal will be romantic, while Punjab will be dogmatic and Bombay diplomatic. That is why perhaps Bengal is creating India by song and worship, clothing her in queenly garments. That is why perhaps its politics must for some time be an uncertain mingling of extremist impossibilism, and moderate opportunism of religious yearning and artistic idealism.

This romantic soul-force has long been enriched by the vernacular language and literature of Bengal. The moving spirits of the modern revivalistic propaganda in Bengal, whether Brahmo, Vedantic or literary or artistic, have talked in the language of the people. Prophetic visions went out straight from their seers without losing a whit of their light and colour by utterance in a foreign tongue. Speaking of literary Bengali, Mr. Macdonald observes that, it is still crude. It is still crude particularly in its romance but it is groping after Hindu realism. It is written in the same aggressive way, the Irish are trying to revive the use of Erse . . . when working men out

on the river, or the resting peasant by the up-turned clod in the gloaming, sings the hymns of "Ravi Babu" thanking God for endowing life with Beauty and invoking with yearning endearments their one Mother India—it is possible only for men blinded with Western superficialities and dull ineptitude to grasp incarnate Orient-spirit to call the hymns "a mixture of double meaning and sedition." But one who has been to Bengal, who has heard the children sing and the women talk and the men join in both, he perhaps knows that all that is not revolting incendiarism masquerading under prayer and mysticism. But that spontaneity of the spirit that out of its abundance finds expression in thousand ways.

Mr. Gokhale, speaking under the sting of the Seditious Meetings Act discussion in the Imperial Legislative Council, made a bold and patriotic vindication of the Bengali character:—

My Lord, knowing them as I do, I venture to predict that they will not thus be put down by force. The Bengalis are in many respects a remarkable people. It is easy to speak of their faults. They lie on the surface; but they have great qualities which are sometimes lost sight of. In almost all the walks of life open to the Indians the Bengalis are among the most distinguished. Some of the greatest social and religious reformers have come from their ranks. Of orators, journalists, politicians, Bengal possesses some of the most brilliant. But I will not speak of them on the occasion because this class is more or less at discount at this place. But take Science or Law or Literature. Where will you find another scientist in all India to place by the side of Dr. J. C. Bose, or Dr. P. C. Ray, or a jurist like Dr. Ghose or a poet like Rabindranath Tagore. My Lord! these men are not the freaks of Nature. They are the highest products of which the race is regularly capable. And a race of such capability cannot, I repeat, be put down by coercion.

This genius for sterling work in the arts and sciences is the legitimate expression of their intense emotionality. For action is always the necessary concomitant of ardent feeling. More than the songs and hymns and prayers, the whole of the Calcutta School of Art and its exponents Abindranath Tagore, Surendranath Ganguly and Nanda Lal Bose have enshrined their ascetic politics in their remarkable paintings. They have all striven, through the medium of symbolic idealism, to bring out the vision of a United India, whose subtle harmony neither castes nor commercial competition could draw asunder. The hymns and the songs have become the folklore of the Bengal people and are ever drawing them nearer every day to their national ideal. The pictures have put a higher meaning to the national aspirations of the educated. A united India of such artistic and philosophical idealism is more enduring than any political enfranchisement or geographical unity of race or language. It is the unification

by means of a fuller and completer national life that while partaking of the best in the West has yet its native Oriental impress. When one comes to survey intelligently the swayings, the expectancies and agitations that have led up to this spiritual unification, one would realise at once that,

the people of India are like the aged Simeon, and the prophetess Anna, who watched by the Temple for the Messiah. Every year prophets arise who blaze across the religious firmament and palpitating hearts are drawn to them. The Indian mind is in a constant state of expectancy and a new leader or a new agitation finds it as mobile as the moon finds the waters. . . . . The rich Indian, whose hands are full of the jewels of the earth, hears the call of the Infinite Void and he gets up, lays aside his possessions, and clothed in ashes and with naught but the begging-bowl in his hand goes out to seek peace. The common man leaves his place and clad in saffron or in other pilgrim-garb wanders away to some sacred place, to dip in some stream of immortality, to worship in some procession, so that his soul may be satisfied and the cool shades of peace come to refresh his weary heart. The stormy petrel of a politician too feels the shadow of this life lie heavily upon him and he lays his pen down and "the means of purification, silent, unallured by the objects around him, according to the injunctions in the Laws of Manu," leaving the merits of his good deeds to those who love him and his evil deeds to those who hate him, he goes through Meditation to the Eternal Brahma.

This is the ideal which India is striving to embody in its life and its literature and art. And it is this spirit and this alone that can awaken the race-consciousness of the sleeping millions in the land, vaguely called the masses, into an incredible pitch of lofty and far-reaching action. "Minorities and majorities are things of the West, not of India. A subtle educated class, a credulous mass, that is India," said one observant critic. But the subtle educated class has no personal or party ends to seek unless their high-born genius for selfless action has been "blurred by blackguardism, dulled by indifference and coarsened by deceit." And the credulity of the mass is no superstitious blind-faith, "it is a native receptivity for things natural to its spirit." It is of the essence of Raj Lakshman Sen, the last King of Bengal who, when the enemy was thundering at his gates, slipped away into Peace by a backdoor preferring poetry to a kingdom; a spiritual fable to living politics. But Lakshman Sen, as in that masterful study of the late Surendranath Ganguly, looks never more a king than when he fled away a mendicant Yogi. He lost but the throne of a province, and beheld in his hand, the spiritual sceptre of a United Bengal!

And of such kings Bengal could boast a galaxy, the most resplendent in any land. If at the present, that firmament is not the more dazzling for one central beacon, if the light that leads it is from its luminaries of the past, it is because the children are cheerfully labouring, reaping and singing happily and gratefully. The old luminaries have had their reward in the general advancement of culture and enlightenment. It is certainly not because that the light that has always led the land is fitful or feeble. True it does not flare and brighten up the far-off fringes of the land as it did of yore, yet it is steady and sufficient. For the man comes with the hour. A succession of Napoleons is not only impossible but positively irksome and futile.

For the great spirit has flown into us. It has nerved our arm to this and that endeavour, and we cannot but distribute our inheritance among the variegated walks of modern life. The energy that was centred in one man, and was realised in an intense religious life, is now diffused in a thousand men and realised in a hundred ways. Life has become more complex, our interests, our occupations, our hopes are manifold. We have imbibed the fountain of inspiration and have parted manfully in innumerable little bands each on its own high errands. These little bands may have been so taken in by their special and distinct avocations that they could not for a time respond to a higher kinship with the soul. They may, by reason of a long separation and different pursuits, unwittingly hamper and defer the larger and ultimate issues. But are they not citizens of a wider commonwealth, the children of one universal Mother? And when that fraternal and filial spirit itself shall corrupt, unless the whole course of human history has been falsified, unless our noble scriptures have lied, shall we cease to believe in that divine assurance of the Blessed One:--

Wherever virtue subsides and vice prevails  
I come down to help mankind. [O Arjuna]

#### EMINENT BENGALIS.

Sketches of the following can be had at Annas Four each:—Sir Rabindranath Tagore, Swami Vivekananda, Sri Ramakrishna, Iswar Chandra Vidyasagar, Dr. Rash Behari Ghose, Ananda Mohan Bose, Romesh Chunder Dutt, Kisto Das Pal, Babu Surendranath Bannerji and Lal Mohan Ghose.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.







**SIVAJI.**

The work of Mr. G. K. Mhatre, Artist, Chowpathi, Bombay.

# SHIVAJI: THE MARATHA.

IT IS strange that no adequate life of Shivaji has as yet appeared in English. Though materials for such a life are still extant, a complete biography of the great Chieftain who laid the foundations of the Maratha Empire is yet to be written. His career has been an enigma with many a student of History. The historian of the Marathas—Grant-Duff—speaks of him as an assassin and freebooter, though he is forced to own that “his claims to high rank in the page of history must be admitted.” Where Grant-Duff himself failed none of his countrymen could redeem. The one writer, who could have done justice to the subject, only chose to give a philosophical interpretation of the rise of the Maratha power. The late Mr. Ranade pointed out :—

That the rise of the Maratha power was not a mere accident due to any chance combination but was a genuine effort on the part of a Hindu nationality, not merely to assert its independence but to achieve what had not been attempted before—the formation of a Confederacy of States animated by a common patriotism; that the success it achieved was due to a general upheaval, social, religious and political, of all classes of the population. The attempt failed; but even the failure was itself an education in the highest virtues and possibly intended to be a preparatory discipline to cement the union of the Indian races under British guidance.

The central figure of this Confederacy was Shivaji. Some have extolled him as the Napoleon of War and Administration, and others have called in question what they call his Machiavellian methods. His conduct with Afzal Khan in particular is as much debated upon as the execution of Charles. Ranade preferred to give the benefit of the doubt to the Maratha hero :—

The Mahomedan historians, whom Grant-Duff follows, charge Shivaji with treachery in the first attack he made with the fatal *Wagha Nakha* and the Bhawani Sword; while the Maratha chroniclers, both Sabhasada and Chitnis, state that the stalwart Khan first seized Shivaji's neck by the left hand and drawing him towards himself, caught him under his left arm, and it was not till the Khan's treachery was thus manifested that Shivaji dealt the fatal blow.

Khafi Khan, the historian of Aurangzeb's Court, has left us this picture which must redeem many of the lapses in Shivaji's character even

according to the British and Muslim estimate of the Hindu hero :—

He made it a rule that wherever his followers went plundering, they should do no harm to mosques, the Book of God or any one's women. Whenever a copy of the Holy Koran came into his hands, he treated it with respect and gave it to some of his Mussalman followers. When the women of any Hindu or Mahomedan were taken prisoners by his men and they had no friend to protect them, he watched over them till their relations came to buy them their liberty.

These surely are no light virtues in that age.

But more than all his skill in war and diplomacy, his capacity for civil administration has been the theme of well-merited eulogy. We have no space to enter into a detailed discussion of Shivaji's methods of civil government. It is a truism in the history of Deccan that the dismemberment of the Maratha power began in the neglect and decay of Shivaji's system of civil government long before it was threatened by an alien. Suffice it to say that the system established in his time has served as the basis of the British land policy and continued to this day.

But the personality of Shivaji and his homely virtues are always arresting. Prof. Rawlinson gives us this happy picture of the hero of Maharashtra in his brilliant study of Shivaji\* :—

Shivaji was a sincerely religious man. He believed himself to be constantly guided and inspired by the Goddess Bhavani. He was the disciple of the great Dekhan preacher and poet Ram Das and an admirer of the saintly Thukaram. His devotion to his parents, especially to his mother, Jijabai, was proverbial, and lastly, we must not forget that he organised the army which shattered the Moghul Empire in the highest of its power—a task which the Rajputs themselves essayed in vain—which spread terror from Rameswaram to Attock, and which offered the only real opposition to the British in Northern India. The glories of the Peshwas and the Rajas of Satara have long since departed—but in the great Feudatory States of Western Hindustan: Gwalior, Indore, Baroda—we still see the fruits of the organising genius of Shivaji.

No wonder that Ram Das sang :

Remember Shivaji, his form, his noble aims ;  
Forget not also all his valiant deeds on earth.

\* *Shivaji: The Maratha*. By Prof. H. G. Rawlinson; Oxford University Press, Bombay.

# CURRENT EVENTS.

BY RAJDUARI.

ALLIES' ACTIVE OFFENSIVE ALL ROUND.

**S**INCE the date of the outbreak of the present terrible war, the earth has twice revolved round its axis, but, sad to say, no peace has as yet been vouchsafed to the world. When that gladsome event will take place none can forecast. Every kind of dismal prediction was made about the enemy's collapse; but the collapse still seems to be as remote as ever. Even those who thought that if nothing could bring him to bay, at any rate, the "economic exhaustion" of his people would. That exhaustion may or may not exist; but it could never deter him from continuing the war. The war could only be brought to an end when the Allies



WHAT GERMANY HAS ACHIEVED.

But there are some others left after eighteen months of war—Great Britain, France, Russia, Italy and Japan.  
—*The Saturday Westminster.*

have given him a crushing defeat. But in no well-informed circle, with any accurate knowledge of the existing military situation, there is the slightest expectation of such a defeat overtaking him at any rate this winter, unless the active offensive of the Allies, which is so palpably discernible these last eight weeks, assumes such colossal proportions as to force a decision. There is, of course, the British Armada, ready at a moment's notice, to sweep the North Sea in case the impaired Teutonic Fleet feels

sufficiently confident to emerge once more from its safe base at Kiel and wipe away the defeat suffered off Jutland or Horn's Reef. But however effective the blockade is and may yet be made, it has not been known that in a colossal war of such unprecedented dimensions, the navy alone could force that decision which the civilised world is keenly looking for. That could only take place on either the one or the other theatre of war, either at Ypres or at Verdun. From all accounts which reach us from day to day from a variety of quarters, it is evident that the German army has been repulsed, but not so repulsed as to make us believe that it would fail yet to make a final desperate move in overwhelming numbers, with still unexpected resources and strategy undreamt of, in order to give the Allies a defeat which might be the prelude to a cessation of hostilities. At present the situation seems to be this: In the Western theatre, the joint movement forward of the French and the British has so far been carried on with judgment and strong battalions as to compel the enemy to retreat to their last line of defence. The battle of the Somme is held to be even more memorable than that of the Marne. And if the impetus, which this active offensive has given to the forces, is to gain strength as they march onward with the morale that has been consequently induced, it is only reasonable to infer, barring the untoward, that the joint activities may force a decision before the winter sets in. At the same time we should remember that the enemy is fully aware of the potentialities of the Allies' offensive and their goal. He is not to be caught napping. He is not so exhausted militarily as to be unable to put forth all the strength that he is capable of. On the contrary, it may be expected that as his great military prestige is at stake, he would leave no stone unturned to make the mightiest effort he is still strong enough to make,

The result of this new Armageddon, which the Allies' activities have plainly revealed, is on the knees of the gods. The Titan will induce a titanic struggle, come what may. The coming trial of strength will be terrible. But the tug of war has not yet reached its maximum. The world is looking forward with the keenest anxiety for that dread event which shall spell universal tyranny or universal freedom. It is an awful event to contemplate! The fate of all the belligerents is trembling in the balance. May it be that those who are profusely shedding their blood for Righteousness and Liberty come out triumphant from the appalling ordeal! There are eight or twelve weeks yet. The expected may not be realised. The impending catastrophe to the arms of the one or the other may not happen. Possibly a condition of stalemate may once more be established after any amount of wasteful expenditure of men and materials. This is not the time to halloo. They are not yet out of the woods. When we can have a clear gaze through the woods at the distant horizon, we may venture on some kind of cock-sure forecast. At present the best wisdom lies in sealing our lips and watching with breathless pace the course of the great active offensive going on, on the banks of the Meuse and its contiguity.

#### THE RUSSIAN AVALANCHE.

In view of what is occurring in the Western theatre, less interest seems to be displayed in the events happening in the east of Central Europe, though they appear to us to be of greater importance in one way. The Russian army, unaided, is achieving wonders which History will not fail to record. Driven away by inadequate materials and munitions last year from Galicia, the Muscovite by a superhuman effort, egged on by the spirit and morale of his unnumbered hosts, and led by generals of the greatest military sagacity and strategy, has once more made himself complete master of that coveted Austrian

Province—such a master as to make his repulse by the enemy almost impossible. The enemy has been overwhelmed with crushing defeat one after the other with the result that his army is already being destroyed. Hundreds of thousands have surrendered, while the cry is, that more are surrendering and being captured. The number of guns, ammunitions and military stores of all kinds which have come to the hands of the Russian is enormous. Evidently the *elan* among the troops is indescribable, and it is no wonder that they have crossed and captured the most strategic pass on the Carpathians, and, as we write, their first cavalry advance-guard has dashed into the plains of Hungary. This spring and summer there has been nothing for the Muscovite but a series of triumphant marches onward and onward fast, which tell us that the time is not remote when his legions may thunder past the gates of the Hungarian Capital, unless checked on their victorious career by some signal fighting by the enemy on the march. There is, however, a reasonable improbability of such an occurrence, seeing that no very tangible reinforcements are visible to support the vanquished, and that the Austrian army, as a whole, has been steadily losing heart. Indeed, it would not be hazardous if we venture to observe that the Austrians are wholly sick of the war and are daily growing conscious of the fact that they are destined to lose the Empire, and that the Hapsburgs are doomed to eternal oblivion. Soldiers and officers are being continually reported as easily surrendering. They are helpless and appalled before the driving force of the Russians, whose tide is advancing without the least hindrance. But it is not only that the forces of the great Tsar are triumphing in Galicia. They are equally triumphing on the Dniester. Recent operations on the Riga are reported to be of a formidable character, and the Germans themselves have made admissions of their repulse from

strategic points. The Riga sector is bound to be historic, and the struggle there will be as bloody, as formidable and as stubborn as on the Somme and at Verdun. Not only are the Russians showing their great military superiority on land in the Riga region; they are displaying their strength and strategy in the Baltic, which hitherto has been imperfectly reported. But so far as all accounts go, several submarines of the enemy have been sunk and disabled; several merchantmen have been sunk or interned, and the Baltic is being clean swept of any considerable hostile fleet that might have been moved there to support the hostilities on the land. General Hindenburg meanwhile has been kept at bay!

#### ITALIAN OPERATIONS.

Simultaneously with the Russians, the Italians, too, in pursuance of the policy agreed upon for offensive operations in all fields, have been forging ahead in the Trentino Valley, where the Austrians had fully decided to pulverise the Italian army and overrun that part of the country. In the earlier stages, no doubt, they were fairly successful with the political object they had entertained. But the reverses of a serious order that they have since met with in Galicia coupled with the want of the necessary reinforcements from Germany, had greatly weakened the Austrians. And General Cadorna embraced the opportunity offered to drive the enemy back. This has been done with signal success, so much so that the Trentino has been almost cleared, and the Italians, highly stimulated by the recent successes, are marching forward with Trieste evidently as their objective. Assuming that the Muscovite pushes forward in the plains of Hungary, there is every probability of the Italians consolidating their gains and making a bold move forward on the enemy's country.

#### GREECE AND THE BALKANS.

During the month the Balkans had nothing important to record. Roumania still sits

astride on the fence as it has done these last two years. The waiting game, in the former case, was exceedingly profitable to it, and it fully counts upon maintaining the same policy with a view to obtaining even more (?) substantial advantages. There are signs, however, that the recent Russian advance has been contributory to taking a quicker decision as to where it should side. There is a growing agreement between the two potentates. Bulgaria is in a kind of political quandary which threatens to be a vile abyss of political degeneration for it, the more the Russians prove victorious in Galicia. Its bitterest enemy is now its only but most hated friend. Indeed, they are strange bed-fellows, the Turk and the Bulgar, which by a curious irony of Fate have been constrained by dire political necessity, under the screw of their tyrant patron, to join hands for a time. Such unnatural alliance cannot last long. The Turk is exceedingly impatient of the unscrupulous Bulgar, whom he hates like poison and may be expected to hoist him by his own petard no sooner than the Anglo-French forces, now slowly moving out from Salonika, are intent on driving him from the territory he is now allowed to occupy through Teutonic intervention. Meanwhile Greece, after having thoroughly discredited herself and besides alienated the sympathy of the entire civilised world for her rank ingratitude to her liberators, has had to eat the humble pie. She was reduced to such distressing financial straits that not one power, (the Teuton, his guide, philosopher and friend, the least) in Europe or America, would lend her a paltry million or two. She had after all to go on bended knees to her former saviours who, on certain conditions, more or less political, have agreed to advance the needed loan. At the same time both England and France have effectively blockaded her ports which pour in supplies into the country, and otherwise tightened their cordons. The new elections are to take place in September when it is generally expected

that Mon. Venezelos will be triumphantly returned with the Premiership once more in his pocket. It is to be hoped that this consummation, so fervently prayed for, will be reached.

#### ARMENIA.

In Turkish Armenia, the Russians are slowly making head. The latest reports say they are in the vicinity of Erzenan, while the region west of Trebizond is being fully dominated by her troops. The Cossacks are accomplishing marvels of military dash and horsemanship. Nothing special has been heard from Mesopotamia. The English troops are no doubt subjected to great hardships on account of the intense heat and the train of evils arising therefrom. Considerable feeling prevails in England on the secret way in which the campaign is carried there. Evidently

there are some ugly matters behind, which the Ministry are loth to reveal. The Prime Minister has very adroitly and with considerable diplomacy brushed aside for the present the threatened attack on his policy in the House of Commons. In its place he has taken its consent to appoint a Statutory Commission to investigate all matters connected with the military bungle, which culminated in the surrender of the sagacious General Townshend and his brave force. It is evidently a long, long way for the Anglo-Russian forces to Bagdad. But the next two months are fraught with great military expectations in all theatres of war, and it is quite probable we may hear of the Joint Standard of the Allies waving aloft in the historic capital of the great Harun-el-Rasched.

#### BOOKS RECEIVED.

- THE EUROPEAN ANARCHY. By G. Lowes Dickinson. George Allen & Unwin Ltd., London.
- SHOULD SHE HAVE TOLD HIM? By the author of "My Wife's Hidden Life." Hodder & Stoughton, London.
- SIXES AND SEVENS. By D. Henry. Hodder & Stoughton, London.
- BOBBY ORDE. By Stewart Edward White. Hodder & Stoughton, London.
- THE GLIMPSE. By Arnold Bennett. Hodder & Stoughton, London.
- THE GRIP OF THE WOLF. By Monic Gerard. Hodder & Stoughton, London.
- THE PROPHETIC GOSPEL. By L. P. Larsen. C. L. S. I., Madras.
- THE STORY OF STANLEY: SNAKES, CROCODILES, AND OTHER REPTILES. HELLEN KELLER. C. L. S. I., Madras.
- BY BLOW AND KISS. By Boyd Cable. Hodder & Stoughton, London.

#### BOOKS RELATING TO INDIA.

- TOWN PLANNING IN ANCIENT DECCAN. By C. P. Venkatarama Aiyar, M.A., L.T. Law Printing House, Madras.
- SELECT WRITINGS AND SPEECHES OF K. T. TELANG. Gaud Saraswat Brahmin Mitra Mandal, Bombay.
- INDIAN FINANCIAL ADMINISTRATION. By N. M. Muzumdar, B.A., B.S.C., BAR-AT-LAW, Bombay.
- THE LIFE AND WORK OF ROMESH CHUNDER DUTT. By J. N. Gupta, M.A., I.C.S. J. M. Dent & Son, Ltd., London.
- SIR RABINDRANATH TAGORE. By K. S. Ramaswami Sastri, B.A., B.L. Ganesh & Co., Madras.
- THE C. L. S. TELUGU READERS. SECOND BOOK. The C. L. S. I., Madras.
- FIRST AID IN ACCIDENTS. By Rao Saheb U. Rama Rau, Madras. As. 12.
- MY THIRD YEAR AND AFTER IN THE IMPERIAL LEGISLATIVE COUNCIL. By the Hon. Mir Asad Ali Khan Bahadur, Madras.

# THE WORLD OF BOOKS.

[ONLY SHORT NOTICES APPEAR IN THIS SECTION.]

**THE UNITED STATES OF AMERICA.** By Lala Lajpat Rai : R. Chatterjee, Calcutta.

This volume is the result of Mr. Lajpat Rai's close and personal study of the conditions of the Great American Republic during his recent visit to that country. In 1905, Mr. Lajpat Rai made his first visit to America where he could not spare more than three weeks. This time he travelled almost all over the country from Boston to New Orleans and from Chicago to San Francisco, and the results of his investigations are embodied in the book before us. The Punjabee leader is none of those who skip over unknown lands in search of excitement or amusement. Enjoying his tour quite like any other traveller, Mr. Lajpat Rai yet brought to bear upon the diverse problems of that great country an intelligent and searching mind. His friendship with Mr. Sidney Webb not only supplied him with notes of introduction to the right persons but has inspired him with a Fabian appetite for statistics, which must prove immensely useful to those who are not satisfied with mere sentimental and eloquent verbiage. Nor does Mr. Lajpat Rai offer a soul-less compass for measuring the achievements of America in the domain of social, economical and educational advancement. For the volume is essentially from the standpoint of an intelligent Hindu interested in the varieties of American life. "My selection of subjects for particular study," says Mr. Lajpat Rai, "has been made with an eye to their practical usefulness for our own development. In several respects, the problems of the United States are very similar to those that face us in India, and I have thought that an account of them and of the manner in which they have been dealt with in the United States might be of some help to us in India." Surely the two chapters on Education are full of lessons to us in India. And then the pages devoted to a study of the women question and

the Negroes are of engrossing interest. The progress of the Philippine Islands and the study of institutions for charity or education can scarcely fail to impress us. There are indeed parallels to every one of our endeavours after social amelioration. Our depressed classes, our Gurukhulas, our propaganda for social and political reforms, have all their counterparts in the great American Republic. And Mr. Lajpat Rai's fruitful study and investigation at close quarters will be welcome to all who work in diverse ways for the common good of India.

**POLITICAL PAMPHLETS.** The "Commonweal" Office, Madras.

There are two series of these political tracts, the "New India" series and the "Home Rule" series. Ten pamphlets have since been issued in each : and such important questions as Self-Government and Provincial Finance and kindred subjects are treated with ample knowledge and ability. These political brochures afford a welcome means for the dissemination of useful information. Their cheapness and usefulness alike must recommend them to the public.

**THE SOLDIER'S COMPANION AND OTHER BOOKS.** Messrs. Oliphants Ltd : London & Edinburgh.

We have received a packet of neatly got-up volumes from Messrs. Oliphants, specially designed to suit the "supreme need" of the hour. "Soldier's Companion" and the "Supreme Need," "The Dynamite of Faith and Prayer," "Bible Battles" and the "Holy Scripture"—the mention of these titles suggests the contents of the books under review. These are books of comfort and consolation, and will prove invaluable to those in the thick of the fight and those at home mourning their dear departed ones. To them "The Shining Path" is revealed by "Invisible Law," and the "Hidden Pictures" of the "Soul Winner and Soul Winning" are made visible by the "Dynamite of Faith and Prayer."

**THE GOAL OF THE RACE: A STUDY IN NEW THOUGHT.** By Alfred T. Schofield, M.D.: William Rider & Son, Ltd., London.

The war appears to have given a great impetus to various kinds of literature, and what is called New Thought has not been an exception to this rule. Among the various books that have flooded the world of late, dealing with this mysterious form of speculation, the book under review may be considered as one of the most noteworthy. It is a forcibly written work dealing with the subtler forces of life and making a bold attempt to visualise the future lines of human development. To those interested in this branch of literature, the book is likely to make a strong and suggestive appeal.

**THE BORDER OF BLADES.** (Hodder and Stoughton.)

This is a rattling good story of Indian frontier intrigue, through which rises a complex love romance, by Captain Bedford Foran. The tale refers to the time—not long ago—of the Russian menace on the North-West, [which was an obsession to which every interest was subordinated. That Russian agents were busy secretly undermining the loyalty and good faith of the frontier tribes and creating unrest was well known to the Indian Government, who were keen on counteracting such influences by both a display of military strength and secret method arrangement, whichever was most promising. Captain Foran has drawn vivid pictures of military and tribal life, which grip the readers' interests completely. How a woman's beauty and charm affects the three strongest and most prominent character in the book and leads to startling and dramatic incidents is related with an intimate knowledge of local conditions and with sympathy to friend and foe alike. The great part that superstition sometimes plays in influencing tribal action forms an instructive feature in this capital story of military life.

**THEOSOPHY AND LIFE'S DEEPER PROBLEMS.** By Mrs. Annie Besant: Theosophical Publishing Society, Adyar, Madras.

This book contains the four Convention Lectures delivered in Bombay at the fortieth anniversary of the Theosophical Society in December 1915. Mrs. Besant says in her foreword that they are frankly propagandist. The lectures show Mrs. Besant's well-known gifts of eloquence. Though they contain thoughts and arguments that are not in conformity with the highest Hindu conceptions and doctrines, they are valuable to a great extent. In the first lecture the nature of Godhead is discussed. In the second, the problem of the human soul is considered. The third lecture deals with right and wrong. She says: "But the moral law, like all laws of Nature, is not a command either to do, or not to do. It is a declaration of conditions which produce certain definite results." The last lecture deals with brotherhood. She says in conclusion: "Live the law of brotherhood; rescue the miserable; teach the ignorant; feed the starving; nurse the diseased; and, on our India, on her future, the *Deva* of India shall pour out his blessing when she lives the law that she has always recognised in theory."

**HAZELL'S ANNUAL, 1916.** Edited by Mr. T. A. Ingram, M.A., LL.D.: Hazell, Watson and Viney, Ltd., London.

As might be expected, the war and current history find prominent entries in this well-known and deservedly popular book of reference. Other features which attract attention are a complete list of the recipients of the Victoria Cross and a Roll of Honour containing some hundreds of names of those who have lost their lives in the war. We must commend the admirable Index; its 10,000 entries make it an unerring finger-post to the vast store of information contained in Hazell.



# DIARY OF THE MONTH.

June 26. Opening of the trial of Casement.  
 June 27. It has been decided to open a Convalescent Home for British Officers in the name of Lady Chelmsford.  
 June 28. Greek demobilisation.  
 June 29. Capture of Kolomea.  
     Austrian failure in the Trentino.  
     Casement sentenced to death.  
 June 30. A personal salute of 17 guns has been granted to the Maharajadiraj of Sirohi.  
 July 1. Mass meeting in Durban resolved to appeal to the Viceroy for reduction of steamer freights.  
 July 2. Sir Thomas Holland's arrival at Calcutta.  
 July 3. British attack north of the Somme.  
 July 4. British move in East Africa.  
 July 5. Lord Carmichael opened the first private Medical College in Calcutta.  
 July 6. Sir John Jellicoe's despatch on the fight off Jutland.  
 July 7. Indian Princes' movement for Kitchener Memorial Fund.  
 July 8. Meeting of Bombay citizens to protest against the Government of India Amendment Bill.  
 July 9. Changes in the British Cabinet.  
 July 10. Great Britain and France have officially withdrawn from the Declaration of London.  
 July 11. Celebration of the accession to the Masnad of His Highness the Nizam.  
 July 12. The Maharaja of Kashmir has given Rs. 30,000 to the Kitchener Memorial Fund.  
 July 13. The Lord Mayor of London has opened a Lord Kitchener National Memorial Fund.  
 July 14. Railway Strike in Spain. Martial law has been proclaimed.  
 July 15. Russian successes in Asia Minor.  
 July 16. Coimbatore Agricultural College Day.  
 July 17. The voyage of the Deutschland.  
 July 18. Austria has rushed 60,000 Landstrum troops from Serbia to the Carpathians.

July 19. Mr. Asquith and Sir Edward Carson speak on the Mesopotamian question in the House of Commons.  
 July 20. At the Allahabad Municipal Board, the Chairman announced that ten members had resigned simultaneously.  
 July 21. Meeting of the Madras Senate regarding the new three years course in Law.  
 July 22. Discussions in the Madras Senate over the demand for a reconsideration of the results of the last Intermediate Examination.  
 July 23. Sir Edward Grey created Viscount Grey of Falloden.



M. SAZONOFF.

M. Sazonoff, the Russian Minister, has resigned.  
 July 24. Bombay Presidency Association submits memorial to H. E. the Viceroy, protesting against the Press Act.

# TOPICS FROM PERIODICALS

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## INDIA : A STOREHOUSE OF THE EMPIRE.

In the current number of the *United Empire*, there is an exhortation to the British citizens to take a greater interest in India, its people and its productions, if not for making good the boast that the British rule India for India's benefit, at least for the sake of the Empire's trade, for a large part of which India is responsible. The total supply of English jute is from India ; while half or a little more than half of the tea imported is also from thence. In 1912, the largest supply of British wheat came from India ; while of barley, India sent more than one-fourth of the British supply. In 1912, the cocoanut products of India represented a world-value of £70 millions ; and it is significant of the British *laissez faire* way of handling things that four-fifths of Indian copra went to Germany. Though India is hardly a great wool producing country, still she sends England one-fourteenth of her total import of wool. India produces half of the world's average cotton crop, and though most of it is of the short staple, and on that account only of indigenous importance, is not unsuitable to European needs and methods. Cotton seed-oil is however a very valuable acquisition, and of this England gets from India over 70,000 tons. Bamboo, Himalayan spruce and fir are the cheapest raw material in the world for making cellulose and paper pulp ; and they are in most districts associated with extremely favourable manufacturing facilities. Besides these India sent us one-fifth of our total import of dry hides, though prior to the outbreak of the war, Indian hides had been going to Germany in steadily increasing quantities. Indian indigo, which thirty years ago was the world's standard blue, has been victimised by German commercial enterprise and synthetic indigo. It is needless to give an exhaustive list of other useful and important products, but we may pick out as fairly typical—rice, teak and similar timbers.

Since, on the average over one-fifth of the English total supply comes from India and since a reorganisation of Indian trade policy is absolutely necessary, India must not be overlooked, but must be very generously treated in the *post-bellum* arrangement of the Empire's trade, and the Empire will be very imperfectly united if India is neglected or left out of calculation. And no doctrinaire considerations or vote-catching intrigues must be allowed to come in between India and England's duty to it.

## INDIA IN THE SEVENTH CENTURY.

Referring to the Seventh Century India, Mr. Vaidya writes in the columns of the *Quarterly Journal* of the Poona Sarva Janik Sabha :—

The question why nations fall is one of extreme complexity and difficulty. But there can be no doubt that representative government creates a feeling of self-interest in the people which is the great backbone of a nation's strength. History indeed records the fall of the brilliant City-States of Greece and of Rome in spite of such national sentiment. But we must remember that, that sentiment had been completely undermined in Greece and Rome by demoralization and luxury and hence it was that these States succumbed and fell. But they rose again when the same sentiment became strong. The Indian States on the other hand never developed the national sentiment at all and hence were never strong. They could not have developed into strong states in the succeeding centuries. On the contrary coming under the influence of certain peculiar causes they gradually became enervated and hence fell easily before the advancing tide of Mahomedan invasions.

Mr. Vaidya goes on to state that the States were however strong, prosperous, happy and that the king's despotism was beneficially and rigidly limited by the Shrutis and Smritis.

## SCIENCE AND THE FUTURE.

Professor F. G. Donnan, F.R.S., writing in a recent issue of the *School World*, deplors the national characteristic of regarding science as a thing apart from the general intellectual life of the community, to be fostered and encouraged perhaps to some extent, either as a matter of *noblesse oblige* or as an adjunct to the useful arts, but in no wise to be considered as one of the essential elements of all true culture and the corner-stone of modern civilisation. The error of English culture to-day is not so much the intentional neglect of science as a profound failure to realise the true meaning and to appreciate the true position of science in the fabric of civilisation. The fatal belief that Providence has dowered the English with a superior share of commonsense makes them consider that scientific theories and scientific methods are not necessary for the practical man of commonsense. The English want a scientific education and alone that, the flexibility and adaptability of thought of method and of institution that a real scientific training alone can give; and above all, a carefully thought out and coherent plan directed towards an ideal of national perfection founded on the facts, methods and outlook of science, and not merely on pious sentiments and ancient shibboleths.

The following is, in the words of the writer, the defect and its remedy :—

We suffer from the defects of our national virtues. In our admirable worship of character and will, of courage and determination, we are apt to forget that these cardinal qualities of the "inner-light," however essential they may be, are unavailing and ineffective when divorced from the "outer light" of science. It is the sympathetic and harmonious co-operation of both that will constitute the inner strength of the great nations of the future; and it is the want of this perception that constitutes one of our fundamental weaknesses at the present day. It is of no use to seek for spasmodic forms of remedy, born of a desperate and disordered opportunism. There must come a radical change of spirit, leading to a wider perspective in the national outlook, a quickening and expansion of British perceptions. Our present outlook, and as a consequence our whole scheme of civilisation, are narrow and out of date. Not every man can or should devote himself to

the serious study or advance of a special branch of science. But the method, the outlook, the spirit of science, must permeate all classes of the community, and must be harmoniously blended with the virtues and qualities that have for ages characterised our race. Otherwise our civilisation is assuredly bound to decay and disappear.

Our preparation for the future, indeed our very hope of the future, lies in this drastic renaissance of the British spirit. The false view that science dehumanises must be replaced by the conviction that without science there can be no rejuvenation of the ancient and tired spirit of humanity. It is the breath of science which alone can preserve us from our tortured self-consciousness, which, by carrying the spirit of man into the glowing world without, saves it from itself by preserving it from that in-breeding of thought which results in decay and death.

The English have never been afraid of criticism and have always recognised that an active fermentation is essential for the vigorous health of the body-politic. They must recognise that science is the progressive and harmonious adaptation of the human spirit to its environment, which more and more renders it the understanding friend and not the ignorant slave of circumstance. It is necessary that science must penetrate into the very core of our social fabric and bring new hope and new ideals to our race.

## THE INDIAN CIVIL SERVICE.

Future I. C. S. examinations are the subject of some interesting remarks in the "Oxford Magazine." Pointing out that they are certain to be different in more ways than one from the institution we knew before the war, the journal continues :—"We are not for the moment referring to the demands of the Compulsory Science party, though it may be pointed out that when they began talking about science in the I. C. S. examination they had better have looked into the history of the examination a little more carefully before they manifested but too changes already-announced. The power to fill places by selection and without competitive examination from men who have qualified by service in the field is a merely temporary expedient, but the Bill now before the House of Lords proposes changes which, if less sweeping, are intended to be

permanent. The most important is that which subjects to restrictions to be imposed at the discretion of the Secretary of State in Council the right of British subjects of alien extraction to be admitted to the Indian Civil Service. . . . The new restrictions are not, of course, to be in any way retrospective, nor is there much prospect that they will be rigorously applied, but there can be no reasonable objection to the power being taken; indeed, it is characteristic of our hitherto extraordinarily indulgent attitude to the naturalised that such powers should not already exist. In the face of what we all know about German methods of peaceful penetration and the German idea of 'double nationality,' the step is certainly a wise one."

#### SELF-REVELATION OF THE GERMANS.

The anonymous author of 'J'Accuse' published last year in Switzerland, has made a crushing and *ex post facto* indictment of Germany and Austria. And now Mr. Hallifax, writing in the last number of the *Hibbert Journal*, reveals to us the existence of two books, the anonymous *German World Policy without War* and Dr. Nippold's *German Chauvinism* which throw a searchlight on the mind of Germany during the period 1912-14 and form a striking pendant and supplement to the reasoning of 'J'Accuse.' Both the books appeared in 1913 and raised warning voices against the war crusade that was being preached. Dr. Nippold remarks in the preface to his book, which consists mainly of a selection from a mass of material taken from speeches and newspaper articles dealing with the coming war, as follows:— "There is no doubt that Chauvinism has prodigiously increased in Germany, especially in the last decade. This fact strikes those most who have lived a considerable number of years abroad and return to Germany. Many Germans in this position have expressed to me their surprise at the fundamental change which has taken place in the soul of the German people in recent years. I

too can state that I was astonished at this psychological change when, after many years, I returned to Germany." The book shows that German Chauvinism combines exaggerated self-exaltation with contempt and hostility for foreign nations, and supported by Pan-German ambitions on the one side and the agitation of the Armaments League on the other, it glorifies war as an end in itself and incites the German people to war in a way that a few years ago would have been considered impossible. A deliberate system is revealed, whose object is by every means to win over the nation and, if possible, the Government to the aims of the Chauvinists. The quintessence of their teaching is that a European war is not merely an eventuality against which it is necessary to be prepared, but a necessity which in its own interests should be a cause of rejoicing to the German people. The driving forces of the movement are organisations like the Pan-German Union and the Armaments League, the nationalistic press, generals such as Keim, Bernhardt, Eichhorn, etc., and politicians like Harden, Bassermann and their fellows. They hold that war is merely a normal institution in the life of nations, and not simply a means of solving great conflicts to which recourse is had only in case of real necessity. The political as distinct from the moral danger which threatens from these influences becomes grave as soon as they have the power to affect the decisions of the Government. They also display great hostility and contempt towards all efforts to promote international peace and goodwill.

Dr. Nippold's summary is only evidence of what was openly preached, and how much the German nation was allowed to know; and behind, schemes were maturing the secret of which was guarded by a powerful inner circle. And the results of Chauvinist agitation were that those who condemned it became themselves Chauvinists,

## THE EMPIRE ON THE ANVIL.

Sir Charles Lucas, writing in the June issue of the *Nineteenth Century and After*, reviews Mr. Basil Worsfold's book entitled "The Empire on the Anvil, being suggestions and data for the future Government of the British Empire" and offers his own suggestions for reconstruction of the Empire. Mr. Worsfold's suggestions are so close and logical that the book is very clear and good. He sets out two alternatives of a new central authority on the one hand and the development of existing institutions on the other; he then treats of the difficulties in the way of constituting a new central authority which are special to the British Empire and deals faithfully with the sacrifices which will be required from the United Kingdom and the Self-Governing Dominions, if organic unity is to be attained. Sir Charles Lucas himself points out three dominating factors which will have to be taken into consideration in the reconstruction of the Empire: (1) Any encroachment or semblance of encroachment on self-government of the various Dominions should be avoided. Every effort should be made to utilise, expand, and supplement the existing machinery of the Imperial Conference and the Committee of Imperial Defence before attempting a new constitution. (2) In any proposals which are made after the war, the initiative should come from overseas and not from home; and questions of taxation should as far as possible be avoided. (3) Organisation and uniformity should exist for purposes of defence against foreign foes; and when once defence is assured, it would be folly to forsake the ways of diversity, which in the past have been so conspicuously the paths of plenty and peace. And whatever measures are now taken should be regarded as tentative, providing for immediate requirements only and capable of being modified to suit changed conditions. Besides a uniform system for purposes of defence, the cost of which

will be borne conjointly by all the members in due proportion, the overseas people must be given more voice in the foreign policy and in all international negotiations, the Foreign Secretary must be the mouthpiece of the United Empire. He suggests an *ad hoc* Conference or Convention representative of the whole Empire, which should be called to discuss what steps should be taken to further the unity of the Empire. Then he would wish for a scheme of Imperial Defence, periodical Imperial Conventions, enlargement of the Imperial Conference, Constitution of a Standing Committee of it, enlargement of the Committee of Imperial Defence, creation of a new Committee of Foreign Relations, etc. He urges above all the avoidance of questions of taxation and tariff, which may be settled from time to time by mutual agreement on grounds of convenience and expediency.

## THE COLOUR BAR.

A remarkable parallel is drawn in the *Messenger* between the caste systems of India and of the Southern States of North America. In the latter the theory was that all Negroes and their descendants were "half-way between men and cattle . . . created solely to relieve the Aryan from the necessity of manual labour." With the Civil War in 1865 came their freedom from slavery, but with an enforcement of such laws of segregation as equate them with the Panchamas of the East. But for the educational activity of missionary schools, the Negroes would have been helpless. Yet the very condition of their separateness from the whites has forced them to produce their own professional classes, and the growing harshness of the whites has called forth not only latent talent but an increasing self-respect and self-sufficiency in the blacks, and proved that "the prejudice based on pigment" is as unjust and irrational as the pride and barrier of caste-birth in India. Colour of skin is no infallible sign-post of inferior character in any country.

## ENGLISH NAVAL POLICY.

This is the subject-matter of an article from the pen of Mr. Sidney Low in the pages of the June number of the *Fortnightly Review*, in which he exhaustively deals with and destroys the protests that the Washington Government has raised against the English conduct of naval operations and their exercise of sea-power. German diplomacy was very audacious in its effrontery in its persistent attempts to place its controversy with the American Government on the same footing as that Government's discussions with ourselves; but Dr. Wilson aptly told the German Government that the submarine piracy followed by it has no parallel and justification in the manner in which the English have exercised their belligerent rights. The English Government entered upon the war with the desire to apply the principles that the Second Hague Conference embodied so far as circumstances would permit; and though it was not bound by the declaration it accepted its definition of contraband. But since American exports of certain staple articles to the neutral European countries rose enormously and since there could be no doubt that the greater part of the surplus was passed on to our enemies, we endeavoured to meet the difficulty by extending the list of contraband, and here again, out of deference to American susceptibilities and interests, we went to work gingerly and half-heartedly. We might have at once declared all imports destined for Germany contraband, or we might have proclaimed a blockade of all the German coasts and waters of approach. But we hesitated before the former expedient as likely to cause friction with the United States, and shrank from the latter as involving a serious innovation upon the received rules of international law. And we were reluctant even to place cotton upon the contraband list, because of the injury it would inflict upon one of the greatest of American industries, forgetting that Lincoln, resolved not to sacrifice

the Union to cotton, had cut us off from the markets of the Southern States and involved Lancashire in the appalling disaster of the cotton-famine. And while we failed to make Germany feel the full weight of our sea-power, we did not succeed in averting friction with America.

Then in answer to the German declaration of the Channel and all other waters about the British Isles to be in a state of blockade, the British issued their Order in Council of March 1915, under which the navy was required to seize and bring before the prize-court all cargoes whether contraband or not in transit to Germany. Our justification for this is the supreme right of every belligerent to defeat the enemy by all legitimate means in his power; and our defence of the legitimacy of this particular means lies in the application of that doctrine of continuous voyage which English jurisprudence and American action have embodied in the recognised code of international law. This policy is really more favourable than that of a formal blockade, to the American trader, for his ship and cargo as a whole are not liable to condemnation as they would have been under a blockade. To the American contention that our blockade is invalid, we can only reply that we are simply adapting to the conditions of modern warfare and modern science the means of an *effective* blockade. Lord Stowell and President Lincoln have both accepted the doctrine of continuous voyage and declared that a vessel carrying contraband or enemy property could not obtain immunity from seizure by touching at a neutral or friendly port in the course of its journey to the hostile coast.

On the whole, says Mr. Low, we have followed the path of legality and established precedent and have used our power with moderation. And the American Government has somewhat softened down in the asperity which it had thrown in its earlier communications with the British Government,

### INTERPRETATION OF HISTORY.

Dr. G. Salvadori of the Pisa University, writing in the May-June number of the *Hindustan Review*, criticises the weighty work on the psychological interpretation of history by Lamprecht, the distinguished Leipsic Historian. According to Lamprecht, the general course of history is to be explained by the hidden psychic processes by virtue of which the various historical periods arise, develop and decay, each giving place to the following period: Lamprecht's theory has an essentially psychological character, in that historical evolution appears as the result of psychological laws. But though we might say without exaggeration that he has done for the philosophy of history what Spencer and Darwin have done for the theory of evolution, still he exaggerates the psychological factor which is at the basis of historical processes, and has almost forgotten the other factors which also co-operate in determining the course of history and which other distinguished philosophers such as Buckle and Paine had rightly taken into account.

And in this he shows himself to be really a child of his age, since he has only obeyed the prevailing tendencies of contemporary culture in general, and German culture in particular. Psychologism is an exaggeration no less unwarrantable than materialism, since, if this latter has the fault of denying that there is any spontaneity in the minds of individuals and of people, as though everything came from the outside, the former is equally one-sided when it neglects the influences of the external environment, and would consider the prevailing psychic forces of a given historical moment as something absolutely independent of the external forces of the natural and social environment. The task of the philosophy of history certainly would be perverted, if it were prevented from seeking the supreme unity of all the historical processes, both material and intellectual; but this unity can only be a physio-psychic unity. As psychology, if it is to preserve a strictly scientific character, cannot go beyond the psycho-physical organism; so the philosophy of history must recognise that historical processes are the necessary result of the continual action and re-action between the national consciousness of peoples and their external conditions. Like the life of the individual the life of human aggregates is a continual adaptation between internal relations and external relations. And this is so true that Lamprecht himself has only succeeded by an effort of thought, by an intentional suppression of a part of historical reality, in reducing all the historical processes to their ultimate psychic denominator.

Another defect of Lamprecht's work is the confusion that the author evidently makes between sociology and the philosophy of history. The great empirical law of evolution which he puts forward is applicable not only to the German people but to all peoples, and represents the necessary stages of evolution through which every human aggregate must pass through in its progress to the highest stage of perfection. And therefore it can be raised to the rank of a sociological law. The task of philosophy of history is to discover and establish the specific characteristics which mark each society and state the particular share of any people and fix the factors and the causes of those processes of interpenetration of different cultures in which the general progress of humanity is summed up. Lamprecht sometimes theorises too generally, while sometimes patriotic enthusiasm makes him forget his theories.

### BUDDHISM IN SIKKIM.

Bhikku Silachara, writing about the nature of Buddhism which is prevalent in Sikkim in the pages of the *Buddhist Review* for May-July 1916, gives us a vivid picture of Buddhism so tainted by Tantric observance and practice, and by the remains of the original Bon religion of Tibet, which held undivided sway before the arrival of Buddhism, that the ordinary Buddhist's sense of religion is very largely bound up with an ever-present sense of the terrifying and with the performance of ceremonies designed to appease the wrath of the malignant powers. Racially and religiously Sikkim is an integral part of Tibet, and the dominant race in Sikkim is of pure Tibetan origin, and the present-day priesthood of Sikkim derives its religious instruction from the great teaching monasteries of Tibet. There are three classes of *religieux*: Lamas, Bhikkus called Gelongs and Gomchens or hermits. The Lamas have to perform the various

rituals and ceremonies at the temple to which they are attached, and they are required to pass an examination in their knowledge of these ritual observances. They are not celibates, but live with wives to whom they are not bound by any tie of marriage ceremony; and they earn a living for themselves principally by tilling a part of the soil and by the fees paid them for the performance of ritual at death-ceremonies and the like. The finding of the lucky day is another source, whence the ordinary Lama derives a good part of his income. He also obtains a sort of unofficial 'hail-tax' by placating the malignant unseen powers who devastate the fields. The Gelongs or Bhikkus are supposed to have taken the long road to Nirvana instead of the Tantric path or short-cut.

The third class of religieux or the Gomchens are hermits mostly living alone in caves and solitary places, rarely or never taking part in temple rituals, nor yet observing vows of abstinence, but following the instructions of Guru in the methods of the Tantra short-cut. All Gomchens are practisers of the Tantric methods, and lie under the accusation of being libertines of a particularly revolting kind. In the various stages of Tantric observance the pupil become skilled, until at last in the last or Anuttara stage, the pupil is asked to come to grips with the mind that evokes the whole phantasmagoria of the universe.

It is a long way from the ordinary Lama with his spells and conjurations, his frequent indulgence in fermented millet-seed liquor, his craft and cunning to make a living for himself in playing upon the common people's fears of the unseen powers and his disinclination to do anything to enlighten them, to the lofty understanding and attainment implied in the Anuttara stage of Tantric practice. Among the better informed Lamas however there is to be found quite a high degree of understanding of the Buddha's teaching.

### AN INDIAN CITIZEN ARMY.

The *Review of Reviews* for April writes thus on the need for an Indian Citizen Army:—

"The French have recently set the right precedent for the British and Portuguese to follow in the matter of securing the full co-operation of Indians to win the war. We continue to deny Indians the rank of lieutenant and above, even in regiments composed entirely of Indians, and refuse to permit Indians in general to become volunteers. We have not begun to tap the military resources of India, which are almost inexhaustible. Even without going outside the castes and clans, that are quite arbitrarily classed as martial by the Government of India, which shuts large bodies of capable Indians out of the Army, there are millions of men of fighting quality and military age, who would willingly take up the sword of justice for us if we would only let them do so. Lord Chelmsford may signalise his assumption of office by creating a great citizen army and officering it largely with Indians."

### INDIA IN INDIAN & FOREIGN PERIODICALS.

NEW LIGHTS ON MAHARATTA HISTORY. By Prof.

Jadunath Sarkar, M.A., F.R.S. ["The Modern Review," July 1916.]

HISTORY AND PHILOSOPHY OF THE SIKH RELIGION.

By Sardar Khazan Singh, E.A.C. ["The Sikh Review," May 1916.]

AN EPISODE IN INDIAN HISTORY. By J. N. F.

["The Indian Education," June 1916.]

KESHAB CHUNDER SEN: THE MAN AND THE

MYSTIC. By Harendra N. Maitra. ["The Occult Review," July 1916.]

THE MYSORE UNIVERSITY SCHEME. By the Rev.

Dr. D. Mackichan, M.A., D.D., LL.D. ["The Mysore Economic Journal," May 1916.]

THE HINDU UNIVERSITY AND THE GURUKULA

COMPARED. By Prof. M. C. Sinha, M.Sc. ["The Vedic Magazine," June 1916.]

KASHMIR PAPIER MACHE INDUSTRY. By Pandit

Anand Koul. ["East & West," July 1916.]



### THE COALITION GOVERNMENT.

Mr. Austin Harrison, writing in the *English Review* for June, attacks vehemently Mr. Asquith for his delays, half-measures and compromises, and charges him with having allowed Government to suffer a series of distrophies, so to speak. Mr. Asquith is, in the words of this fighting journalist a consummate tactician who does not pretend to govern but only to keep the caucus together, contrives to amble through the difficulties that beset him on the principle of barter compromise, place-giving and formula, propped up by his minor ally, Mr. Redmond, who does not also govern his own party, but who owing to the power given him by the ludicrous and anomalous over-representation of his party in the House maintains the other tactician in office by keeping together Irish and British Home-Rulers, not for the prosecution of the war, not even with a view to the prosecution of war, but for purposes of divisions in Parliament on the understanding that the last word shall always be whether Ireland does or does not resent it.

The authority of this Rump is based on a peace-majority which to-day no longer exists, and voted it into office for diametrically opposite purposes to those which it has now to attend to. Owing to the Irish over-representation, the Unionist Coalition Ministers hesitate to upset the Rump for fear of Irish opposition in the event of an alternative government. There being no opposition in Parliament, all outside criticism is put down to personal animosity or intrigue, and owing to the fierce jealousy of the Press, free expression has been whittled down considerably.

Mr. Redmond's paralysis weakens Mr. Asquith, and Mr. Asquith's paralysis overpowers the Cabinet, and the Cabinet's paralysis sterilises Parliament, and the Parliament's paralysis acts like a blight upon the land, and the people's paralysis devitalises the real and only true national power in the country to-day--the Press. . . . People look on and soliloquise, but they cannot see above the political thicket, Mr. Bonar Law agrees, the Unionists say; Labour agrees, the Trade Unions say; Parliament agrees, constituencies repeat, a large part of the Press acquiesces, the public whispers, and the Lords and the women have no power.

The Rump nationally does not know how to wage war. "It survives, because it controls the double party-machinery, and because with the notable exception of Sir Edward Carson, none of the Unionist Coalition Ministers have the moral courage to do the straightforward thing and resign." Sir Edward Grey lost Serbia through

his blind reliance on the group which advised him about Bulgaria. And Mr. Asquith has already reduced his conditions to a vague peace formula about Prussian militarism which means nothing. We hear only of committees to consider and reconsider—all postponing the solution of urgent problems. The necessity for action, organisation and the rivetting of the Empire is supreme; and the question is whether the Rump is really capable of showing any of these things.

### AN IMPERIAL SHRINE.

In the *Review of Reviews* we have an interesting account of the shrine which is being built in honour of the late Emperor Mutsuhito. This shrine is to be erected in a suburb of Tokyo, and in it will be preserved all the relics "pertaining to the life of the late Emperor." The cost incurred will be some seven million yen, which is equivalent to about £700,000, and the style of architecture will be "neither too simple nor too elaborate," possibly to be in harmony with "the simple yet profound character of the great spirit to be there enshrined."

The main shrine will be about 180 feet square, and the nave will be about 300 feet square. The wood for it will come from Imperial forests, and metals other than gold and copper are to be used in its ornamentation. The house in which the Emperor's relics will be preserved will represent the architecture of Japan, China, India, Egypt, Greece and Rome, and will be fireproof. An idea of the importance which the Japanese attach to this shrine can be gained from the fact that the building operations are being carried on under the supervision of a special Commission of which the Marquis Okuma, the Prime Minister, is Chairman.

A Japanese writer has pointed out that the building of the shrine is a mark of the "triumph of Japanese faith in the hero living after death as a God."

# QUESTIONS OF IMPORTANCE

## MR. CHAMBERLAIN ON INDIA.

Speaking of the great loyalty of India and of its rally to the Empire, Mr. Chamberlain made the following statement for circulation in the American Press. In our last issue we gave a brief summary of the statement, since then the following fuller report has been received : -

The people of India, sepoys and Maharajas, villagers and highly educated public men have given their support because they are deeply convinced that in this war the British Empire is fighting in a just and righteous cause. The Indian people have a high sense of right and wrong. They saw that in this war the Allies were in the right, and they regarded the cause of the Allies the cause of India.

In fact, the rally of India to the Empire has been one of the most remarkable events in its history. Directly the war broke out, the rulers of the Indian Native States took the lead in asserting their enthusiastic loyalty to the King-Emperor. Numbering 700 altogether, they with one accord rallied to the defence of the Empire, and offered their personal services and the resources of their States. Among the many Princes and Nobles, who volunteered for service in the war, was the veteran Sir Pratap Singh, who, in spite of his 70 years, refused to be denied the right of serving the King-Emperor in person, and who spent many months in the trenches in Flanders. Twenty-seven of the large States, who maintain properly trained and equipped troops for Imperial Service, placed these at the disposal of the Government. Other Chiefs offered large sums of money. Three States offered camels and drivers. One Chief, in addition to his troops, offered his private jewellery. Large contributions were made to the patriotic funds. Outside India

altogether, the Nepal Government placed the whole of their military resources at the disposal of the British Government, and the Dalai Lama of Tibet offered 1,000 troops and stated that innumerable Lamas all over Tibet were offering up prayers for the success of the British Arms.

The Viceroy received thousands of telegrams and letters from every quarter expressing loyalty and the desire to assist. They came from every community, from all kinds of different associations, religious and political, from all the different creeds and from countless numbers of individuals offering their resources and their personal services. In the Viceroy's Council one of the Indian members moved a resolution which was carried unanimously, declaring that the members of the Council, voicing the feeling that animated the whole of the people of India, desired to give expression to their feelings of unswerving loyalty and enthusiastic devotion to their King-Emperor, and an assurance of their unflinching support to the British Government. This resolution further expressed the opinion that the people of India, in addition to the military assistance now being offered by India to the Emperor, would wish to share in the heavy financial burden imposed by the War on the United Kingdom, and thus to demonstrate the unity of India with the Empire.

### MATERIAL AID.

During the progress of the War further offers of help have been and continue to be received, and more of the Chiefs have been able to serve at the front.

Three hospital ships, equipped and maintained from unofficial sources, left the shores of India—the *Loyalty*, given jointly by a number of Ruling Chiefs; the *Madras* given by the Madras War Fund; and the *Bengali* given by the people of

Bengal. The Maharaja of Mysore offered 50 lakhs of rupees (£333,000) to the Viceroy for any purpose in connection with the War to which the Government decided to devote it. Similarly the Nizam of Hyderabad, the Premier Chief in India, offered 60 lakhs of rupees (£400,000) for the expenses of one of his regiments which has gone to the front. The Maharaja Scindia presented a motor ambulance fleet and six armoured aeroplanes. Other Chiefs made further contributions to patriotic funds. And from beyond the borders of India came additional proofs of support. The Chiefs of Koweit and Bahrein, on the Persian Gulf, contributed to charitable funds in India. The Dalai Lama of Tibet, on hearing of General Botha's victories in South-West Africa, ordered flags to be hoisted on the hills round Lhasa; while the Amir of Afghanistan gave striking proofs of his friendship and of his determined loyalty to the British alliance.

The leading Indians in the Provinces directly administered by the British Government were equally decisive in their expression of loyalty. In last December the distinguished Bengali President of the Indian National Congress, Sir S. P. Sinha, said in his opening address: "The supreme feeling which arises in our minds is one of deep admiration for the self-imposed burden which England is bearing in the struggle for liberty and freedom, and a feeling of profound pride that India has not fallen behind the other portions of the British Empire, but has stood shoulder to shoulder with them by the side of the Imperial Mother in her sorest trial."

"The Indian National Congress," said Mr. Chamberlain in conclusion, "is an independent unofficial body. In ordinary times it is highly critical of the Government. And this expression by its President, and the Resolution of loyalty which was passed, may be taken as representative of the feelings of the great bulk of the Indian people."

### LORD HARDINGE ON INDIA.

Lord Hardinge, in the course of a conversation with the London correspondent of the *New York Times*, has given the following account of Indian affairs since the outbreak of the war:—

For months during the early period of the war India was practically denuded of British troops. The Indian Empire gave to the British Empire in the critical early stages of the war, when England's resources in artillery were, as is well known, entirely inadequate to the needs of the situation, the whole of its artillery of the most modern and up to date pattern, with the exception of a few batteries which were kept on the North-West Frontier for protection against attack from without. And even these batteries were reduced from six to four guns.

From these facts it is apparent that the Indian Government had full confidence in the loyalty of the Indian Princes, Chiefs, and Peoples.

#### A PLOT THAT FAILED.

There is ample evidence that German assistance, financial and other, has been given to agitators. One plot was directly instigated by Germany through various agents who were supplied with considerable funds. This was an ambitious scheme—nothing less than to create a general revolt which was timed to break out on Christmas Day, 1915. However, the Government was furnished with full information of the projected rising and was able to forestall it and render all preparations abortive. The centre of this plot was in Bengal, where there has always been a certain amount of anarchist activity.

Another specific instance of the loyalty of the people in presence of a conspiracy of this kind occurred in Balasore. Here the presence of a number of revolutionaries was indicated to the police by villagers whom the agitators had approached. The peasants themselves assisted the police in tracking down and arresting the revolutionaries, some of them actually giving

their lives in their loyalty to the Government in a *milce* that occurred when their arrest was effected.

Yet, again, in every case where attempts were made to suborn sepoy soldiers of Indian regiments from their allegiance, information was given to the Government by the soldiers themselves.

Of course there is a certain amount, though small comparatively, of dissatisfaction and disloyalty in India. Among a population of over 300,000,000, comprising so many varieties of race and sect and representing all degrees of political and educational development, how could it be otherwise? But even so, this discontent is anarchistic rather than revolutionary. It has no constructive programme. It represents a desire to tear down authority, not a plan to set up a new authority.

I wish to state most emphatically—and American readers can take my word for this—that the persons at the back of this movement, such as it is, are not the intellectuals of India; they are to be found among the half-educated. The Ghadr party, so called because of the paper of that name which is printed abroad and introduced secretly, is frankly anarchistic. It is encouraged by a few crazy people in the United States and Western Canada, and probably subsidised by Germany. The head of the Ghadr party is Hardayal, who was at the time employed at the German War Ministry and who was last heard of, I believe, in Japan. This anarchistic party is small in numbers and influence, but it is desperate and dangerous. Its greatest strength lies in Bengal. Its predominant plan is to reduce the Province to chaos by the murder of police and officials.

As you may remember, the last Viceroy was, like other individuals before him, the victim of these methods. I am happy to say I am quite recovered from the wounds I received on that occasion, and that my Indian servant, who was on the elephant with my wife and myself, has also quite recovered. It may interest people to know that it has been proved that the bomb was thrown

by one of a gang of three, of whom two have already suffered capital punishment for other crimes of a similar nature.

[Lord Hardinge's reference was, of course, to the attempt against his life on the 23rd December 1912, when a bomb was thrown at him as he was riding through the streets of Delhi. He was injured all over the back and legs and head with fragments of the bomb, the flesh on his shoulders being torn in strips.]

#### NEUTRALITY OF THE AMIR.

There are certain Germans in Persia and in Afghanistan (in the latter country they are now interned) who had wireless stations at Isfahan—now in the hands of the Russians—and at Shiraz, and transmitted all sorts of information, true and false. This doubtless accounts for some of the reports which have been current in America, particularly with regard to conditions on the North-West Frontier.

It is true that during the past year we had no fewer than seven very serious attacks from tribesmen just outside our frontier. They were, however, all repulsed and the tribesmen severely punished. Frontier disturbances now present a very much more serious problem for the tribesmen in view of the introduction of aeroplanes, armoured cars, and high explosives. No serious trouble need be apprehended.

At the outbreak of the war, the Amir gave the Viceroy the most solemn assurances, which have since been renewed, of his intention to preserve the neutrality of his country; and I, as the ex-Viceroy, have the firmest confidence, in spite of the very great pressure put upon him by certain members of his family and some prominent officials, encouraged by Germans and Turks who are in Kabul at the present time and who went there with letters from the Kaiser in the hope of inducing Amir to proclaim a *jihad* on the North-West Frontier, that His Majesty's promises will be loyally performed.

# UTTERANCES OF THE DAY

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## COL. CHURCHILL ON INDIAN ARMY.

Col. Winston Churchill, in discussing the part that India has played in the war, pointed out the further military resources of this country. He said:—The Prime Minister had on a previous occasion described the military effort of the British Empire as 5,000,000 men and included in that calculation the Army, the Navy, and the defensive garrison in India and elsewhere; but a simple calculation raised the impression that, that general number might not be a very representative way of estimating the war effort of the Empire. Where were those 5,000,000 men? Certainly they were not, and had not been, in contact with the enemy. The armies in the East were very large. They must recently have been in the neighbourhood of half a million. What had they been doing all these months? The story of the steps, which had led to the accumulation of these great forces in the East, would be incredible if it were not true. Parliament should at the proper time require the fullest information and the publication of documents. If sent and used in time, there was no military object in the East which the forces now accumulated in that theatre could not have achieved. The Government were open to obvious and serious criticism every day that passed without those forces being made to play their part against the enemy. Again, what part was India going to play in 1917 if the war should continue till then? They had read the moving account given by Lord Hardinge of the wonderful loyalty shown by India in the crisis of the early days of the War. The fate of India was at stake as much as ours. It was impossible that England should lose this War, and the Government of India remain unaltered. It must pass to the conquering Power. The fate of India was even more at stake than ours. No white race would ever be

treated by Germany after she conquered in the way that Germany would treat the people of India. Zaptiehs would be no measure of the kind of Kultur that would be meted to India if she fell into the hands of the German Power. The part played by the Indian Troops in 1914 and 1915 in France was glorious. They held positions, for the holding of which no other resources were at the time available in the Allied Armies in the West. They fought with the utmost heroism and effect. They acquitted themselves admirably both in defence and in attack again and again, and yet again in the—for them—most depressing conditions of climate, and against a most terrible foe in the height of his military efficiency. There were the Gurkhas at Gallipoli, storming the foot of Sari Bair side by side with their Australian comrades, thereby creating a reputation throughout Australia which would never be forgotten. The wet wintry weather in Flanders, the pouring rain and mist, the undrained trenches, deep in mud and water, were a heavy and cruel burden for the Indians. But this War would probably not be settled by a winter but by a summer campaign. What was there to prevent the Government, if they started now—munitions were not going to prevent them—from having ten or twelve new Indian Divisions or their equivalent ready to throw in, in 1917, wherever they might be most effective and most needed? Were they really to allow the fate of India to be settled in this world struggle while she was represented only by the Tigris Corps, whatever it might be, and a few detachments at other points? Three hundred and fifteen millions of people and less than 100,000 men in the line? It was a wrong to India; and a wrong to Europe. He would say to the Government: “Do it! Do it now. Do it at once. Start to-night. Make the plans for your Indian Army

of 1917." If they broke down, if after all their efforts it was found that no very great result could be obtained at any rate, they would have assured themselves that there was no aid to be found in that quarter. But, he repeated, begin now. No doubt there were many difficulties. No doubt the life energies of the best Anglo-Indians would be tapped. No doubt great toils and labours would be required. Never mind! The sword of India ought to be thrown into the scale at the decisive moment of this War. Taking a prosaic and cool view of the situation, of all the chances, and of all the prospects, the Government was bound to have a large Indian Army ready to bear its part in the final culminating shock. Here he would point to the great difference which had been made by the enactment of national service in Britain. If we were keeping our manhood out of the struggle, and trying to get it fought for us by subject races and mercenary armies, all the old arguments and reproaches with which history was familiar would apply. But when we were engaging every class, when the last man and the last shilling were to be claimed, we had a right and were bound to claim similar exertions, or whatever exertions were possible, from the Dependencies which shared our fortunes. The doctrine of equality of sacrifice was not limited by the confines of the United Kingdom.

#### THE EMPIRE'S LOYALTY.

Addressing a distinguished body of French senators and deputies, who were on a visit to London in the second week of April last, the Speaker of the House of Commons said :—

India, Canada, Australia, South Africa, New Zealand, to name only a few, have sent the best of their sons to join you and us in the great cause for which we are all struggling. They have given a magnificent example of splendid loyalty and devoted courage—a sure promise of the victory which must at length crown the arms of the allied nations.

#### MRS. BESANT ON CHIVALRY IN INDIA.

Mrs. Annie Besant, addressing the first Students' Conference at Nellore said :—

In the West, a great ideal dawned on the Nations of the Middle Ages, the Ideal of Chivalry, of the "very parfait gentil knight." Tennyson put into the mouth of King Arthur a fine description of the Ideal Knight—for him, of course, a Christian :—

I bade them lay their hands in mine and swear  
To reverence the King as if he were  
Their conscience, and their conscience as their King,  
To break the heathen and uphold the Christ  
To ride abroad redressing human wrongs.  
To speak no scandal, no, nor listen to it.  
To lead sweet lives in purest chastity.  
To love one maiden only, cleave to her,  
And worship her by years of noble deeds  
Until they won her. For, indeed, I know  
Of no more mighty master under heaven  
Than is the maiden passion for a maid ;  
Not only to keep down the base in man,  
But teach high thoughts, and amiable words,  
And courtesy, and the desire for fame,  
And love of truth, and all that makes a man.

The knight was to be strong yet gentle, brave yet tender, an honourable foe, a loyal friend, a faithful lover, a defender of the weak, truthful, generous, forgiving, pure. He had to pass through a long apprenticeship in arms, in courtliness, ere the golden spurs were bound upon his heels, and the accolade made him knight ; the night before his acceptance he spent in vigil and in prayer, as did Shri Ramachandra before the day fixed for His crowning.

Here, in India, the Ideal of Chivalry was embodied in one word—Aryan. The Aryan could not lie, he could not be a coward, he could not betray a friend, he could not strike a fallen foe ; and in the Rajput custom, when a woman in distress or danger sent to any brave man the Rakki, or bracelet, and he became her Rakki-band-bhai, her bracelet-bound-brother, he "must defend her though he might never see her face ;" he wore the cord on his wrist, as the Christian knight wore his lady's glove or ribbon on his helmet,

## SIR J. WOODROFFE ON STUDENTS.

The Hon'ble Justice Sir John Woodroffe presided at the sixth anniversary meeting of the Friends' Sunrise Literary Club, Calcutta, and made an interesting speech :—

Only a week ago, an Indian friend (perhaps under the influence of the abnormal heat) had said to him :—"This is a dead country," to which he replied that only those who are dead believe themselves to be so and asked "Is the Indian student dead?" His friend had to admit that his hopes were there, but he (Sir John Woodroffe) said his confidence was there. The students had been much criticised of late but if they judged them right, they would not be depressed over it. For himself he was not alarmed at their condition. Nothing in the world was perfect nor wholly worthless as the Sanskrit proverb ran. Every good quality carries with it the liability to certain defects. The broad way of looking at matters was to see whether the qualities outweighed the defects. The students had faults (who has not?), but these were connected with certain qualities of energy and self-respect which they had acquired and which are in themselves praiseworthy. Of course, all wished the defects away : but speaking for himself, he would rather have these faults than that they should be torpid, servile and lack in self-respect. For himself he saw in the students the commencement of a future of great worth. They must be true to the lines on which by the Divine imagining (*kalpana*) they had been laid. That is, they must also, like human artists, do work to type. This meant they must not imitate any foreign people but be Indian, and shape themselves as such by the study of the literature, art, philosophy and religion of their ancestors. As they knew, they owed a debt to the "Pitris," who would not give their aid if he ignored. Each must be true to himself and his type. But as they asked respect for themselves they must give it to

other, who might rightly incite them to develop new qualities in themselves in forms conformable to their own type and nature. But this was a different thing to putting on second-hand clothes borrowed from the shop of servile imitation. He had recently read a prospectus of studies for an Indian school in which there was not a single item which showed that the boys were Indian. By all means, let them learn about and be helped by the example of other countries, but do not forget their own. If they took what others could give, let them assimilate it so that it became not others but their own. In this way the fire of the Indian spirit would burn all the more intensely by the fuel it fed on. There would then be an Indian "Homa" fed with what was of worth gathered elsewhere. Each should thus realise himself as a centre of Power and firmly will their own good and that of their country. What India wanted at present was a religion of Power. The other side of the Spirit she knew better than any. By Power he did not mean merely physical force. He was glad to say that every day such advice as he had to give became less necessary. Much progress had been made towards self-realisation during the quarter of a century in which it had been his privilege to live in this sacred country. He was always endeavouring to read the future of it, and nowhere could it be with more certainty read than in the minds and bodies of the Indian student. In the world-play let theirs be a truly Indian part. He concluded with the Sanskrit "Mantra" said by the Teacher and disciple before the study of the "Vedas" which, he said, was a lit prayer for all students and moreover their own : "May God protect us both. May He grant to us both aid. May we too work with all our strength. May our study be with understanding. May there be no dissension between us."

# INDIANS OUTSIDE INDIA

## INDIAN STUDENTS AT OXFORD.

The Rhodes Trust provides for fifteen German scholars to be educated at Oxford. The words of the Trust are these •

“I leave five yearly scholarships at Oxford of £250 per annum to students of German birth, the scholars to be nominated by the German Emperor for the time being. Each scholarship to continue for three years, so that each year after the first three there will be fifteen scholars.”

A Bill has been introduced in Parliament to make null and void this part of the Trust which, if passed, will liberate a sum of £3,750 a year for scholarships. The *Statesman* wisely urges that this amount should be devoted to helping Indian students to study at Oxford. Our contemporary says

“No object more entirely in harmony with Rhodes' aims could be discovered than the sending of picked students from India to Oxford. India is an integral part of the British Empire and it is a mystery how she was ever omitted from the bequest. The present is a suitable occasion for rectifying the omission. Never was an understanding of English ideals more necessary than now in India and never was it more desirable that Englishmen should understand the Indian character.”

## • INDIAN LABOUR IN CANADA.

The Punjab Government has received intimation that the Government of Canada has extended the period of prohibition against the landing of artisans and skilled or unskilled labourers at ports of entry in British Columbia to the 30th September, 1916. Intending emigrants are therefore warned that they will incur very considerable risk on non-admission if they proceed to British Columbia in search of labour within this period.

## THE NIZAM'S TROOPS IN EGYPT.

H. H. the Nizam has directed the publication of a letter he has received from General Watson Commanding the Delta Division, Cairo, commending the useful services rendered by Col. Nawab Sir Afsur-ul-Mulk Bahadur and other officers of the Nizam's Imperial Service Lancers, to whom His Highness tenders his heartiest congratulations. General Watson refers to Sir Afsur as follows. —“I cannot find adequate expression to my gratitude to you for allowing him (Sir Afsur-ul-Mulk Bahadur) to come. It made all the difference in the world to the regiment and to me. He instilled confidence. Immediately the men became much smarter in their appearance and began to do their work with a smile and I am happy to say they have kept up that good spirit ever since. At the present moment they are doing important, though I am afraid somewhat uninteresting, work, which however requires constant vigilance, and they are all doing it very well.” The names of Major Azmatullah (the Regimental Commander), Captains Kasim Ali-Khan and Kadir Beg, Captain Asghar Mirzaam, Reskidar Major Sarimastkhan and the Regimental Doctor, Major Mohammed Shrap, are also referred to in terms of praise.

## EMIGRATION OF INDIAN LABOURERS.

In his presidential address delivered at the recent Trichinopoly District Conference, at Karur, the Hon'ble Rao Bahadur V. K. Ramanujachari said that Government should ask every emigrant Indian labourer to produce a certificate by the village headman to the effect that he is a free agent and may emigrate to foreign plantations. In the absence of such a certificate labourers are decoyed by agents, and Government has no other means of preventing it.



## WHITE AUSTRALIA AND INDIA

The following is from an Australian paper, the *Goulburn Evening Penny Post* :—

"We do not know exactly how much we are indebted to Japan and India. And what of India? Pathan and Gurkha and Sikh, and almost every other type of Muhammadan and Buddhist Indians are in the trenches, doing magnificent work under most adverse conditions. The Indian Princes are most lavish in their contributions to the various War Funds. There seems no end to their generosity, as there seems no end to the patriotism of the Indian rank and file. We know that an Indian potentate has declared that there were ten million fighting men in India, who were ready, if the necessity arose, to respond to the call of the defence of the Empire. What are we going to do about it? We cannot continue the ignorant and fatuous assumption of our superiority over these Asiatic people of the Empire, which has been the commonplace of Australian politics. The educated Indian mind is far more subtle than the Caucasian.

"The War will necessarily involve many modifications of our general national policy as regards the alien. Japan and India have stood manfully by us; can we, in any wise, shut our eyes to that transcendent service? We may not abandon the White Australian idea. The insoluble negro problem in the United States is a perpetual lesson to us, but it is absolutely certain that we will have to abandon completely that contemptuous arrogance which has been one characteristic feature of the White Australian policy. We will have to humbly acknowledge that in everything that really matters, Japan and India are quite our equals. It may not be easy or comforting to our militant Labour Leagues to have to make the confession; but the services India and Japan have rendered in this crucial hour of trial compel such confession."

## INDIAN COOLIES IN MAURITIUS.

The *Mauritius Planters' and Commercial Gazette* supplies some statistics to show "how much the Indian cooly is going to lose through the arbitrary stoppage by the Indian Government of cooly emigration to Mauritius." The figures referred to are in regard to the transaction in land by the Indian labourer, who "comes to us a starving beggar, a semi-civilized from India and in a few years emerges from the grub state of a poverty-stricken indentured labourer, and blossoms into the form and shape of a happy and prosperous landowner or proprietor of valuable immoveable properties."

According to the figures of 23 sales of land, 13 lots were purchased by Indians and were of the value of Rs. 4,81,014. Nevertheless the *Planters' and Commercial Gazette* comments :—

"In spite of these incontrovertible facts, the Government of India refuses us now the vital privilege of drawing upon the famishing population for the cooly labour required by our estates oblivious of the great and important fact that it is upon the output of these estates that the Indian Empire relies to a great extent to the first necessities of life of its teeming millions, namely, sugar, and forgetful also of the fact that if ever the lot of man was to be envied, it is that of the prosperous indentured cooly, the happy Malabari in Mauritius."

Indentured labour, observes the *Bombay Chronicle*, may be prosperous, but it is not on economic grounds that the abolition of indentured labour has been decided upon. Besides, if the figures tell anything, it is that the Indian labourer—in spite of adverse conditions—is setting a fine example by his thrifty, diligent and intelligent habits. As such, he must be respected. But the indenture system by its very nature forbids the possibility of this. Mauritius can still have the labour—on terms of dignity.

# FEUDATORY INDIA

## THE NATIVE STATES OF INDIA.

The special number of the *Times Empire Day* issue contains an important communication on the Native States of India. The article states at the outset that an essential preliminary to a wider federation of the Empire after victory must be the establishment of some organic connection between the Government of India and the Ruling Princes, enabling them to have a definite voice in the settlement of questions in which they and their subjects, who form about one-sixth of the entire population of the Dominions of the King, are vitally interested. The magnificent share of these States in the war has been one of the few features of its history on which we can dwell with unalloyed satisfaction. In addition to large contingents of Imperial Service Troops—the free-will contribution of the States to our normal defence resources—they have contributed other forces and a high percentage of the soldiers of the Indian Army, who have fought in every campaign where the British flag has been unfurled. The Princes have offered all their resources to the Crown, and many of them have seen active service in France and elsewhere. While the revenues of British India have borne only the “ordinary” or peace charges for the troops employed out of the country, many of the Indian Durbars have made direct contributions to the British war liabilities, and have provided aeroplanes, machine guns, ambulance trains and other requirements.

## SPECIAL INSTRUCTION IN MYSORE.

The Mysore Durbar have sanctioned a grant of Rs. 25,000 to the Education Committee of the Economic Conference to organise and conduct as an experimental measure, continuation, improvement, adult home education, minor industrial and other classes of special instruction in the State.

## KASHMIR LEPER HOSPITAL.

The report for 1915 of the Kashmir State Leper Hospital worked by the Kashmir Medical Mission of the Church Missionary Society, says the *Statesman*, affords evidence that the work of the hospital is expanding and that it is appreciated. The Maharaja has been generous in his grants of land on the Dal Lake peninsula and the Durbar has liberally supported the work. In all 210 persons received treatment during 1915. The chief problem facing the administration of the hospital is its lack of powers either to prevent the marriage of lepers or to secure the segregation of their children. If marriage in the hospital is refused the leper desiring marriage simply leaves the institution, gets married outside and then returns to beg for re-admission on which it is hard to refuse. Under present conditions nearly all lepers' children show signs of becoming inoculated with the disease by the time they are six years old, and as long as this state of affairs continues there will be no diminution in the figures of victims for Kashmir at least.

## KASHMIR FORESTS.

The forests of Kashmir and Jammu cover an area of no less than 4,635 square miles and are a source of much profit to the State. Progress is being made with the provision of working plans for the exploitation of the forests, and at present 42·8 per cent. of the area under forests is being scientifically worked by means of such plans. In the year 1912-13, the receipts of the Forest Department amounted to 18½ lakhs, the expenses to 5½ lakhs, and the surplus was just over 13 lakhs, compared with a quinquennial average of 11½ lakhs. Forest produce to the value of 3½ lakhs was given free or sold at privileged rates to villagers.

### THE MYSORE MILITARY FORCES.

Reviewing the Annual Report of the Mysore Military Forces (except the Imperial Service Transport Corps) for the year 1914-15 submitted by the Chief Commandant, Mysore State Troops, the Government of Mysore says:—The most important event of the year was the mobilization of the Imperial Service Lancers for active service in connection with the great war declared in August 1914. The troops were mobilized within a very short time after the receipt of orders and the cheerful spirit with which the troops left for field service was noteworthy. It is gratifying to learn that the troops have been giving good account of themselves on the field and that one of the officers, *viz.*, Jamadar Subbaraja Urs has been awarded the medal of the Indian Distinguished Service Order for a gallant deed. In order to provide reinforcements to meet casualties on the field, the combatant strength of the Imperial Service Regiment as well as of the Local Service Regiment was temporarily increased by 100, and the Local Service Regiment was utilised to provide the drafts for the Imperial Service Troops, in addition to special arrangements for recruiting. Through the kindness of the Government of India, arrangements were made to train the reinforcement and recruits in musketry in the Depots of 26th King George Own Light Cavalry, the 61st Pioneers and the 101st Grenadiers. The Imperial Service Lancers Depot was maintained in good order and was found to be satisfactory by the Inspector-General, Imperial Service Troops, who inspected it on the 12th January 1915. At the request of the Government of India, special arrangements were made in the Depot for the training of Imperial Horses. The scale of pay attached to the Infantry Regiments was revised during the year under report. The administration of the Military Forces was satisfactory in all respects and reflects much credit on the Chief Commandant.

### MAHARAJA OF JAIPUR'S GIFT.

His Majesty the King Emperor recently inspected at Buckingham Palace a battery of machine guns presented by Major-General His Highness Maharaja Sir Sawai Madho Singh, G.C.S.I., G.C.I.E., G.C.V.O., LL.D., of Jaipur, Rajputana. The guns, ten in number, were a thank-offering for His Majesty's recovery from the effects of his accident.

Colonel Sir James Dunlop-Smith, Political adviser to the Secretary of State for India, represented the Maharaja, and to him the King Emperor expressed his grateful thanks for the offering. His Majesty has also sent a message of cordial appreciation of the gift to the Maharaja.

The guns were handed over by the King Emperor to Colonel R. W. S. Browne, who attended on behalf of the War Office. Each gun bears the inscription: "Presented to His Majesty the King Emperor by His Highness Maharaja Sir Sawai Madho Singhjee of Jaipur."

When the ex-Viceroy, Lord Hardinge, recovered from the injuries he received at Delhi, this sympathetic Indian potentate came forward with a thank-offering of £3,333. He made another present of £33,330 to the Viceroy last year towards the expenses of the war.

This is not the first time, points out the *Times of India*, that the Maharaja has drawn on his vast monetary resources or of compliment to King George. When His Majesty as Prince of Wales visited India in 1905, His Highness celebrated the occasion by sending to the Indian Famine Trust a thank-offering of £27,000. It was a handsome gift but little in comparison with the magnificent one of £200,000, which he sent to the same Trust when that wonderful Fund was established. That sum also was a "thank-offering" for the blessing of Queen Victoria's reign.

# INDUSTRIAL & COMMERCIAL SECTION

## INDIA'S INDUSTRIAL FUTURE.

Ages back India was not unknown in enterprise and originality, observes the *Indian Textile Journal*, but the present condition of the country is one of stagnation, and if it is not to remain down-trodden for all time, and so be at the mercy of Japan, Germany, or other industrial countries, something more than the holding of industrial and commercial conferences must be accomplished. The country lags behind in education to a very deplorable extent. No systematic attempt is made to develop its mineral wealth and other raw materials.

Technical students and commercial advocates have returned to India after years of education in European factories and cities, only to be told by captains of industries that there is no room for new enterprise in India when the experiment of its introduction here requires funds. Contrast this with the prizes and royalties which the Japanese, American, and German factories provide for innovations that may lead to an industry or to the cheapening of a commodity. In China and backward Persia, each household has its small industry and so also in forward Japan; there, too, commercial museums are very perfect. In India, industries did prevail, but now are fast dying out. In India, the modern method of labour needs to be revised; at present work is accomplished only at a heavy sacrifice of time with a large number of workmen, and idle supervisors. Piece-work is unknown.

As to what can be made in India, tobacco is indigenous to India, and yet millions of cigarettes are imported. Dyes and dyeing processes were abundant, and yet to-day for the country's own requirements indigo is a luxury. Persian carpets are mostly made of camels' wool and dyed with natural dyes. In Sindh and elsewhere in India camels are numerous, yet there is no sign of any considerable carpet

industry. Lacquering of wood and even metal is known in many places in India and various sorts of wood are available, but Japanese lacquer ware prevails. Bamboo plantations have immense possibilities and yet nobody cares to develop them. When woodwork largely constituted the building of ships, India built her own craft; why, asks our contemporary, when China and Japan are their own ship-builders, should India prove inferior and neither own nor control her facilities for navigation?

## INDIA'S NEW PROGRESS.

There is yet another side to the picture. The following interesting opinion concerning commercial and industrial progress of India has been given to the *Daily Graphic* by Sir William Clark, who has recently returned to England after five and a half years as member of the Viceroy's Council for Commerce and Industry.

The most notable feature in India's commercial history during the past five years is the increased interest taken by all classes in the question of how industry and manufacture may be developed in the country under the control and management of Indians. There have been successful enterprises of the kind—the great cotton industry of past for Bombay—and some very important departures have been made recently, notably the Tata Iron and Steel Works at Sakchi, and the Tata Hydro-Electric Scheme, for the supply of power to Bombay. But, broadly speaking, India is still backward industrially and Indians are shy of risking their capital, and overcoming this reluctance is now more and more generally recognised. Industrial development would mean a higher standard of living and that the people would be less dependent on agriculture and therefore less at the mercy of the monsoon; and a higher level of prosperity means greater political contentment.

### THE DYEING SCHOOL AT CAWNPORE.

The new Session of the temporary Dyeing School at Cawnpore begins from this month. The course, which will be thoroughly practical, will be based on the following syllabus :—I.—The principal textile fibres—cotton, wool, and silk—their chief chemical and physical properties with regard to the application of dyestuffs. II.—Boiling and bleaching cotton ; degumming and bleaching silk ; scouring and bleaching wool. III.—Practice in dyeing. The following classes of dyestuffs on cotton ; wool, and silk :—Substantive colours, acid colours (for wool and silk only) ; basic colours, alizarine colours (specially for wool and silk) ; sulphur colours (for cotton only) ; indigo and vat colours, miscellaneous colours, *e.g.*, mineral colours, developed and ingrain colours, aniline black, Turkey red, indigenous dyestuffs. The course will also include instruction in testing for fastness to light and washing of the colours dyed, colour-matching, ordinary defects in dyeing—a study of their causes and prevention. Students who are considered qualified are permitted to appear in the examination in dyeing of the City and Guilds of London Institute.

### SYDENHAM COLLEGE OF COMMERCE.

A Department of Statistics is now being formed at Sydenham College of Commerce, Bombay, under Professor A. R. Burnett Hurst. This is said to be the first of its kind under the auspices of any University College in India. It is proposed to inaugurate a special course of Statistics of British India in which various facts will be analysed, followed later on by another course on International Statistics. As soon as circumstances permit, it is intended to establish a Statistical Bureau with the aim of collecting and disseminating useful statistical data among the business world and other sections of the community. The Department will also undertake various definite statistical inquiries of its own.

### INDIA'S FOREIGN TRADE.

It is interesting to know how India's foreign trade is progressing since the outbreak of the war. We find from the return of the sea-borne trade for the year ending March last, that there was an excess of export over import of private merchandise amounting in value to 66 crores and 30 lakhs. The total value of the import trade which stood at £120,099,754 in 1913 declined to £104,377,163 and in 1915 to £83,764,143 or in other words, in two years it declined by about 31 per cent. The value of imports from Germany declined from £8,237,167 in 1913 to £5,122,845 in 1914 and £320,624 in 1915. Austro-Hungarian goods declined in value from £2,888,214 in 1913 to £1,852,993 in 1914 and £3,999 in 1915. Imports from Turkey declined from £347,146 in 1913 to £248,403 in 1914, but increased to £316,555 in 1915 most probably owing to improvement in trade with Asiatic-Turkey. But this decline of imports from the enemy countries, observes a contemporary, seems to have benefited India very little. The neutral countries did not lose the opportunity of pushing on their trade and Japan has been specially benefited in this respect. Norway and Sweden increased the value of their imports from £504,940 in 1913 to £804,124 in 1915; America from £3,038,539 to £4,705,053 and Japan from £3,111,229 to £4,363,815 during the same period. As regards Indian exports to foreign countries, they declined in value from £160,742,603 in 1913 to £138,268,990 in 1914 and £118,968,546 in 1915, or by as much as 27 per cent. in the two years since 1913. Japan while increasing her own exports to our country has steadily declined to receive Indian goods and the value of our exports to that country, which amounted in 1913 to £15,842,990, declined to £13,237,884 in 1914 and to £10,546,291 in 1915, the decline amounting to 34 per cent. in two years.

## INDIA AND THE COTTON SUPPLY.

In an article in the *Graphic* recently, entitled "Where India Can Help Us," Mr. L. E. Stockwell, after pointing out the importance of the Indian cotton supply, continues:—

Before the war India did not send much raw cotton to England, as the staple was considered too short for our mills; though, during the cotton famine which resulted from the Civil War in America, the cultivators enjoyed a period of five years prosperity, which came to an abrupt end on the termination of the war in 1865. Since then the cotton grown in India has been either made into piece-goods in the country or exported to the Continent and elsewhere for the manufacture of low staples or coarse goods and other things. Statistics for 1913 show that Japan was the principal purchaser of Indian raw cotton, followed by Germany, Belgium, Italy, Austria and France; and it is a significant fact that during the first seven months of 1914, Germany and Austria-Hungary imported considerably more raw cotton from India than during the whole of the previous year.

## INDIAN COAL OUTPUT.

A writer in the *Commerce* publishes the following figures relating to the output of coal in British India during 1915, the statistics being in advance of his annual report:—

PROVINCE.	Tons.
Assam .. ..	310,943
Baluchistan .. ..	43,607
Bengal* .. ..	4,975,460
Bihar and Orissa .. ..	10,711,356
Burma .. ..	25
Central Provinces .. ..	253,118
North-West Frontier Province	60
Punjab .. ..	57,911
<b>Total ..</b>	<b>16,352,480</b>

## CARPET-MAKING IN JAILS.

The war has seriously interfered with the carpet industry, which some of the jails in Upper India has made their speciality. Thus the carpets turned out at the Agra Central Jail have for many years enjoyed a reputation for quality and finish that made them take a high place in European and American markets. The demand was generally in excess of the supply, and the jail had a lucrative trade. From the last annual report of the Inspector-General of Prisons in the United Provinces, it appears that not only has the foreign demand ceased but the price of woollen yarn has also been so high as to make the manufacture of carpets unremunerative at the usual rates of sale. The carpet-factory was therefore closed down to a large extent throughout the year 1915, but the kind of work entailed is said to be such a good form of employment for prisoners that it will be revived as soon as possible. The demand for *durries* by the military authorities was very large and labour was diverted to this industry. Here again, remarks the *Times of India*, there have been difficulties owing to the almost prohibitive price of dyes, and higher prices will have to be charged.

## WORK FOR JUVENILE CRIMINALS.

The Industrial Department of the Salvation Army, Byculla, has made arrangements to receive juvenile criminals. As at present arranged they will be taught some useful trade. A course of primary education will be given to those fit to receive it. The spiritual welfare to these boys will also form one of the features of the training they will receive at the Industrial Home. The Salvation Army Industrial Home now has a spacious workshop measuring 100 ft. by 32. Attached to this Home is a loom factory and a silk school, where the boys are taught the details of the silk industry. Captain Hafiz, of Belgium, Adjutant Maxwell and Lieut. Manton are in charge of the various departments.

## INDIA AND SUGAR PRODUCTION.

It has become almost a commonplace, writes the *Bombay Chronicle*, that India cannot only produce sugar sufficient for all her own needs but also for satisfying to a large extent those of other countries. But this is still one of the might-have-been's and might-be's. Meanwhile it is instructive to learn, not only that imports from foreign countries continue to pour in, but that new competitors are entering the field. Thus we find the following in the Bengal Administration Report for 1914-15 :—"An interesting feature in the trade consisted of imports towards the end of the year of 500 tons of Egyptian cane-sugar of the value of Rs. 60 lakhs." That fact, we hope, indicating as it does that the indigenous industry must count on the triple competition of Java, Mauritius and Egypt, will stir the capitalists as well as the Government to vigorous action in order to place the industry on sounder lines, both as regards cultivation of the cane and methods of manufacture.

## CONVICT LABOUR IN THE ANDAMANS.

The question of employment of convict labour in forest areas in Andamans is discussed at length by the Chief Commissioner, who suggests that it should be referred to the proposed Jail Commission. Colonel Douglas writes :—

"The labour difficulty referred to in paragraph 85 of the Report is undoubtedly serious and has been complicated this year by unprecedented sickness and other causes connected with the war. The distribution rests with the Deputy Superintendent, who has to deal equitably with the insistent demands of all Settlement and Departmental officers. The Forest Department is given preferential treatment in that it receives the fittest physically, and no questions are asked as to whether the convicts are suited by antecedents to forest life, or whether they might not be better employed industrially. In times of shortage the Forest Officer has to economise and public sales

have to give way to the needs of the Settlement. The more important question of principle in the allotment of labour has not met with the consideration it deserves. The main objects of transportation are the discipline and reform of convicts and their instruction, if possible, in some form of industry, and the financial advantages reaped by Government as a result of their employment, must always be a secondary consideration. To the departmental officers of the Settlement this side of convict administration is usually a matter of academic interest,\* and a convict is merely a labourer from whom the fullest value must be obtained. The question of the extent to which the conditions of forest employment are or can be made compatible with convict reform will doubtless be examined by the Jails Commission."

## MUNITIONS IN THE PUNJAB.

We learn from the annual report on the working of the Indian Factories Act, 1911, in the Punjab for 1915, that steps have been taken in the Punjab for the manufacture of munitions with the co-operation of factory-owners. The Inspector of Factories states that though the number of persons employed in the ginning factories and the Sialkot sports factories has decreased during the year, the numbers employed in factories manufacturing shells and other war materials, such as the Railway Workshops, Amritsar Public Works Department Shops, Dhuriwal Woollen Mills, North-Western Railway Clothing Factory and R. B. Boota Singh's Shops, showed a noteworthy increase. Factory-owners did their best, we are told, to aid Government in this work and were willing to share their lathes with adjoining factories even at considerable inconvenience to themselves. Lathes to the number of 100 had already been concentrated in the Amritsar Canal Workshops, and it was expected that when the shawl factory worked up to full pressure nearly 150 lathes would be collected.

# AGRICULTURAL SECTION

## SUGAR-CANE CULTIVATION.

Experiments with sugar-cane of various kinds are now being carried out in many parts of India, the idea being to get types which will suit the different conditions of soil and climate. A medium-sized cane, known as "Java 33" has given good results in the United Provinces, and it is said to possess the "essential qualities for general cultivation." The most remarkable experiment has been in the Mysore State, where an elephant cane was introduced on a small scale into one district. It is stated to have given an yield of 50 tons to the acre with a money-value for the jaggery of Rs. 800. Mr. Coventry, lately Agricultural Adviser to the Government of India, remarked that "this is, of course, an unprecedented yield and the cane itself is not a particularly rich one, but it shows to what extent improvement in the cane cultivation of India can be effected." There is then, says the *Pioneer*, every inducement to continue the experiments, and the various provincial agricultural departments will doubtless exchange ideas as they reach definite results in cultivation.

## MADRAS FORESTS.

In an article entitled the "Madras Forests" in the columns of the *Mysore Economic Journal* for April, Mr. A. P. Smith writes:-

"There is a growing scarcity of timber everywhere in the world, and although iron in construction work is largely substituted for timber, it is certain that the world cannot do without forest produce of any kinds, more especially timber. Forests are of slow growth and it will take a century or two before many areas now under reservation become thoroughly afforested. This being the case, it is extraordinary that more interest is not evinced by the people in co-operating with the Government by (1) promoting tree growth wherever possible—tree growth of a kind that would make useful timber and fuel; (2)

providing themselves with green manure by growing it; (3) by limiting their herds of cattle to actual necessities, and (4) of providing fodder for the cattle and their homesteads. It is incumbent on every righteous Hindu to sink a well, to plant a tree and to beget a son. The first two obligations are intimately associated with his material prosperity, as for the last a son is required to perform the pious Hindu's obsequies and to assure his welfare in the bourne whence no traveller returns. It is to be feared though that only a rich man here and there sinks a well, and that a very few concern themselves with planting trees, though the third obligation is universally fulfilled. Of the 315,000,000 millions of people in India, if even half the men and the bigger boys planted a tree and took care to see that it had every chance of living, and if instead of doing this once in a life time, it was religiously done every year, there would be no forest difficulties. The great avenues of the country show that tree growth is everywhere possible and a good selection would furnish timber and fruit trees, while fuel would be abundant. Instead of this the average ryot is never so happy as when, with a bill-hook in hand, he is lopping and destroying all vegetable growth, or setting fire in a spirit of mischief, or malice, to dry grass just to see a blaze."

## PEAT AS FERTILISER.

Prof. Bottomley, of King's College, London, has been attempting for some time past to prepare from peat a new fertiliser. The agriculturists and horticulturists, not omitting the general public of Great Britain, have been awaiting the results with interest. Farm-yard manure is constantly increasing in price, while decreasing in quantity, and artificial fertilisers really are merely excellent auxiliaries. In his little book: "The Spirit of the Soil," Mr. G. D. Knox briefly recounts the story of bacterised peat as fertiliser.



## MANURING AND CROPS.

Manure manufacturers and exporters should note what a tremendous market Russia offers for the sale of artificial manures as the yields of her crops are at present so low, although they could be increased three and four-fold with care and proper attention. This is shown by the area devoted to her wheat crop, as pointed out by Mr. R. J. Barrett, the editor of the *Financier*. Here we are shown how obvious it is that, with improved methods, the wheat production of Russia, even in the already developed areas, could be and should be doubled and trebled. Mr. Barrett includes the following table showing how abnormally low the Russian yield is and how badly it compares with those of new countries, even where extensive rather than intensive cultivation is the rule; whilst when pitted against centres as old as itself, where heavy manuring is in vogue and soil exhaustion is further counteracted by a carefully devised system of rotations of crops, Russia indeed shows up very badly.

Wheat yields per acre of the thirty following countries :—

	Bushels per acre.		Bushels per acre.
(1) Denmark	... 44.90	(16) Hungary	... 18.44
(2) Belgium	... 36.43	(17) Chile	... 17.55
(3) Holland	... 35.53	(18) Bulgaria	... 15.46
(4) Great Britain & Ireland	... 32.41	(19) United States	14.72
(5) Switzerland	... 31.81	(20) Italy	... 14.42
(6) Germany	... 30.63	(21) Serbia	... 13.53
(7) Sweden	... 30.63	(22) Spain	... 12.94
(8) New Zealand	... 29.88	(23) India	... 11.44
(9) Egypt	... 26.32	(24) Australia	... 11.30
(10) Norway	... 24.53	(25) Argentina	... 10.28
(11) France	... 22.22	(26) Russia in Europe	... 9.81
(12) Luxemburg	... 22.15	(27) Algeria	... 9.52
(13) Austria	... 19.92	(28) Russia in Asia	9.36
(14) Japan	... 19.33	(29) Uruguay	... 8.33
(15) Canada	... 19.03	(30) Tunisia	... 4.46

It is interesting to note, observes the Editor of the *Tropical Life*, what a very poor yield per acre America also shows. It is the same with potatoes. Evidently the farmer element in the U. S. A. has yet to learn how it pays to cultivate and manure the crop adequately and wisely.

## INDIAN AGRICULTURE.

The present-day interest in agriculture in India seems to have been awakened, says *Tropical Life*, when Madras, in 1863, ordered a steam plough from England, as well as some harrows, cultivators, seed drills and horse-hoes, as well as threshing machines, winnowers, chaff-cutters and water-lifts. With the strides that have lately been made in the scientific education of the leading agriculturists willing to learn, the ratio of orders, when the War is over, should be materially increased. A trade that could also be greatly extended throughout India is in the distribution of reliable seed of all descriptions. "As I have already said," Mr. McKenna told the Society of Arts, "the professional seedsman is practically unknown over there, and the crying need in India, as for all agricultural countries, is good seed, the best seed, and plenty of it." With a selected cotton, for instance, over 1½ million lb. of selected seed have been produced, which sells at more than twice the price of unselected bazaar seed. With indigo, the salvation of the industry was held to depend on India being able to produce seed of the Java variety, and Mr. and Mrs. Howard, of Pusa, have proved that indigo must be grown separately for seed and for leaf. These same *genii* have done wonders with wheat, having carried out comparative experiment and systematic selection from the second to the sixth generation until they developed the now well-known Pusa type.

As with selected seed, so with modern agricultural machinery, until to-day the subject of machinery is receiving much attention in all the provinces, and good results have been and are being obtained in the improvement of indigenous implements and in the introduction of English machinery. As regards the advantage of manuring, Dr. Leather, at Pusa, has demonstrated the economical use of phosphatic manures on a large range of Indian soils.

## Literary.

### THE PRESS DEPUTATION.

In accordance with the Resolution passed by the Press Association of India, the following gentlemen were elected to form the Deputation to the Viceroy :—Pandit Malaviya and Mr. Chintamani of Allahabad ; Messrs. Sadchitananda Sinha and S. A. Raja of Bankipore ; Messrs. Motilal Ghose, Surendranath Bannerji, Ramanand Chatterji and Editor of *Hablu Matin* of Calcutta ; Mr. Malik Barkatali, Editor of the *Observer* of Lahore ; Messrs. Kasturiranga Aiyengar, G. A. Natesan and Mrs. Besant of Madras ; Messrs. Manlal Ichharan Desai and Jammadas Dwarkadas of Bombay ; Mr. Kelkar, Editor of the *Kesari* and *Mahratta* of Poona ; and Mr. Dravid, Editor of the *Mitavada* of Nagpore.

### LORD DERBY ON THE PRESS.

Lord Derby presided at the 53rd Anniversary Dinner of the Newspaper Press Fund, given on May 12th at the Hotel Cecil, and Mr. Hughes, Prime Minister of Australia, was the chief guest. He said :—

There was a time when a public man was looked upon with the most terrible suspicion if he were thought to be in any way what is called “in with the Press.” Such a relation always seemed—Heaven knows why—to cast some sort of slur on the man. The boot is on the other foot now. For the Press to be too much “in” with a Cabinet Minister means five years.

I am one of those who believe in free communication between Ministers and the principal pillars of the Press, so long as Ministers do not disclose secrets. I do not mean that that a man should go to the Press to advertise or to push himself. But for a public man to go to the leaders of the Press to find out what public opinion is, or to give them his opinion why his policy is good, and how it should be laid before the country, seems to me the

sanest thing that any one in public life can do.

But that man nevertheless must be prepared for necessary criticism from the Press. Mr. Lloyd George in his speech at the dinner last year said he should feel as if something were wanting if he was not criticised in the Press. I do not think there is any fear of him, or any other man, missing criticism in the Press, and so long as that criticism is good, straightforward and honest, it is the best thing that a public man can have.

### AMERICAN IDEAL OF LIBRARIES.

At the farewell party given to him recently under the chairmanship of the Rev. Dr. J. C. R. Ewing, Vice-Chancellor of the Punjab University, Mr. A. D. Dickinson, the library expert, contrasted the Library ideals in America with those prevailing in Europe and India. He said the ideal in the Continental countries and in India was the safety of the books, while in America it was the convenience of the reader which had the first consideration. He was surprised to find in India that books were kept locked in the shelves, which meant delay and disinclination to the reader. In England and on the Continent sometimes a day's notice was necessary to enable the Librarian to get the book out of the shelf. The American ideal was that the book should be kept unlocked to enable the reader to use them without any delay. The cause of the conditions prevailing in libraries in India and in Europe was that the buildings had too many entrances and exits. There should be one entrance and one exit, and the books should be open to inspection. Such a system worked well in America, and he did not believe that in India there was any more danger of visitors running away with books than in America. Similarly, the catalogues kept in American libraries were meant to help the reader to know at a glance where to find a particular book. Again, Mr. Dickinson is not enamoured of library editions of books. He would have more copies of cheaper editions.

# Educational.

## PROGRESS OF EDUCATION.

Since the war began, observes a contemporary, the ranks of those engaged in educational work in India have been somewhat depleted. In the United Provinces, some forty-one professors, inspectors and Government servants, both European and Indian, have been transferred to military service; Bombay, nineteen; Bengal, fourteen; the Punjab, thirty; Burma, fifteen; Bihar and Orissa, four; the Central Provinces, five; and the North-West Frontier, ten. Many masters and pupils have gone to the front in different capacities. But the general progress of education has not been impeded. The report for British India shows approximately an increase of 260,000 pupils in 1915 over the previous year. The number of English Arts Colleges is 120, students have increased from 36,880 to 40,067. In secondary education pupils in boys' schools have risen from 1,008,584 to 1,031,148. There are now 1,382 high schools with 483,298 pupils; 2,675 middle high schools with 311,999 pupils, and 2,321 middle vernacular schools with 235,851 pupils. Eight years ago the total number of children in the elementary stage of instruction was 4 $\frac{7}{10}$  millions; two years ago it was 6 $\frac{3}{10}$  millions; in the past year it was 6 $\frac{1}{2}$  millions, or nearly 18 per cent. of the population of school-going age, namely, 29.5 per cent. in the case of boys and 5.9 per cent. in the case of girls. Considerable advance has been made in the promotion of free elementary education among the poorer classes in general, and Mussalmans in particular.

## EDUCATION OF INDIANS.

Miss Ethel Everest, of Hever, Kent, has left £14,000 for the endowment of a College in India on lines to be appointed by Indians, or for the education of Indians by Indians.

## EDUCATION OF MUSLIM GIRLS.

In the course of its review of the progress made in two schools for Mahomedan girls in Calcutta, the *Statesman* has the following outspoken sentences:—The usual plea put forward in reply to advocates of female education is, that progress is necessarily limited by the slow rate of social advance in India. Mr. Chamberlain used this plea; the Government of India in their recent circular reiterated it. The truth seems to be that, as Mr. Hornell remarks in his last report, there is a growing desire for education amongst Mahomedan women all over Bengal.

## EDUCATION IN ENGLAND.

The *Times*, discussing the need for an Educational Commission in England, writes in the course of a leading article:—Lord Rosebery referred the other day to the many bright spirits who are looking far beyond the War, and are planning for the future of education in this country; and Mr. Hughes, whose imaginative vision is helping us to link the present catastrophe with the reconstruction which it involves, has pointed out that victory in the economic struggles of the future will depend very largely on educational equipment.

## NEW POONA COLLEGE.

His Excellency Lord Willingdon opened on the evening of the 14th June the new Poona College, started by the Shikshana Prasarak Mandali, which is efficiently managing the Nutan Marathi Vidyalaya, one of the largest High Schools in Poona. . . . .

And in doing so, he referred to the war and several connected incidents. Speaking about the College, His Excellency assured the promoters that all their suggestions will be sympathetically considered by the Government. His Excellency also hoped that the College would send forth into the world true and useful citizens of the Empire.

## Legal.

### SIR SUBRAHMANIA IYER ON PRESS ACT.

At the recent Public Meeting held at the Victoria Public Hall, Dr. Sir S. Subrahmania Iyer spoke on the Press Act and the manner in which it is being administered in the following words:—

The Act relating to the Press, passed six years ago, is a legislative measure which could never have been put on the Statute-Book consistently with the liberal principles of Government, recognised as fundamental by the British nation. For it is a measure which places in the hands of the Executive powers, the use of which even sparingly must sooner or later result in making the public Press a nonentity. This was obvious to all when the Act was passed, and I take it, it was hoped by the Government of India that a measure of such exceptional character would be worked with considerable discretion. That this hope has been a vain one is shown by the way in which the provisions of the Act have been used, and the demand of security from the *New India* Printing Press is of so glaring a character as to produce on the public mind the indelible impression that matters have reached a stage which is well-nigh intolerable.

### A QUESTION OF HINDU LAW.

Judgment was given by the Bench of the Judicial Commissioner's Court, consisting of Sir Drakebrockman and Mr. Prideaux, on an important question of Hindu law. The question involved was one of succession to re-united Hindu co-parceners. The actual question before the Court was, whether a reunited uncle or rather his wife was a preferential heir to the deceased nephew as against the sisters of the deceased. The Bench decided in favour of the re-united uncle's wife. The decision affects a large amount of property valued at about two lakhs.

### THE ALL-POWERFUL C. I. D.

On this subject we read in the *Amrita Bazar Patrika* a somewhat novel form of activity of the C. I. D. It appears that the Hon. Maulvi Fazal-ul-Haq recently complained in the Bengal Legislative Council of the proceedings of certain C. I. D. officers in connection with recent house-searches, especially of the seizure of sacred pictures and of copies of Sir Rabindranath's *Gitanjali* and *Gora*. The C. I. D., our contemporary states, took their revenge by refusing Mr. Haq the brief in the Barisal conspiracy appeal case, a brief which, it had been expected, he would get, because he had conducted the case on behalf of the Crown in the lower court. We confess, comments a contemporary, this is the first time we have heard that the action of the Government in these matters is determined by the attitude of the C. I. D.

### LAHORE CONSPIRACY CASE.

The following is the result of the Lieutenant-Governor's orders in the case of persons convicted, but not sentenced to death, in the supplementary Lahore conspiracy case. The Tribunal sentenced forty-five persons to transportation for life with forfeiture of property, which is the minimum punishment provided by Section 121, Indian Penal Code, but made recommendations for mercy in twenty-five cases. The sentence of forfeiture of property has been maintained by His Honour in eight cases and remitted in the remaining thirty-seven. The sentence of transportation for life has been maintained in eighteen cases. In twenty-seven cases His Honour has commuted it to transportation or imprisonment for terms varying from fourteen to two years. Eight minor offenders were sentenced by the Tribunal to rigorous imprisonment for terms varying from four years to six months. The Lieutenant-Governor has refused to interfere in the case of these eight men.

## Medical.

### MEDICAL EDUCATION IN INDIA.

The Government of India having expressed sympathy with the spread of medical knowledge we expect more schools and colleges will be established at various centres. It is proposed to establish a medical school at Calicut by Government to train medical men of the Sub-Assistant Surgeon class, and the services of local medical officers have been employed with an allowance. What is more welcome, is the decision of the people to establish an Ayurvedic College in the same town, for which a sum of Rs. 20,000 has been collected.

### HOW TO PROMOTE APPETITE.

Hard work is likely to have one of two effects on the appetite, either to make one hungry or to drive the appetite away. If the work is too hard, loss of appetite often occurs. Experiments by Dr. Bickel, a well-known expert on dietetics, have shown that the appetite may be almost immediately stimulated by taking a tooth-brush and passing it over the tongue with a strong solution of salt and water. Even when one is tired, this provokes a healthy appetite. As soon as salt is put on the tongue the saliva begins to flow. The saliva passes down into the stomach, where, as it were, it sounds an alarm-bell to the stomach that food is coming. The stomach responds with readiness, and a sense of hunger follows.

### A HEALTHY ARMY.

Surgeon-General Sir Alfred Keogh, Director-General of the Army Medical Service, says:—

In our Army, large as it is, there are to-day only twenty-two cases of typhoid-fever, whereas if we had gone on in the old way, there would probably have been eighty thousand, or even a hundred thousand. In that fact alone we have some indication of what science can do.

### INDIAN HEALTH STATISTICS.

How fundamentally the health conditions of India differ from those of other countries of the world is brought out in a report issued by the Department of Statistics. It shows that whereas in practically in all European countries there is an excess of female births over male births; in India the contrary is markedly the case, the mean percentage over male to female births in India varying from 126 in the North-West Frontier Province to just short of 101 per cent. in Coorg. Again, both the birth and the death-rate in India are extraordinarily high, as compared with Western countries. West India has a falling death-rate, the Indian ratio having gone down from 33 deaths per thousand persons per annum in 1910 to just under 29 per thousand in 1913. On the other hand, unlike Europe, India still has a rising birth-rate, the Indian ratio of births per thousand of the population having increased from 35 in the quinquennial period 1886-90 to 39 in 1913. As regards the Provinces, the Return shows Delhi as the most unhealthy with a death-rate of close upon 40 per thousand in 1913, the year taken for review; while Madras is able to claim to be the most healthy, having had in the same period a death-rate of little over 21 per thousand.

### DUCKS AND MOSQUITOES.

A few years ago much was heard about the utility of bats as a means of destroying mosquitoes. According to recent experiments, the most formidable animal enemy of the mosquito is the duck, and the introduction of this bird is recommended for eliminating mosquitoes, and the diseases which these insects spread from marshy regions, where draining would be too costly. Two artificial pools were constructed of equal area, ducks being placed in one and fish in the other. The former pool was quickly freed from mosquito pupæ and larvæ, while in the other they continued to abound.

## Science.

### ZEPPELINS BUILT SINCE THE WAR.

According to a recent Press despatch from Berne, there are now some eighty Zeppelins in the German service. This statement is said to be based on information developed at Friedrichshafen, where the airship works are located. Recently one of the latest type Zeppelins made a trial flight. It bore the number of LZ-95, and in design varied considerably from the *ante bellum* Zeppelins. Its gondolas are said to be of plated steel. The craft is plentifully supplied with machine guns and apparatus for throwing bombs and aerial torpedoes; among the latter being a new type which is reported to be far more powerful than any heretofore developed. In fact, rumour has it that the new aerial torpedo is to play a prominent part in the event of the German warships and Zeppelins coming out from their sheltering harbours and engaging in battle with the British fleet in the North Sea.

### MIMICRY IN WARFARE.

An interesting translation of a German article by Dr. Hans Gunther is given in the May number of the *Modern Review*, in which he "sets forth the theory that in the fiercest of all struggles for existence—human warfare—the subterfuges practised to deceive the enemy are closely analogous to those practised by animals." He divides the processes of mimicry into three groups:—

"In the first place, we have protective colouring by which the aspect of troops and implements of war imitate their surroundings. In the second group belong the imitations of clumps of trees, bushes, hedges, downs, meadows, etc., behind which are hidden wagon-trains, big guns, trenches, and observers' stations. The third group, which is essentially smaller, embraces a number of measures for lending to harmless objects a

dangerous appearance so as to deceive the enemy by suggesting dangers actually absent."

As an illustration of the devices of group 1, the writer gives the field-grey uniform of the German army a colour even more effective for eluding the eye than the khaki of the British. The use of leafy branches employed to cover guns, etc., comes the second group, and in the last we find the device of putting soldiers' helmets on the stones in order to suggest the presence of men where none are. The art of mimicry, which Nature has bestowed as a gift on some of her creatures in order to protect them against the preying of man or beast, has, it seems, to be followed when man preys upon man.

### INDIAN RESEARCH FUND ASSOCIATION.

The annual report of the governing body of the Indian Research Fund Association for the year 1916-17, shows that the following changes among the numbers of the governing body took place during the year.—The Hon. Sir C. Sankaran Nair, K.T., C.I.E., became President of the governing body in place of Sir S. H. Butler, in November 1915. The Hon. Sir Edward Maclagan, K.C.I.E., C.S.I., J.C.S., took the place of Mr. Porter in December 1915, while Lieut.-Colonel W. W. Clemesha and Captain J. Cunningham, M.D., I.M.S., succeeded Major Robertson and Major Christophers, respectively, in April 1915, and January 1916. Kunwar Maharaj Singh, C.I.E., M.A., Barrister-at-Law, Senior Assistant Secretary, Department of Education, remained Secretary to the governing body throughout the year.

The report of the Scientific Advisory Board for 1915-16, gives a full and interesting account of the work undertaken during the year under the auspices of the Association. On account of the war and the consequent withdrawal to military duty of many Indian Medical Service Officers of the Bacteriological Department, the activities of the Association had necessarily to be curtailed.

## Personal.

### NAWAB SIR SYED SHAMS-UL-HUDA.

His Excellency Lord Carmichael paid a handsome tribute to the work of Nawab Sir Syed Shams-ul-Huda as member of the Bengal Executive Council, at the meeting which was held at Darjeeling the other day to congratulate the Nawab on his being elevated to the dignity of a Knight Commander of the Order of the Indian Empire. Lord Carmichael said:—

"The Nawab knows all the mysteries of the work of what they call the Governor in Council and I can say that his work in Council has been very important and of real value to Government. I consult him on many matters and his opinions always carry their weight. The Nawab always gives his advice freely and fearlessly, and I am grateful for the help I have always received from him. The Nawab has been most fair to everybody and done a great deal for the country and for his community."

### GENERAL MAXWELL.

General Sir J. G. Maxwell has been in military control of Egypt since the outbreak of war with Turkey in November 1914. Great sympathy is felt with him and liveliest expressions of regret at his departure and of appreciation of the excellent work he has done during the past year and a half. Though the new Sultan and all the Officers in charge of Egypt have been capable hands, nevertheless the fact remains that the moving spirit in the administration and the centre about whom everything revolved was throughout the G. O. C. All the credit for the past and present peaceful and satisfactory state of the country must be given to General Sir J. G. Maxwell. Egypt at the best of times is no easy country to rule, and General Maxwell was admittedly one of the hardest worked men in the land.

### GENERAL G. H. FOWKE.

General G. H. Fowke, whose promotion to General Macready's late post as Adjutant-General to the British Expeditionary Force was recently announced, distinguished himself in the siege of Ladysmith, and was specially mentioned by Sir George White, who in conversation called him his "right hand and indispensable man." He was specially attached to the Japanese Army in the Russo-Japanese War, and has kept in close touch with the friends he then made in the Far East. This may prove a useful factor in the months to come. Unlike most Englishmen, he has a gift for language, and some prose fancies by him given to a Japanese friend may have appeared in print in Japan. Prior to the present post General Fowke was Engineer-in-Chief of the British Expeditionary Force in France from the very outbreak of the war. The tremendous tasks achieved by the Sappers in the present campaign are testimony enough to the efficiency of the *corps d'élite*.

### THE CZAR AS TEMPERANCE REFORMER.

Dr. Saleeby, in the course of a lecture in the Bath Guildhall, said: "The Czar, by his abolition of *vodka*, was nothing short of the greatest Temperance Reformer in history; his action was by no means sudden and theatrical but the result of a long resolve, because before the war he began to realise more and that more mortal injury was being done to his beloved people by this cursed liquor, and that by its sale he was conniving at the exchange of their lives for gold."

### LORD FISHER'S PROPHECY.

In 1908, Lord Fisher wrote in his daughter's birth-day book that Germany would be at war with England in 1914, and that Jellicoe would be the Nelson of the Fleet. He justified his prophecy at the time by saying that by 1914 the Kiel Canal would be enlarged, the German Fleet greatly strengthened, and the financial burden in Germany so great that it must mean war.

## Political.

### LORD WILLINGTON ON THE WAR.

There is a passage in Lord Willington's interesting speech at the Durbar of Deccani Chiefs, that is of more than local and provincial interest. In the concluding part of his speech, His Excellency advised the country to lay aside all political discussion.

The single object, to which all our activities and energies should be directed, is to secure the victory of the great cause of liberty and justice, to which so many of our fellow-citizens have devoted their lives. It is not possible for all to participate personally in the perils and hardships of the fight, but it is not only possible for, but incumbent on, every man to do his own share in his own sphere, whether exalted or humble, to shorten the struggle and enhance the victory. This cannot be done if energies are dissipated on matters which, for the present, must remain of subsidiary concern; still less if they are directed towards objects which, whatever their merits or justification may be in normal times, cannot but be an embarrassment to the authorities in the prosecution of their primary duty of bringing to bear all the resources of the Empire on the successful prosecution of this war. I think I may justly claim a sincere and ardent desire for political as well as for the economic and social progress of India, and it is that very desire which leads me to appeal to all men of influence and intelligence to employ their positions and their talents to tranquillise and not to exasperate at this critical time the asperities of political discussion, to conciliate rather than to excite animosities and prejudices, and to spread among their less enlightened fellow-citizens a feeling of calm confidence in the issue of the great struggle now convulsing the world.

### LORD ISLINGTON ON SELF-GOVERNMENT.

Lord Islington, Under-Secretary of State for India, recently said to a representative of Reuter's Agency :—

It is the deliberate and steady policy of the British Government to associate Indians more and more with the government of the country. There are no less than twenty-five different services engaged in the administration of India, and the work that Indians are doing is of a most important character.

As to reforms, these can be uniform in principle although not so in quality or degree. The general contentment of the people under our rule has been exhibited in the most extraordinary loyalty on the part of all classes of Indians, and fully exemplified in the help and devotion of India in this war. A critic once described British rule in India as a gigantic machine for managing the entire public business of one-fifth of the inhabitants of the globe without their leave and without their help. The description carries its own refutation. One-third of the total area and more than one-fifth of the total population of our Indian Empire is under the direct administration, not of the Government of India, but of ruling Princes and Chiefs, who make their own laws and whose administration is Indian.

Within the last few months the Indian Government has accepted and acted upon resolutions brought forward by distinguished Indian non-official members of Council on such vastly important questions as Indentured Emigration and Indian Representation at the Imperial Conference. These two instances show how real, effective, and growing is the influence of Indians in the administration of the country. Still wider is their influence in local self-government, and official control will be relaxed with the rise of public spirit and morality. On all sides we see increased vitality and growth.



## General.

### MRS. BESANT AND THE BOMBAY GOVERNMENT.

The following Order from the Government of Bombay was served on Mrs. Annie Besant on Monday, the 10th July:—

"Whereas in the opinion of the Governor in Council there are reasonable grounds for believing that Mrs. Annie Besant has acted and is about to act in a manner prejudicial to the public safety.

"Now, therefore, the Governor in Council, in exercise of the powers conferred by Rule 3 of the Defence of India (Consolidation) Rules, 1915, published in the Notification of the Government of India in the Legislative Department, No. 86, dated the 9th December, 1915, is pleased to direct that the said Mrs. Besant shall not enter and shall not reside or remain in the Province of Bombay, pending the further orders of Government.

"And the said Mrs. Besant is hereby informed that, if she knowingly disobeys this order, she will be liable to imprisonment of either description for a term which may extend to three years and will also be liable to fine."

With reference to this Order, Mrs. Besant writes in *New India* that she would not "knowingly disobey this order," because to do so would be the act of a maniac; on the contrary, she respectfully sympathises with the fear of the Governor in Council that she may prejudice public safety, for it must be in very unstable equilibrium if it can be so easily disturbed. . . .

I wonder, she continues, it does not strike our rulers that they cannot stop the desire for Home Rule by showing how objectionable is Other Rule. The more they try to strike me, the more resolved does India become to win freedom from such tyranny. Lord Willingdon has been very slow; I was in the Bombay Presidency at Christmas and was there for a couple of days in May. And this is July 10th! . . .

### RAILWAY PASSENGERS.

Under the arresting headline: "What every Indian Railway Passenger ought to Know," *Young India* points out:—

(1) That he has a legal right to offer resistance to any railway servant or to any member of the railway police whenever he attempts to overcrowd the passengers' compartment.

(2) That it is the duty of every educated passenger to spread a knowledge of this legal right amongst the illiterate passengers.

(3) That it is the duty of every educated passenger to exercise this legal right for the benefit of himself and his less fortunate fellow-passengers.

(4) That India expects every one of her sons, whether he is first or second class passenger, to rush to the help of third class passengers whenever he sees that they are on the point of being ill-treated.

### CONSULS AND THEIR FUNCTIONS.

A recent discussion in Parliament concerning the Consular Service drew from Lord Robert Cecil the frank admission that a great many changes must be made therein. He thought, however, that it was a mistake to regard our Consuls as a kind of glorified commercial traveller. They should be officers of the Foreign Commercial Intelligence Department of the Government. They ought to be officers to collect and to co-ordinate all the information which is serviceable and available to the traders. They ought not to enquire with a view to pushing a particular trader's interest; they ought to be machinery by which information and knowledge is acquired for our trading purposes. If a greater number of Consuls were provided, they ought to be able to devote their whole time to the commercial public, and we might have a trade commissioner or superior officer in the various countries dealing with the Consular Service.



**INSPECTION OF A GURKHA BATTALION BY CORPS COMMANDER.**



A PUNJAB REGIMENT ON THE MARCH IN FLANDERS.

# THE INDIAN REVIEW

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PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

EDITED BY G. A. NATESAN.

Vol. XVII.

AUGUST, 1916

No. 8.

## COMMUNAL REPRESENTATION.

BY THE HON. MIR ASAD ALI KHAN BAHADUR.

IN advanced countries and among advanced nations the question of communal representation on legislative assemblies and municipal bodies will hardly arise or meet with popular favour. But in a vast country like India, peopled by different races and nationalities with widely differing customs and manners and peculiar religious beliefs, and with varying degrees of civilisation and culture, the question has to be considered as one of practical necessity. Strong forces, both religious and social, have long been at work tending to disintegrate the elements of the Indian population. Nevertheless, the stronger forces of a progressive and vitalising civilisation from the West have created in the Indian mind a desire for national existence, and are tending slowly but gradually towards at least the political unification of the Indian peoples. While the Indian nation of the future is thus in the making, care should be taken that national development does not err on the side of undue class or communal development. The too rapid advancement of any one class with political power in hand is not likely to preserve and safeguard the varying interests of different communities. Hence communal representation is a necessary factor in the

first stages of Indian political progress, so that each community may begin to develop along its own lines, not inconsistent, however, with the new national ideal. The India of to-day belongs not to any particular community, however wealthy or influential or numerically strong it may be, but to all the communities who inhabit the country, such as the Hindus, Moslems, Indian Christians, Buddhists and Parsees. Each community has its peculiar characteristics, and its own problems to solve. Each community has to progress and reach a certain level of efficiency before all the communities can realise their common aims and interests under a common suzerainty. As the Indian communities begin to realise their common interests, they will be moving towards the federal ideal, the nearest approach to the national ideal suited to Indian conditions. In order to achieve this goal, three essentials are necessary, namely, the continuance of British rule along modern democratic lines, the growth and development of healthy communal progress, and the recognition of common aims and gradual realisation of common interests among the Indian peoples. Whereas in Western countries there are no such marked differences of creed and caste as in India, either

to slacken the speed of national growth or impede national progress, the different religious and social usages in this country, so peculiar to each community, neither favour the growth of a united nation nor promote harmony between the different communities. It is, therefore, not practical politics to ignore the existing differences between man and man in this unhappy land. Under the circumstances communal representation is but a necessary step leading to Indian political development, and the wisdom of the Morley Minto scheme in recognising and giving effect to this principle of communal representation on Legislative Councils is justifiable at least on the ground of expediency.

There are two ways open to Moslems for representation, namely, nomination by Government and election by mixed electorates or separate electorates. Nomination worked well in its earlier stages and has given place to election. Having failed to secure adequate representation through nomination, Moslems demanded representation by election, and the Morley-Minto reform conceded to them this important privilege. Election by mixed electorates composed of Hindus, Moslems and other classes is not always a blessing to the community. Few instances there have been where two or three very capable Moslem candidates were returned to Legislative Councils by mixed electorates, and these candidates could not wholly identify themselves with the community. Election by separate electorates will give complete satisfaction to the community. For the representatives in this case will be chosen by the Moslem voters themselves, and they will not only wholly identify themselves with the aims and aspirations of their co-religionists but be able to represent effectively the views and sentiments of their community. When Mussalmans, therefore, seek separate representation through separate electorates even on smaller local bodies, they do so primarily in

their communal interests but ultimately in the larger interests of the whole country. Their demand for such representation is based upon equity and justice, as they rightly claim equal privileges with sister communities. Being an important community whose historic place not only in India but in the civilised world is too well-known, Muhammadans who form about a fourth of the British Indian population are entitled to their full share of representation not only on Legislative Councils but on smaller local bodies, such as Municipalities and District and Taluk Boards. The importance of the community is evident from what His Highness the Aga Khan said in July 1913, while presiding at the annual meeting of the London All-India Moslem League: "The aggregation of 100,000,000 Moslems within the British Empire," said His Highness, "gave her a great moral asset in the beneficent and mighty part she played in the world's affairs. At the same time it imposed great responsibilities upon the Indian Moslems in their capacity as by far the largest and most important section. The more steadfast and strong their loyalty, the more influential they would naturally be in promoting this harmony of interests, and also in moulding British policy." In asking for separate representation the Mussalmans do not claim any special privilege or exclusive right. They ask for it as a matter of necessity and as a deserved right to which they are entitled. It is but a corollary to what has already been conceded to them in Legislative Councils. Moslem opinion throughout the country demands it in the best interests of the community.

It is often imagined that separate Moslem representation is opposed to Hindu interests. How untrue this assumption is can be seen from the cordial way in which both Hindu and Moslem representatives in our Legislative Councils have joined together in carrying out certain measures affecting our common interests. While the con-

cession shown to Moslems by the Morley-Minto scheme was regarded with suspicion and while it was apprehended that the novel departure might tend to perpetuate, instead of healing, the differences between the two great communities, the result of its working during the last six years has not only justified the wisdom of the scheme but confirms us in the belief that a continuity of the system is likely to bring about in the near future great harmony between them. Instances are not wanting to show that the Hindu and Moslem members in our Legislative Councils have combined together for common purposes to defeat Government opposition. In September 1913, a resolution was moved in the Bengal Legislative Council by the Hon'ble Mr. Norendranath Roy urging the appointment of a committee for assisting the Government in the application of all monies for purposes of sanitation in the province. In spite of official opposition, the resolution was carried, 22 voting for and 21 against. In the same Council, the Government, if I remember it correctly, was defeated on another occasion on the Municipal Bill by the united opposition of the Hindu and Moslem members. Had the Moslem representatives refrained from voting with their Hindu brethren on these occasions, the non-official resolutions would have shared the usual fate of being rejected. In the United Provinces Legislative Council, the Hindu and Moslem members have together carried out the resolution in favour of an Executive Council for the United Provinces. In the same Council the U.P. Municipalities Bill, making due provision for separate Muhammadan representation, was carried through by the united votes of the Hindu and Moslem members. A similar incident in which the Government was defeated by a non-official majority, I believe, happened in the Madras Council too. Lastly, in the Imperial Legislative Council there was a strong division when the Hindu and Moslem representatives

joined hands and voted together (as many as 25 voting for) in favour of Mr. Surendranath Banerjee's resolution *re*: the separation of judicial from executive functions, though the resolution, as anticipated, was lost by an overwhelming official majority. In all these cases it is apparent that Mussalmans did not oppose Hindus, but actively co-operated with them for the good of the country, and in the United Provinces Council in particular the Hindu representatives, be it said to their credit, gracefully supported their Muhammadan brethren in their request for separate representation.

In the next place it is argued that our representation would be disproportionate and excessive, whereas Moslems rightly contend that their representation on smaller local bodies is both inadequate and ineffective. Even in Legislative Councils there is room for a few more Moslem members. And yet, our Hindu brethren fear that our civic administration would suffer, if Mussalmans were granted separate representation on Municipal Councils and District and Taluk Boards. That this is an unreasonable fear is evident from the fact that Mussalmans, who have their peculiar needs to serve and special interests to safeguard, need to be represented even on smaller local bodies as much as the Hindus with their superior numerical strength. Referring to the number of Moslem members in the Calcutta Corporation, the Government of Bengal in an official communique issued in July 1913, said :—"These figures support the view that in ordinary circumstances the chances of a Muhammadan seeking election as a ward representative are very small, and to some extent justify the claim that the principle by which Muhammadan representation is secured on the Legislative Council should be followed in the case of the Calcutta Corporation. The representatives of the Muhammadan community on the Legislative Council are elected by the Muhammadans themselves, and there will no

doubt be a natural desire on their part, that those who are chosen to represent their interests on the Corporation should be elected by the votes of their co-religionists only." It is, however, gratifying to learn that the Government of Bengal have allotted 9 seats for Muhammadans out of about 75 seats in the Calcutta Corporation. By passing recently the U. P. Municipalities Bill, the Government have provided for separate Muhammadan electorates. When the Madras City Municipal Amendment Bill was before the Government of India, the question of separate representation was under consideration. Again, when the District Municipalities Bill was under the consideration of the local Government, the Moslem question did engage their attention. Proposals too were submitted for making due provision for separate Muhammadan electorates. It remains to be seen what the final result will be. At any rate it is hoped that Madras Moslems too like their brethren in Bengal, and the United Provinces will soon enjoy the privilege of separate representation through separate electorates on the Madras Corporation as well as on the District Boards and Municipalities.

Since the passing of the United Provinces Municipalities Bill, there has been a heated controversy in the Press and on the platform over the question of separate Moslem representation. What is strange still that the very Hindu members who gave their support to the Bill in the Legislative Council memorialised H. E. the Viceroy to withhold his assent to the Bill on account of the insertion into it of a clause giving Muhammadans separate electorates. But the Bill soon became law. I am somewhat surprised to find that my esteemed friend and colleague in the Imperial Legislative Council, the Hon'ble Pandit Madan Mohan Malaviya, should be among the prominent memorialists. The late Mr. G. K. Gokhale, a very illustrious name in the honored roll of Indian statesmen, was not opposed to separate Muham-

madan representation under existing conditions, and had he lived to complete his self-sacrificing labours in the service of India, he would probably have supported the scheme of separate Moslem representation even on smaller local bodies. It is unfortunate that a body of Hindu Commissioners should recently have deemed it wise and expedient to resign their seats on the Allahabad Corporation over this question. Their united opposition might have been worthy of a far better cause. They might have been generous enough to welcome as many Moslem members with the Corporation as were returned under the regulation of the new Municipalities Act, thus defeating the very object of those who believe in the "Divide and Rule" theory. Such a magnanimous feeling on the part of Hindu members would surely have strengthened the ties of comradeship between Hindus and Mussalmans. But the opportunity was missed, and the old sore is allowed to remain. While my Hindu brethren are anxious to promote the *entente cordiale* between the two great communities, they must show practical proof of their goodwill and sincerity by withdrawing all opposition to the legitimate demand of their Moslem brethren. Here is an opportunity for putting to test their feeling of national solidarity. Can my Hindu brethren by opposing the Moslems in their just claims ever hope to build a Federal India or even dream of a united Indian nation? His Honour Sir James Meston, the Lieutenant-Governor of the United Provinces, said that it was not less an article of faith with him that equal justice to each component part of the nation was the one and only durable cement that would make it a united nation. It was the simple truth, he added that there could be no Indian nation with a discontented Muhammadan community. The Moslem community is still backward in education and politics, and needs the help of a benevolent and sympathetic administration to raise its tone and make it an

enlightened and progressive community. Without their hearty co-operation, self-government is never likely to become an accomplished fact. It is all very well to theorise on self-government, but the momentous question of bringing it within the range of practical politics needs hard and convincing facts. The intellectuals of India will, therefore, do well to learn that in a self-governing India the Moslem community is as important a factor as any other community.

Separate Moslem representation will awaken the community from the state of coma into which they have fallen. It will rouse them to fresh activity in developing a corporate life, infuse a new life into the community, and quicken their intellectual and political progress. It will secure for them an adequate and effective representation not only in the Councils of the Empire but in the smaller local bodies. It will teach them to preserve their self-respect and practise self-help, and train them in the duties and responsibilities of citizenship. In fact, it will thus instruct them in the art of government. Moslems have as much right to a share in the administration of the country as any other community. It will, therefore, only be graceful on the part of the large sister community not to oppose the Moslem claim but to support it. Mussalmans who had till lately been rulers of a large part of the country do still possess administrative capacity, sound statesmanship and practical wisdom. Separate representation will call into free play their latent qualities, and give them an opportunity to show what stuff they are made of and

what they are capable of doing. "In this hour of India's and Empire's difficulties," said His Highness the Aga Khan in October 1914, "happily no differences of race and creed exist in India; they do not count; and the Indian blood that will be shed on the fields of France and Belgium, and I hope, Germany, will not have been shed in vain, if it leads to a permanent disappearance of racial and religious antagonism or any other suspicion in India." Let me also hope for greater cordiality between the different Indian communities, and when the time comes for readjusting our political relations within the Empire, let it not be said that political concessions are withheld owing to the fact that the several communities in India have not yet learnt to live and work together for the common good of the country. The Hindus and Moslems, as the late Sir Syed Ahmed said, constitute the two eyes of India, and they both need equal attention and treatment. That the two sister communities should act and move together is the earnest wish of several Indian thinkers and leaders. While the younger sister expects generous treatment, the elder sister ought, by a hearty response, to pave the way for an eternal union of the two great communities. With the Hindus and Moslems united together in bonds of fellowship, what can stay the hand of Indian national progress? I do hope that mutual understanding will lead to better appreciation of each other's peculiar needs within the community and eventual realisation of their common interests within the Empire.

## DADABHAI NAOROJI'S SPEECHES AND WRITINGS.

This is the first attempt to bring under one cover an exhaustive and comprehensive collection of the speeches and writings of the venerable Indian Patriot, Dadabhai Naoroji. The first Part is a collection of his speeches and includes the addresses that he delivered before the Indian National Congress on the three occasions that he presided over that assembly; all the speeches that he delivered in the House of Commons and a selection of the speeches that he delivered from time to time in England and India. The second Part includes all his statements to the Welby Commission, a number of papers relating to the admission of Indians to the Services and many other vital questions of Indian administration. The Appendix contains, among others, the full text of his evidence before the Welby Commission, his statement to the Indian Currency Committee of 1898, his replies to the questions put to him by the Public Service Committee on East Indian Finance. Price, Rs. Two. To Subscribers of "I.R." Re. 1-8.


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# Dynamic Relaxation in Englishmen.

BY MR. MADHO NARAIN.

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 HE War, while it has shattered some pet theories, has at the same time strengthened old beliefs. Thus the phlegmatism associated with John Bull has been very much in evidence of late. We know how long it has taken to arouse the nation to accept the Military Service Bill. This want of immediate response to the pressure of the urgent present has its disadvantages. The Downing Street has taken time to realise the need of an efficient military organisation. Hence the War Office has been working at some disadvantage in coping with long-standing and highly organised machinery of German militarism.

But the stolid cheeks, the codfish eyes and the slow inanimate demeanour of John Bull are a great national asset. In America, intensity, rapidity and vivacity of appearance are something of a nationally accepted ideal. What we have there is the extraordinary "progressiveness" of life, the hard work, the rail-road speed and the rapid success. Dr. Clouston, who used to be the most distinguished neuropath of Scotland—they called him a "mad doctor" there—once visited America and was horrified at the extreme pace of life and the wild-eyed look on the face of the Americans. His admonition to them was this: "You Americans wear too much expression on your faces. You are living like an army with all its reserves engaged in action. The duller countenances of the British population indicate a better scheme of life. They suggest stores of reserved nervous force to fall back upon if any occasion should arise that requires it. This inexcitability, this

presence at all times of power not used, I regard as the great safeguard of our British people. The other thing in you gives me a sense of insecurity, and you ought somehow to tone yourselves down. You really do carry too much expression, you take too intensely the trivial moments of life." The late Professor James also did not think well of the tension and hyper-excitability associated with modern American life. This is what he says: "In a weekly paper not long ago I remember reading a story in which, after describing the beauty and interest of the heroine's personality, the author summed up her charms by saying that to all who looked upon her an impression as of "bottled lightning" was conveyed. Bottled lightning, in truth, is one of our American ideals, even of a young girl's character.\*"

The reason why Professor James and Dr. Clouston deprecate "bottled lightning," and "wearing too much expression on face," is that these are signs of weakness and bad co ordination. The harmony, dignity and ease which accompany the work of the stolid Britisher suggest stores of reserve nervous energy upon which he can fall back in times of emergency. In a long drawn and titanic struggle like the present, it is these qualities only which must in the end prevail. That, in fact, is the trend of the teaching of William James and represents the core of his doctrine in regard to the genesis of emotions. From our acts and from our bodily motions, ceaseless in-pouring currents of sensation

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\* William James.

come, which help to determine from moment to moment what our inner states shall be. The vehicle for these sensations are nerves proceeding from muscles, bones, joints, etc. These sensations, coming from within the organism, keep us informed of the general well-being of the body and constitute a sixth sense which in psychology is spoken of as "organic sensation." On the Lange-James' hypothesis of emotions, our emotions are mainly due to those organic stirrings that are aroused in us in a reflex way by the stimulus of the exciting object or situation.

An emotion of fear, for example, or surprise, is not a direct effect of the object's presence on the mind, but an effect of that still earlier effect, the bodily commotion which the object suddenly excites, so that were this bodily commotion suppressed, we should not so much *feel* fear as to call the situation fearful; we should not feel surprise but coldly recognise that the object was indeed astonishing. Now it is true that the tension associated with bottled-lightning temperaments is a small thing, not much mechanical work is done by these contractions. But it is not always the material size of a thing that measures its importance: often it is its place and function. The general over-contraction which accompanies jerkiness, breathlessness and intensity, and agony of expression may be small when estimated in foot-pounds, but its importance is immense on account of its effects on the over-contracted person's spiritual life. This follows as a necessary consequence from the theory of emotions to which we have just referred. For, by the sensations that so incessantly pour in from the over-tense excited body, the over-tense and excited habit of mind is kept up; and "the sultry, threatening, exhausting, thunderous inner atmosphere never quite clears away. If you never wholly give yourselves up to the chair you sit in but always keep your leg-and-

body-muscles half contracted for a rise; if you breathe eighteen or nineteen instead of sixteen times a minute, and never quite breathe out at that—what mental mood can you be in but one of inner panting and expectancy, and how can the future and its worries possibly forsake your mind? On the other hand, how can they gain admission to your mind if your brow be unruffled, your respiration calm and complete, and your muscles all relaxed?"\*

The absence of all volatility then in the phlegmatic Englishman is a very important asset indeed, and although it is this very factor which is responsible for the Englishman being so slow to arouse and deal a vigorous blow to Prussian aggressiveness, it must in the end determine the successful termination of this great and long-drawn struggle. It is this very factor also which furnishes the background of sanity, serenity and cheerfulness to life, which rounds off the wiry edge of fretfulness and which makes one good humoured and easy of approach. The even forehead, the slab-like cheek and the codfish eye of the Britisher may be less interesting for the moment, but they are more promising signs than intense expression is of what we may expect of their possessor in the long run. "Your dull, unhurried worker gets over a great deal of ground, because he never goes backwards or breaks down. Your intense, convulsive worker breaks down, and has bad moods so often that you never know where he may be when you most need his help—he may be having one of his "bad" days. We say that so many of our fellow-countrymen collapse and have to be sent abroad to rest their nerves, because they work so hard. I suspect . . . . . that their cause lies in those absurd feelings of hurry and having no time, in that breathlessness and tension, that anxiety of feature and that solicitude for results, that lack of inner

\* William James.

harmony and ease, in short, by which with us the work is so apt to be accompanied. . . . It is your relaxed and easy worker, who is in no hurry and quite thoughtless, most of the while, of consequences, who is your efficient worker ; and tension and anxiety, and present and future, all mixed up together in our mind at once, are the surest drags upon progress and hinderance to our success. . . . We must change ourselves from a race that admires jerk and snap for their own sakes, and looks down upon low voices and quiet ways as dull, to one that, on the contrary, has claim for its ideal, and for their own sake loves harmony, dignity, and ease.”\*

But the Britisher is fortunate in possessing not only the above-mentioned qualities which Professor James recommends to his countrymen as being conducive to success in affairs, and the absence in Americans, of which he deplures so much, but the Englishman possesses racial characteristics which, though at first sight seem to be of an opposite nature, really go to enhance John Bull's ease and calm. I refer to the sporting qualities of the English race. I shall quote James to show of what inestimable value they are in the successful conduct of affairs. We have spoken above of “organic” sensations. “In the unhealthy-minded, apart from all sorts of old regrets, ambitions checked by shames, and aspirations obstructed by timidities, these consist mainly of bodily discomforts not distinctly localized by the sufferer, but breeding a general self-mistrust and sense that things are not as they should be with him. Half the thirst for alcohol that exists in the world exists simply because alcohol acts as a temporary anæsthetic and effacer to all those morbid feelings that never ought to be in a human being at all. In the healthy-minded, on the contrary, there are no fears or shames to discover ; and the sensations that pour in from the organism only help to swell

the general vital sense of security and readiness for anything that may turn up.

Consider, for example, the effects of a well-toned motor-apparatus, nervous and muscular, on our general personal self-consciousness, the sense of elasticity and efficiency that results. They tell us that, in Norway, the life of the women has lately been entirely revolutionized by the new order of muscular feelings with which the use of the *ski*, or long snow-shoes, as a sport for both sexes, has made the women acquainted. Fifteen years ago the Norwegian women were, even more than the women of other lands, votaries of the old-fashioned ideal of femininity, the domestic angel, the “gentle and refining influence” sort of thing. Now these sedentary fireside tabby cats of Norway have been trained, they say, by the snow-shoes into lithe and audacious creatures, for whom no night is too dark or height too giddy and who are not only saying good-bye to the traditional feminine pallor and delicacy of constitution, but actually taking the lead in every educational and social reform. I cannot but think that the tennis and tramping and skating habits and the bicycle-craze, which are so rapidly extending among our dear sisters and daughters in this country, are going also to lead to a sounder and heartier moral tone, which will send its tonic breath through all our American life.

I hope that here in America more and more the ideal of the well-trained and vigorous body will be maintained neck by neck with that of the well trained and vigorous mind as the two co-equal halves of the higher education for men and women alike. The strength of the British Empire lies in the strength of character of the individual Englishman, taken all alone by himself. And that strength, I am persuaded, is perennially nourished and kept up by nothing so much as by the national worship, in which all classes meet, of athletic outdoor life and sport.”\*

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\* William James.

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\* William James.



VRĚSTLING MATCHES—JATS AT PLAY.



A COMPANY OF SIKHS.

# PAN-GERMAN PROGNOSTICATIONS.

BY MR. I. I. BRANTS.

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**A**FTER the first Panic War followed, ten years later, the "second," writes Herr Wilhelm Herzog in a recent number of his magazine, "Das Forum." Now, Herr Herzog is anything but an aggressive Pan-Germanist. He is a pacifist, and a leader of pacifists. Wilhelm Herzog is the German Ramsay MacDonald.

There is perhaps one difference. The German is more sagacious than the Englishman, more alive to reality. It is evident, he says, that I do not agree with the Pan-Germanists. My thoughts are not their thoughts and my ways are not their ways. For as the earth is distant from Mars, so is my point of view distant from their point of view (ihre "mirsiriusferne Weltanschauung!") What I admire, however, is the correctness of their forecast.

And he goes on to show how years before this war the Pan-Germanist magnates foretold in their publications repeatedly and accurately the events which, at present, we are witnessing. Have they not proved their power of prophecy? he asks. And shall we not be wise, therefore, in taking good note of their present prognostications?

One might perhaps object that these Pan-Germanist magnates had something to do with the remarkable fulfilment of their prophesies. This, no doubt, is true. But it only proves how great has been their power in Germany. It only proves how absurdly mistaken were those amiable English pacifists who, with the knowing smile of superiority, kept assuring us that the Potsdam Pan-Germanists were merely an irresponsible and fantastic clique who had no influence whatsoever either on their government or on their nation.

We see more clearly now,

We see that it is they who held and hold the strings which set all the Potsdam puppets in motion.

We see now that the have been in the know, and that what appeared to be their prognostications, was merely a terse statement of the plan of campaign which they were able and about to realise, and which they dared divulge beforehand on account of the paradisiac folly of their pacifist opponents. These admissions, however, do not alter our conclusions, or if they do modify them, it is only in this sense that we have all the more reason to take into careful consideration the divulgations and so-called "prognostications" of the Pan-Germanists.

Since the beginning of the war, the hold of Pan-Germanism on the entire nation has become manifest through the fact that the whole Press of the Fatherland has adopted its peculiar jargon, not only papers always more or less aggressive like the "Koelnische Zeitung" and the "Vossische Zeitung," but also Liberal organs like the "Berliner Tageblatt," and a Radical like the "Frankfurter Zeitung," and even, to a certain extent, the Socialist, "Vorwaerts."

For the most authentic and consequently most valuable "prognostications," however, we must look up the Pan-Germanist League's own organ, the "All-Deutsche Blatter." No patriotic Englishman can afford to neglect the regular perusal of this organ. If he is unfamiliar with the German language, he should get the leading articles translated for him. Indeed, it might almost be worth while publishing them in English at fixed intervals. Fewer fools would be content to chew lotus in their Paradise.

A few instances chosen at random out of a hundred will make this clear.

In December 1911, the "All-Deutsche Blätter" "prognosticated" an imminent war between the Germans and Russia about the control of the Adriatic, and "prophesied" that an Austro-Serbian conflict would be the occasion for this war. The war (consequently) *has* come, and Serbia *has* been the occasion.

On July 27th, 1912, they discussed the meeting of the Tsar and the Kaiser at Baltischport, and "prognosticated" that the subsequent rapprochement between Russia and Germany would prove ephemeral, and that a Russo-German war was about to break out. The rapprochement (of course) *has* proved ephemeral, and the Russo-German war *has* broken out.

On April 20, 1913, Herr Glasz, the President of the League, declared openly in an address at Munich that everything was now prepared for the conflict with Russia.

On July 4, 1914, the "All-Deutsche Blätter" pointed out in an article headed, "O du mein Oesterreich!" that the Emperor Francis Joseph was too feeble to preside over Austrian affairs, and "prognosticated" to all who could read that after the assassination of the only strong man, Francis Ferdinand, the German Kaiser would have to draw Austria within the pale of his administration. Need one wonder, in the face of this, and in the face of the fact that Austria's "strong man" was murdered in *Austria* by *Austrians* and after the *Austrian* police had been warned by the Serbian Government—need one wonder in the face of all this that there are those who hold that the Kaiser, too, would have been able to "prognosticate" the assassination of his Austrian rival? At any rate it is noteworthy that the League had again "prophesied" truly. The affairs of Austria *have* been taken over by the Kaiser,

On July 18, 1914, a leading article "prognosticated" the war with France, which nation, after waiting forty years, now at last saw its chance for revenge.

These are pre-war "prognostications," and they have all come "wonderfully" true. Since the beginning of the war the same "spirit of Divination" has been at work at the same rate, and, as its "prophecies" have not yet been fulfilled, they are, for obvious reasons, all the more interesting, and all the more worthy of note and serious reflection.

For the sake of space the exact, aggressive and somewhat startling terms of the articles in question have hitherto not been quoted. An exception must be made for one published on September 12, 1914, which bears the Catonian title:

"*In Uebrigen meine ich, dass Englands Weltherrschaft zu zerstören sei!*" (But I think that England's Empire must be destroyed!)

Thus should end, says the editor, every article which, since England's declaration of war, treats of our relations with England. How rarely, however, does one read such words. Daily our newspapers express their concern about England's "falseness," "egotism," "commercialism," "racial treason," "covetousness," "envy," "jealousness;" but how few conclude otherwise than by expressing a faint hope that we may also be victorious over England. One would almost think that the writers of these articles do not quite grasp the situation. England has notified us by means of her brutal declaration of war that she will not allow the German nation to take the upward road to universal power, but that she will unrelentingly hurt us wherever and whenever she is able. This evil intention we must frustrate at all costs. We, the German 67 millions are not willing to suffer the disgrace that the English 45 millions set their foot in our neck. We are not willing to have our future spoiled by an evil-minded envy. Therefore the fight with England must be fought to the annihilation of that power. France, Russia, and Belgium must be brought to a state of impotence, so that they will be unable to hinder us in our undertaking. And this will be absolutely unattainable if we do not make these opponents submit to the necessary conditions of peace, if we let them off without loss of territory and with a moderate indemnity to pay.

In the numbers of October 10 and 24, 1914, there are leading articles in this same strain against the "False Apostles," such as Professor Hans Delbrück and other "pure fools," who,

"with their vasculums across their shoulders, are out looking for the blue flower of universal peace."

Most telling of all, however, and quite final is the number of June 5, 1915, which says:

The war between England and ourselves is not concerned with such narrow geographical ends, as are at issue between France and Germany. It is concerned with the control of the sea and with the invaluable treasures which depend therefrom. And a co-existence of both States, whereof many Utopists dream, is in this case as absolutely out of the question as was the co-existence of Rome and Carthage.

*The opposition between England and Germany will therefore continue until finally one or other has been flung to the ground. And whether we shall in this war already succeed in such a curbing down of England, would at present, to say the least, seem doubtful.*

It is these italicised words which cause the peaceable Herr Herzog to exclaim: "After the first Punic War followed, ten years later, the second."

All previous "prognostications" of the Pan-Germanists have come true. Then are we justified in treating this latter lightly?

Will England at last understand that even if victorious this time, she will not have rid herself from German aggression?

Will she understand that either Rome or Carthage must disappear *entirely*?

Will she understand that as long as Germany is left with an atom of strength in her, England never will be at rest a single day?

Will she understand that her only safety lies in the thorough destruction and annihilation of Germany's power?

This does not seem idealistic. But, after all, it is not England who has desired this struggle, nor England who has sought the annihilation of her opponent.

Then if annihilation there must be by the other party's express desire, it is best that this should be the fate of the aggressor.

There has been too much unpractical hesitation, too much abstract idealism already. For it is the very idealists, the Democratic Controllers and that

ilk, who have brought us to this pass, and would, if they could, bring us to the next and worse.

In theory there is nothing more admirable, nothing more desirable, than their scheme of internal disarmament. No one is satisfied with the ruinous expense of an armed peace. If all States could disarm on one and the same day, and if all arsenals and wharfs could be placed under the control of an international committee, Utopia, or something very near it, would indeed be at hand.

In practice however it is these very pacifists who are co-operating with the foes of Carthage for the city's destruction. In Germany, the Democratic Controllers are highly popular with the founders of the new league "Neues Vaterland," which is of somewhat the same tendency. But they are equally popular with the opposite side, the Pan-Germanist League. This is ominous. The Pan-Germanists, indeed, are anything but afraid of international pacifism. What they prognosticate is, that when the pacifist doctrines are preached throughout the world by Democratic Controllers, Neu-Vaterlanders, and the like, they will take a much firmer and more extensive hold of the people of England and France and America than of the people of Germany. And even if their German adherents were to be as ardent and as numerous as those of England and France and America, the influence of the latter upon a sensitive public opinion and a democratic government would be great, whereas the influence of the former on a militaristic and hierarchical state would be nil. According to the admirable precepts of the honest pacifists, the peaceful States would then begin to disarm wholly or in part trusting to the influence of their good example. That would be *Der Tag* for Germany.

Therefore, let us keep in mind that "after the first Punic War followed, ten years later, the second."

*Ceterum censes Germaniam delendam esse,*



# Text-Traditions of the Uttara-Rama Charita.

BY DR. S. K. BELVALKAR, M.A., PH.D.

(Professor of Sanskrit, Deccan College, Poona.)

I have been for some time engaged in preparing for the Harvard Oriental Series an edition of Bhavabhuti's Uttara-Rama Charita. The work is to be in three parts. The first which contains a general introduction and an English translation, and which is printed at the University Press, Oxford, was out a few weeks ago. The second contains—besides the text in Sanskrit and Prakrit (which is already in type), an index to first lines, and a glossary of Prakrit words with their Sanskrit equivalents—some five appendices giving, among other things, the results of an application of certain verse tests to the three extant plays of Bhavabhuti with a view to determine their chronological sequence. The last volume is devoted to notes, variant readings and critical apparatus, together with a few more appendices discussing topics such as 'text-traditions of the play,' 'stage-conditions in Ancient India,' and so forth. The last two volumes are being printed at the Nirnayasagar Press, Bombay. The subject-matter of the following paper is taken from two appendices in the third part.

Aufrecht's Catalogus Catalogorum lists some eighty-five manuscripts of text and commentaries on the Uttara-Rama Charita, and in the lists of manuscripts published since 1903, I have noted some thirty new manuscripts; so that, even after allowing for repetitions in the lists and loss of manuscripts, the extent of available manuscript material for constituting the text of the play is well over a hundred. Of course not all these manuscripts would be ultimately valuable, but it is at least necessary to examine them, if it be

merely to discard them later; and I meant to do this before actually publishing my edition. However this is a task that may easily take years, and since, strangely enough, in spite of the fact that there are some fifteen Indian editions of the play, no Occidental edition of it has so far appeared, I was advised to put forth, at first, a tentative edition of the play, going back to it and preparing a second definitive edition as early as I could. The present edition, accordingly, is based on only eight manuscripts.

The selection of these particular eight manuscripts was made for various reasons. In the first place, I tried to get together manuscripts from parts of India widely different from each other, such as Madras and Nepal, Poona and Calcutta, Guzerat and Vizagapatam. Secondly, the manuscripts are written in four different characters: Nevari, Devanagari, Grantha, and Telugu—only the first two of which slightly resemble one another in the form of their letters. Lastly, the manuscripts belong to different ages, ranging from the twelfth to the nineteenth century, and at least four of these eight manuscripts have independent value. Hence the result yielded by a careful collation of these manuscripts, although admittedly tentative, may in any case be regarded as sufficiently plausible. I shall give a few significant illustrations:

The 27th stanza of the fifth act of the Uttara-Rama Charita runs as follows:—

अजितं पुण्यमूर्जसि ककुत्स्थस्येव ते महः ।  
श्रयसे शाश्वतो देवो वराहः परिकल्पताम् ॥

Instead, the commentator Viraraghava and three of the eight manuscripts used for my edition give a prose passage identical with the above stanza in the beginning and the end.\* One of these three manuscripts is the oldest extant manuscript of the play, being dated Samvat 309 of the Nepal era, which corresponds to the year 1196 of the Christian era. This circumstance therefore gives us a line of manuscripts lineally descended from an original exemplar of the twelfth century or earlier. Owing to a fracture or a peeling off of the leaf at this particular place, this original exemplar apparently had a lacuna which in a conscientious copy would be indicated by a blank. This later came to be filled in by the insertion of a few words which, along with the preserved beginning and the end, would give some sort of a more or less appropriate meaning to the whole passage, such as we find it in the printed editions of the play with Viraraghava's commentary. Manuscripts which give the original stanza intact I call A manuscripts; those which give the substitute prose passage I call B manuscripts.

In addition to the case above described there are a number of other cases—over seventy-five—where manuscripts of class A give consistently readings different from those of class B; and while some of these variations can conceivably be explained away as scribal errors, there are others where a deliberate change of some sort seems to be in evidence. I shall cite only one instance, which comes from the prologue at the beginning of the play. All A manuscripts read the first half of the second stanza thus :

यं ब्रह्माणमियं देवी वाग् वश्येवाऽनुवर्तते ।

while the B manuscripts read :

यं ब्रह्माणमियं देवी वाग् वश्येवाऽन्ववर्तते ।

where there is a deliberate change of tense—from *anuvartate*, present, to *anvavartata*, imperfect.

\* The identical portions are underlined,

The original reading described Bhavabhūti as 'one on whom the Goddess of Speech *attends* as a submissive handmaid; while the other reading—presumably introduced after the poet's death—describes him as 'one on whom the Goddess of speech *attended* as a submissive handmaid.'

Other cases of variation were in the same fashion submitted to a careful scrutiny, and as a result I am able to group the changes under following headings :—

1. *Omissions*.—I shall mention three of the most significant places where A manuscripts give the passages and B manuscripts omit them. The passages are : act vii, stanza 38; act i, stanza 31, and the three speeches immediately preceding; and act iii, the whole passage beginning from stanza 21 to the end of Rama's speech following stanza 24.\* This last omission covers four stanzas and fourteen lines of prose. Now it is of course possible to explain omissions as due to errors of vision, or the accidental loss of an intervening leaf. But this explanation does not readily commend itself in a place where the passages omitted happen to be just the passages that we would like to see omitted, or, at any rate, such as a company of actors wishing to stage the play would inevitably omit as being not necessary to the action of the play. The three cases selected are of this nature.

2. *Alterations* both in the order and the wording of a passage. These occur quite frequently and in many cases the two or more available variants are equally good. Some of these changes are of such a radical nature and are often such distinct improvements that one is led to ask whether it is Bhavabhūti himself revising and perfecting the earlier form of the work. Such a procedure would be just in the manner of the poet.

\* My references are to the Nirbhaya-sagar edition with Viraraghava's commentary,

3. *Insertions* and modifications in the stage-directions and other minor changes calculated to assist the actor in interpreting his part correctly, or to produce dramatic vividness. Of the former kind I have been able to put together some twenty or twenty-five instances where the B manuscripts usually give a stage-direction or a form of address more precise or more exactly corresponding to the character and the occasion. Of the latter kind I shall mention just one instance. Act iii, stanza 26, reads as follows. (I give the English translation):—

'Thou art my life, my second heart; thou art the moonlight to my eyes, and to my body the immortal ambrosia'—with these and a hundred other words of endearment her simple and loving soul thou didst beguile; and her now—alas! why utter the rest?

At the conclusion of the stanza the speaker, Vasanti, goes into a swoon. Now, if Vasanti is going to swoon at all, the best opportunity for it was of course the word 'alas!' Instead she waits to complete the stanza, saying—'I shall not talk any more (but go quietly into a swoon)!' In a case like this the acting version would certainly omit the last words of the stanza—'why utter the rest?'—and this is just what some manuscripts of class B do.

I shall not trouble the reader with any further details, but merely state my conclusion. The Uttara-Rama Charita has come down to us in two sufficiently distinct text-traditions, and one of these gives us a number of characteristic divergences which are best explained as successive stage-emendations, most of them introduced after Bhavabhuti's death and in the course of the later stage-history of the play, although a few of them may well have come from the poet himself. That the Uttara-Rama Charita had a stage-history I infer from a passage in the Prithviraja-Vijaya, a poem of the twelfth century which has survived, to us in only one incomplete birch-bark manus-

cript, and which I am at present editing for the Bibliotheca Indica series of Calcutta.

Assuming the truth of this result I draw from it two further corollaries. The first I should rather state as a problem. We know that Kalidasa's *Sakuntala* has come down to us in two or three or four recensions, and scholars are still disputing as to which of them is genuine. Now would it not be possible, I wonder, after a scientific study of all the available manuscript material, to come down to two ultimate and original recensions of the play, the differences between them being not necessarily greater than those between the first and the second Quartos of *Hamlet*? In that case both would be genuine, one being the acting version of the other, possibly prepared by Kalidasa himself. I have already found out some evidence in support of such a theory; but the whole problem is so intricate as well as interesting that I hope some time to study it in a thorough manner and with the help of all the available manuscript material.

My second corollary is this: If in this manner we find reason to believe in the existence in Ancient India of some sort of regular companies of actors, who gave in a particular locality plays written for them by a more or less limited group of dramatists, then, in the very nature of the case, it is to be expected that the form, history, and development of drama would be different for different localities. A court-poet like Kalidasa, for example, would write dramas exclusively dealing with the life at court and especially in the harem. Open-air performances given at fairs—such as those of Bhavabhuti—would differ from them not only in the theme selected or the nature of its treatment, but also in the stage-conditions, by which are to be meant not only the stage-properties but also the make-up of the audience, which would have a deciding influence on the character of the drama. Viewed from

this point of view the ten *rupakas* of Hindu dramatists, some of which under a more or less disguised form exist in India even to the present day, would acquire quite a new significance. In any case these considerations should at least teach us caution in making any sweeping generalizations regarding the Indian drama. In India, no less than in Greece or in Medieval Europe, the drama as an institution came into existence in answer to a felt demand on the part of the people, and the different forms it probably assumed in the different provinces were due to differences of environment. Hindu drama—I mean the classical Hindu drama—was not, as is sometimes thought, a form of literary exercise in a dead language. Sanskrit for the matter of that is not even now, in any real sense of the term, a dead language. Often it happens to be the only available means of communication between

scholars in different parts of India. Even now at times there are revivals of old Sanskrit plays, such as the *Sakuntala* or the *Mudra-Rakshasa*. I have myself seen the former performed by a regular professional company.

To understand a play rightly it is of great importance, therefore, to study the stage-conditions, and this can be done partly with the help of direct statements such as those found in Bharata's *Natya-Sastra* and partly in the light of such indirect testimony as the extant dramas and manuscripts of dramas afford us. I may announce here, in passing, that I have at present on hand a critical edition\* of Bharata's *Natya-Sastra* to be published under the auspices of the Harvard Oriental Series.

\* For a detailed announcement of this edition, see "Sanskrit Research" for July, 1915.

## ON FUTILITY.

BY J. CHARTRES MOLONY, I.C.S.

**M**R. ESME AMARANTH of blessed memory said that to be artistic is to be absurd and to be conscious of one's own absurdity.

Perhaps he was right, but probably he meant that conscious absurdity is the easiest way of keeping up a reputation, more or less honestly won in the first instance, for artistic ability. Esme's original was absurd enough in all conscience, but he reached his platform above the heads of the mob by some very solid steps of scholarship and culture. Once on the platform he could easily gain attention by the simple process of standing on his head. In much the same way a writer who can really write may often find his account in the composition of pure futility. We common mortals cannot believe him as banal as

ourselves, and attribute his apparent banality to our own lack of appreciation.

These reflections have occurred to me on reading in rapid succession four books:\* "The Dream Doctor" and "Gold of the Gods," by A. B. Reeve, "Prince Otto" and "The Dynamiter," by R. L. Stevenson. Of the first two, which deal with the exploits of Professor Kennedy, a super-Sherlock Holmes, I can say with all sincerity that if there exist books more inane in the English language I have not met them. The professor,

\*Gold of the Gods. A. B. Reeve (Hodder & Stoughton)  
The Dream Doctor do ( do do )  
General John Regan G. A. Birmingham ( do do )  
Number 70 Berlin W. Le Queux ( do do )  
David Blaize, E. F. Benson ( do do )

who seems to have studied science from an encyclopædia, solves a mystery or two per day somewhat in this style: "This matter of the evolution of our individual mental life is too long a story to bore you with at such a critical moment. But the resistances, the psychic censors of our ideas, are always active, etc., etc.," and so on for pages. In his work he is aided by "The rayograph," "The interferometer" (!), and an "apparatus which records the secrets of the human heart;" this last must be a useful sort of machine. He who runs may read—if he can.

Mr. Reeve, one may suspect, is unconscious of his own absurdity, and therefore is inartistic. Stevenson was perhaps the most consummate artist in fiction of the nineteenth century; one wonders was his tongue in his cheek when he wrote "Prince Otto" and "The Dynamiter," and read the criticisms of his work. A recent writer has found Clara Luxmore of "The Dynamiter," the most charming of Stevenson's feminine creations; to the ordinary mind she possesses about the same degree of vitality as a wax doll stuffed with sawdust. True, the competition in liveliness among Stevenson's heroines is not keen. Stevenson admitted this himself in his letters to Sidney Colvin; strange that the hand that drew Alan Breck, John Silver, and, supreme above all, Lord Hermiston, could not depict in words a living woman. Barbara Grant was the nearest he got to it; and he frankly admits that she at once supplanted his heroine, the weariful Catriona Drummond, in his affections. Lady Allardyce, a side character in "Catriona," shows some spark of humanity; one would sooner spend a day with her than with old Kirsty Elliot. Of Stevenson's other "young leddies," what can be said; Alison Graham, young Kirsty Elliot, Princess Amelia, Uma, they are a dreary throng. But Stevenson could create men of flesh and blood; it would be interesting to know his own private and candid opinion of Prince Otto.

Mr. G. A. Bermingham has turned futility to another use. He created a mildly amusing character in the Rev. J. J. Meldon of his earlier books, and has gone on recreating him under various names. J. J. has merely taken off his clerical collar to become Dr. Lucius O'Grady of "General John Regan"; there does not seem to be any reason why Mr. Bermingham's output of gently comic futility should ever stop. One book is no better and no worse than its immediate predecessor or successor.

Mr. William Le Queux and his spies are old friends. The bold bad man of "Number 70 Berlin" is much like other bold bad men. Would that all German spies resembled him; we should win this war more quickly if they did. The last of my books illustrates a different phase of futility. Mr. E. R. Benson, if he writes too much, at any rate writes with care and taste. Into "David Blaize," he has put conscientious work, and a certain amount of superficial charm. But how did Tom Hughes dash off "Tom Brown," and (apparently) render futile all subsequent attempts to depict the soul of the schoolboy. David Blaize is a nice manly boy; there is in him nothing of the priggishness of "Eric" and "Julian Home," nor of the bazaar cuteness of "Stakey." But call up in your mind Tom Brown, East, Flashman, young Brooke, "The Doctor" and David, Frank Maddox, Mr. Adams are but cinema figures. They are what we grown-ups think boys and their masters ought to be; Tom Hughes's lot are what we know in our hearts boys are.

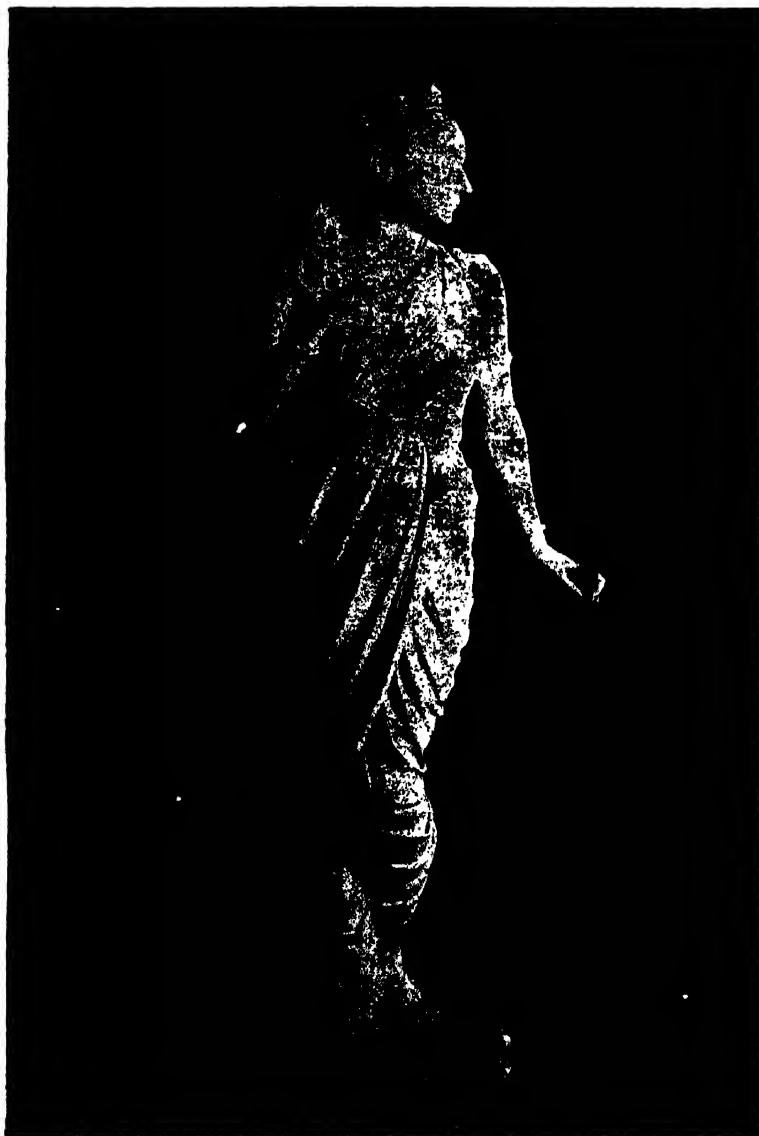
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# Historical Studies in the Bhagavad Gita.

BY RAO BAHADUR C. V. VAIDYA.

## PART II.

The next important line referring to astronomical observations or notions is of greater value and will, I think, establish my position on more solid basis. It is the line महर्षयः सप्त पूर्वे चत्वारो मनुवन्तथा । मद्भावा मानसा जाता येषां लोक इमा. प्रजाः Now this line has puzzled many commentators, as according to the now accepted theory in India a Kalpa consists of fourteen Manus or Manvantaras, while this line apparently mentions four Manus only. The division of a Kalpa into Manvantaras is not to be found in ancient works. Why this idea should have been started it is however not difficult to see as I shall presently show. But why a Kalpa of 1000 Yugas should be divided into 14 Manus I am unable to discover. There is neither tradition to support it nor mathematical convenience to favour it. From Shankar Dixit's invaluable History of Indian Astrology we find (page 193) that of all the Indian Astrologers, Aryabhatta alone gave up the orthodox system of Kalpa, Manus, and Yugas; and this was considered to be a great defect of his theory. Hence we know that this system is not only astronomical but also religious. Astronomy had to adopt what religious books had already stated on this subject and its professors were apparently compelled to adopt 14 Manus though an inconvenient number. We find thus 14 Manus are mentioned in the Manu-Smriti and that was an authority all powerful. How troublesome this number has become to astronomers one will see when it is remembered that this gives for each Manvantara 71 Yugas or Mahayugas (consisting each of the four minor Yugas) and leaves a remainder of six Mahayugas to be accounted for in same way. Yet Indian astronomers have conformed to this tradition of the Manu-Smriti, for they could not afford to go against the religious traditions of the country. It is possible to suggest that this idea of 14

Manus was entertained because it was found by a rough sort of arithmetical calculation that the number 14 was the best integral number which fitted in with the theory of a number of Manvantaras preceded and followed by Sandhyansas or twilight periods equal to one Krita Yuga each. But I do not think this probable, and the origin of the idea of 14 Manus at that ancient period seems inexplicable to me at least.

But however these fourteen Manus might have come in, they have become troublesome enough even to religious books. For according to the orthodox theory each Manu has a different set of Saptarisis, gods and heads of dynasties or वंश-कर्तारः as they are called, who are always ten in number being the ten sons of each Manu. Now not only the names of so many as fourteen Manus had to be given but also of the corresponding Saptarisis, gods and heads of family. To my view the names of 14 Manus and of the various Saptarisis, gods and heads of dynasties, as they are given in the different Puranas have anyhow been conceived and concocted, and the multiplied requirements somehow met. I will not trouble the reader with the recitation of these different names but as a matter of illustration I will give you the different names of the 14 Manus. They are given in some Puranas, as follows:—past Manus : 1. Svayambhuva. 2. Svarochisha. 3. Auttama. 4. Tamasa. 5. Raivata. 6. Chakshusha and 7. Vaivasvata (the present) and future Manus. 8. Savarnrya. 9. Rauchya. 10. Bhautya. 11. Merusavarni. 12. Rita. 13. Ritadhama. 14. Vishvak-sena. These are the names as given in the Matsya Purana, while other Puranas give other names for future Manus mostly ending in Savarni such as दक्षसावर्णि, रुद्रसावर्णि and so on.

Now although we cannot say how this idea of 14 Manus came into vogue, I have found that the idea of there being more than one Manu or progenitor of the human race can be traced so far back as the Rigveda itself. The Rigveda



contains the mention of three Manus; and their names are: Vaivasvata, Samvarani and Savarnya. The first two names are found in two consecutive-Suktas of the 8th Mandala, viz., 51, 52. They form part of a Valakhilya and the composers of them are two Kanvas, viz., शुक्रिणुः काण्वः and आयुः काण्वः. The first says in the very first verse यया मनौ सांवरणी सोममिन्द्रापिबः सुतम् । नीपतियौ मधवन्मेध्यातियौ पुष्टिगौ शुक्रिणौ स च । and the second says in a similar strain also in the very first line यया मनौ विवस्वति सोमं शक्रा पिबः सुतम् । यया त्रिते छन्द इन्द्र जुजोषस्यायौ मादयते स च ॥ (Rigveda Mandala VIII, 51 & 52). These two Suktas lead me to believe that the idea of there being many Manus or progenitors of the human race belongs even to the Rigvedic times. It is an idea natural to all deep thinkers. Of course, when the idea that the world is dissolved and recreated again and again is once entertained, the idea that there must be different progenitors or Manus easily follows. But in the same creation before the world is dissolved, it is not, ordinarily speaking, a natural idea that there should be different progenitors. But yet the observation would be made that nations come and go while the world still lasts and hence deep philosophers might come to believe in the existence of different Manus and different races of men living at the same time or at different times following one another. In the two above Suktas apparently Manu Samvarani is past Manu and Manu Vaivasvata is the modern or present Manu. There is a third Manu mentioned in the 10th Mandala, Sukta 62. His name is in one line given as Savarni and in another line as Savarnya. Macdonell observes under Manu that in the opinion of Ludwig, the two Manus: Savarni and Savarnya are apparently historical while Manu Vaivasvata is mythical. I do not know on what ground this opinion has been based by Ludwig except perhaps the mention of यदुदुवश (Yadu Tarasha) in the hymn just referred to, viz., X. 62.

To my mind these names are equally mythical though संवरण (Samvarana) is the name of a king of the lunar line. And Savarni, Savarnya and Vaivasvata are all mythical persons, as Macdonell observes himself, perhaps as mythical as the name Manu itself and must have only been a conception of the Vedic Rishis.

Although this idea of a number of Manus must be acknowledged to be Vedic, so far as I have looked into Vedic literature the idea of 14 Manus is not Vedic. It dates from the Pauranic period. To put it in stricter language it first appears in the Manu-smṛiti. Although I have not found it in the present Mahabharata still Manu-smṛiti and the present Mahabharata belong to the same period, viz., about 250 B.C. Absence of mention is, as I have often said, of very little moment; and the Harivamsa mentions fourteen Manus. The idea is given in all the Puranas whose present forms date from about 300 A.D. The modern Indian astronomers have all adopted it, and they date from about the 1st century A.D. It must thus be granted that the idea of 14 Manus can be consistently traced so far back as 250 B.C. But so far as I have searched the theory of 14 Manus with different Rishis for each Manu and different heads of dynasties is not to be found in the more ancient books. It must have no doubt been gradually evolved from the idea of more than one Manu contained in the Rigveda. Strangely enough the name of Manu Samvarani has been omitted in the modern theory. How such an omission could have been made passes understanding as everything Vedic has been devoutly preserved while much has been added. Yet this omission is at least a proof of the fact that the idea of a number of Manus evolved only gradually, and at different times different ideas must have prevailed about them.

I now turn to the interpretation of the apparently inexplicable line महर्षयः सप्त पूर्वे चलारो मनवस्तथा. The interpretation becomes difficult,

because we seek to interpret it on the theory of 14 Manus which is clearly later than the Bhagavadgita. If we interpret the line on the basis of the Vedic literature and the Vedangas which immediately preceded and followed it the interpretation becomes easy. We may conceive that at the time of the Bhagavadgita, the theory current was that there were four past Manus only and they were: Samvarani, Savarni, Vaivasvata and preceding them all Svayambhuva, a mention of whose name is to be found in the Nirukta in the line मनुः स्याम्युवोऽब्रवीत् । (3-1-4). The present Manu according to the Sathapatha or other Vedic literature is Vaivasvata and that evidently is the view of the Bhagavadgita also, wherein the doctrine of the Gita is said first to have been imparted to Vivasvan, who preached it apparently his son Manu, who preached it to apparently his son Ikshvaku, and so on. It must, therefore, be supposed that the idea prevalent in the days of the Bhagavadgita was that there were four Manus up to Shri-Krishna's time, viz., Svayambhuva, Savarni, Samvarani and Vaivasvata.

On a little consideration it will also be apparent that the idea of there being different Saptarshis in each Manu's time had also not evolved itself in the days of the Bhagavadgita. If we interpret the line according to the modern orthodox theory of 14 Manus and their corresponding Rishis we must admit that the line is wrong; for up to Shri Krishna's time seven Manus had been born and seven Saptarshis corresponding to them had also been born and became progenitors of the human race. Instead of seven Maharshis therefore there ought to have been सप्त सप्त or 49. The words महर्षयः सप्त पूर्वे would therefore be wrong if Manus are to be taken as seven and even if महर्षयः सप्त, पूर्वे चत्वारः and मनपस्तथा be the three categories adopted, still महर्षयः सप्त remains and would be wrong according to the above

calculation. The only possible way of interpreting the first category would be that we must suppose and infer that the theory of different Saptarshis for each Manu had not then arisen. The words would then mean the पूर्वे सप्त महर्षयः or the ancient seven Maharshis and the four Manus. By the word पूर्वे, it is sought to exclude other Maharshis who are later and who are not looked upon as the progenitors of the human race. Instead of therefore attempting to interpret the line in consonance with the later theory of Manus and Saptarshis as unfolded in the Puranas, if we interpret the line on the basis of the Vedic literature, contemporaneous or preceding, we are easily enabled to interpret the line straightly as meaning the first or primeval seven Rishis and the four Manus from whom were born all the Prajas or human beings.

The next question is, which are the seven primeval Maharshis? That question too in my view should be solved in the above way by finding which are the seven Rishis spoken of in the Vedic literature? They are plainly Vashistha, Kashyapa, Bharadvaja, Gautama, Vishvamitra, Jamadagnya, and Atri, as given in the Brihadarany Upanishad (Second Brahmana). In interpreting the Rigvedic line तस्यासत ऋषयः सप्त तीरे the above Upanishad says प्राणा वा ऋषयः प्राणानि तदाह । इमावेव गोतममरद्वाजौ । इमावेव विश्वामित्रजमदग्नी । इमावेव वसिष्ठकश्यपौ । and वागेवात्रिः. Even according to the later Pauranic theory these are the Rishis of the present Vaivasvata Manvantara. When the theory of different Rishis for different Manus arose later, the Saptarshis assigned to the first or Svayambhu Manu were मरीचिरज्य-हिरसौ पुलस्त्यः पुलहः क्रतुः । वसिष्ठश्च (Mahabh.-Shanti) and for the other past Manus other Saptarshis are assigned as also for the coming Manus. All these names are probably imaginary and not real. The names of the Saptarshis for the present Manu are very probably real and these persons appear to be historical. These Rishis are the composers

of Rigvedic hymns, their principal composers so to say. There are minor and other composers also; but these are the prominent ones. Vasishta has a whole Mandala, so also Vishvamitra and Bharadvaja and also Atri or rather his sons or descendants the Atreyas. Kashyapas and Jamadagnyas are also composers of hymns. The only important Vedic name not included in the Saptarshis appears to be Kanva. But he is a later Maharshi evidently while the others are old, for they are, almost all of them, connected with the story of Rama or the earlier solar race Kshatriyas, while the Kanvas are associated with the later lunar race Kshatriyas. Whatever that may be, the seven Rishis of the present Manu are all of them historical beings and composers of Vedic hymns. Moreover from a reference to the Vedic Index I find that they are all, with the exception of Jamadagni, mentioned in the Rigvedic hymns also; while पुलस्त्य, पुलह, ऋतु are not. According to Mahabharata Adiparva, ch. 65, Pulastya is the progenitor of Rakshasas and hence probably is an imaginary being. I think the Saptarshis actually mentioned in the Brihadarany Upanishad are all of them historical beings and I think these are meant in the line महर्षयः सप्त पूर्वे etc.

These Rishis are, as is well known, identified with the seven stars so brilliantly visible in the Northern Hemisphere towards the north pole. Such an identification of great men with stars in the sky is natural. Strangely enough this identification is also copied under that natural desire to imitate and copy to which poets are so prone and which has thus given rise to the idea of different Manus and different Saptarshis. As the Great Bear or Saptarshi, being prominent in the north, are assigned to that direction, it is supposed that there are Saptarshis in the other three directions also, viz., the east, south and west. There are thus not only different Saptarshis for different Manus but different ones for different directions. In chapter 208 of the

Shantiparva of the Mahabharata this idea is given and different Saptarshis of the different directions are enumerated मरीचिरव्यंगिरसौ being assigned to the east. In this enumeration गौतम वसिष्ठ अग्नि etc., are assigned to the north only; thus confirming the old tradition that the real Saptarshis are Gotama Bharadvaja and others. The Aryans came from the north and the seven Rishis of theirs composed their Vedic hymns in the north, and it is therefore natural that these Rishis should always have been looked upon as the Rishis of the north.

In my view then the line महर्षयः सप्त पूर्वे, चत्वारो मनवस्तथा । should be interpreted to mean the ancient seven great Rishis (viz., Gotama, Bharadvaja, Vasishta, Kashyapa, Vishvamitra, Jamadagni and Atri) and the four Manus (viz., Svayambhuva, Samvarni, Savarni and Vaivasvata). These, the Gita says, are the mental emanations of God and from them were born all the living beings. That this interpretation is the correct one may be inferred from the fact that this idea has been handed down from before the time of the Bhagavadgita to the time of the present Mahabharata and even the Puranas whose present form is still later. Of course it survives in a changed form, viz., with the additional idea that this takes place in each Manvantara. We find in the Narayaniya episode itself this idea with the extended notion. For instance, in chapter 341 Santiparva of the Mahabharata we are told how living beings were born in the days of the first Manu.

मरीचिरगिराश्चाग्निः पुलस्त्यः पुलहः ऋतुः ।

वसिष्ठश्च महात्मा वै मनुः स्यादभ्युवस्तथा ॥

हेयाः प्रकृतयोऽष्टौ ता यासुवलोकाः प्रोतेहिताः ।

अष्टाभ्यः प्रकृतिभ्यश्च जातं विश्वमिदं जगत् ॥

(Mahabh. santi, chap. 341.) These lines contain an idea exactly parallel to that in the lines महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा । मनुजानां मानसां जाता येषां लोक इमाः प्रजाः of the Bhagavadgita under

consideration. The idea that the world or rather the human world is born from the Saptarshis and Manus was very natural to the Indo-Aryans, especially at the time when they had conquered nearly the whole of India and had become so to speak isolated in it. The Brahmins, it seems to me, derived their birth from the Saptarshis and the Kshatriyas derived their birth from the Solar and Lunar dynasties, both supposed to have been sprung from Manu, the rest of the people being born from their younger branches. Now it is strange to remark that the Gotra system of the present Brahmins derives their Gotras from these self-same seven Rishis or Saptarshis with the addition of one more Rishi, viz., Agastya, who, as the seven Rishis are identified with the seven stars of the Great Bear in the north, is identified with a brilliant star in the south. Probably Agastya was the Rishi who first went to the south or some of his descendants and hence he is identified with a star in the south. Agastya is a Vedic Rishi being the composer of some Vedic hymns. I cannot pursue this line of inquiry further for want of sufficient material. But it would be most interesting to inquire who are the Brahmins who at present derive their Gotra from Agastya and to see whether these Brahmins really belong to the south. As a matter of fact we in the Maharashtra have our Gotras all derived from the Saptarshis. Whatever this may be, it is not impossible to infer from the above fact that the Bhagavadgita and even the present Mahabharata are older than the present Gotra system of the Brahmins.

To return to my subject the line **महर्षयः सप्त पूर्वैः चत्वारो मन्वस्तथा** is plainly and simply interpretable as the ancient seven Rishis, viz., Gotama, Bharadvaja, etc., and the four Manus, Svayambhuva, etc. This meaning presupposes that the theory of 14 Manus had not then arisen. It also presupposes that

the theory of there being different Saptarshis for the different Manus had also not arisen. Now it is clear that in the Manu-Smriti there are mentioned 14 Manus. The contemporaneous present Mahabharata also entertained the same idea though I have not found it expressly stated. And it is to be found in the Harivamsa, which is looked upon as a portion of the present Mahabharata. Moreover the idea that there are different Saptarshis for different Manus is to be found in the present Mahabharata also as we find that the first suppositious Saptarshis **मरीचिरव्यङ्गिरसौ** etc., are given in chapter 341 with Svayambhuva Manu. In short, we may be sure that the theory of 14 Manus and different Saptarshis for these 14 had come into vogue at the time of the present Mahabharata. The Bhagavadgita apparently was composed at a time when only 4 Manus were believed in and only one set of Saptarshis. This must have been therefore long anterior to the present Mahabharata of 250 B.C. and we are fortified in placing the Bhagavadgita some time before or about the time of the Vedangas. There is of course nothing in the line which can bring it into relation with any of the Vedangas, but what I would argue is that a long time must have elapsed between the theory of four Manus and its development into that of fourteen Manus with different Saptarshis for each of them and hence we may feel justified in inferring that the Bhagavadgita is prior to the time of the Vedangas which immediately preceded in point of time the present Mahabharata.

I will lastly notice one more astronomical reference in the Bhagavadgita which is however not of so decisive character as the above. It is the well known line **मासानां मार्गशीर्षोऽहमृक्ष्णां कुसुमाकरः** : Bhagavadgita chap. 10. This line looks simple enough but the historical difficulties which surround it are very considerable. If the line is explained on the supposition that Shri-Krishna identifies himself with spring among

the seasons and the month of Margashirsha among months, because they are the most enjoyable of their lot, there is a very little to be said. Of course this depends upon individual liking and Shri-Krishna's liking was for the spring season and the month of Margashirsha. But if the line is explained on the ground of spring being the first among these seasons, and Margashirsha the first among the months and there is a great probability in favour of this explanation: then the astronomical and historical difficulties come in. For if spring is granted to be the first among the seasons Chaitra ought to be the first among the months. Let us look into the historical aspect of this question with the aid of Shankar Dixit's invaluable book, the "History of Indian Astronomy" in Marathi. It is clear that the Vedic literature speaks of the seasons as always beginning with the spring. There are references usually to six and sometimes to five seasons but for the latter the explanation offered by the Sathapatha is that the number is five by the consolidation of the last two, viz., Hemanta and Sisira which is very natural as they form together the cold season. Moreover, it appears to me that the Udagayana or northern half year in Vedic times began with the vernal equinox. That was also natural because in the higher latitudes of the Northern Hemisphere with the appearance of the sun above the horizon after total disappearance for some months below the equator, the spring would be a time most marked. Nature and man would feel the glad change and hence the year began with the spring with the ancient Vedic Aryans, who probably lived beyond the Himalayas. There was a change with the study of astronomy and the permanent habitation in a country where the sun never disappeared but always remained above the horizon throughout the year and the Udagayana then began with the turning of the sun towards the north. Whatever that may be, the modern astronomical Udagayana begins with

the winter solstice in the month of January. In short, spring was the first season in the year with the older Aryans, and hence we have in the expression ऋतूनां कुसुमाकरः a contact with the Vedic times. Now turning to the months the first thing that requires to be mentioned is, that the name Chaitra, Vaishakha, etc., are not Vedic at all. They arose about the end of the Vedic times or the Brahmanas and before the time of the Vedangas. The Vedic names for the months were मधुमाधव, शुक्र, -शुचि, etc., that is, two to each season and began with मधु or Chaitra. According to Dixit's astronomical calculation, the new names must have come into existence about 2000 B.C. and this date accords well with the evidence of the Vedic literature. While in the Vedanga Jyotisha and Panini and the Kalpa Sutrās, the names Chaitra, etc., are fully established, in the Sathapatha Brahmana; in the older portion or the first ten Kandas these names are not used but the older ones, while in the 11th Kanda which is of later date the name Vaishakha appears for the first time (see Dixit p. 130). The earlier portion of the Sathapatha dates, as Dixit has shown, about 3000 B.C. This latter portion may be assigned to about 2000 B.C., thus making it possible for the new names of months to appear therein. In the Vedanga Jyotisha they are the only names used and the Vedanga Jyotisha dates, according to Shankar Dixit, about 1500 B.C. Bearing this historical fact in mind, the line मासानां मार्गशीर्षो-हस्ततूनां कुसुमाकरः must have been composed any time after 2000 B.C. and thus the first part of our theory that the Bhagavadgita must be placed after the Brahmanas is justified. We have yet to find justification for the other half of our theory that the Gita should be placed before the Vedangas. We have given the historical inference derivable from the name of Margashirsha, and we will now proceed to see how its being first among months can be reconciled with the spring being the first among

the seasons and whether any inference can be drawn from this portion of the line.

If the Vedic seasons always began with the spring, and if the Vedic months the names being मधुमाघव, etc., began with मधु (as we have just said) how is it that when the new names were assigned to months the order was changed and the months began with Margashirsha? That is a very difficult question to answer. That the names did actually so begin appears from the present Mahabharata also; in the Anushasna Parva or division of which, the names of the months are twice mentioned and in this order, viz., Margashirsha, Pausha and so on. In chapter 109, the merit of performing the worship of Vishnu on the Dvadashi of each month is described. It is interesting incidentally to remark that the names of Vishnu here given are Keshava, Narayana, Madhava and so on, i.e., in the order of the 24 names of Vishnu recited in the beginning of all religious ceremonies even now. It may be thought from this chapter that the order Margashirsha, Pausha, etc., was prevalent with the Bhagavatas; but in chapter 106, the same order is given and therein the merit of fasting or observing एकमक्त in each month is given. This is entirely non sectarian. The practice of counting the months from Margashirsha appears also in the Grihya Sutras as mentioned under the word Nakshatra in the "Vedic Index," and these Sutras are later than the present Mahabharata. Thus the practice continued down to the beginning of the Christian era. Why this order came into vogue it is difficult to see. The Krittikas from Vedic times were at the beginning of the Nakshtras, and they remained so down to about the beginning of the Christian era when the modern methodical system of astronomy heralded by the Siddhantas was introduced. From that time down to the present, Ashvini is at the head of Nakshatras, spring at the head of seasons, and Chaitra at the head of months. In Vedic times

in contrast with this, Krittikas were at the head of Nakshatras, and spring and Madhu (or Chaitra) at the head of seasons and months. During the interval, i.e., from about 2000 B.C. to the beginning of the Christian era, it appears that the Krittikas remained at the head of Nakshatras while Margashirsha appears to have been at the head of the months. Dixit has pointed out that Albiruni records that in Sindh and adjoining districts months begin with Margashirsha. Thus the Margashirsha counting order of months remained in some provinces in vogue even down to 1000 A.D. As I have said before it is natural to expect that if Margashirsha be placed at the head of months, Hemanta should be placed at the head of the seasons. I do not enter into the difficult controversy about the connection that lies between Margashirsha and Mriga Nakshatra also called Agradhayana. For if the names Chaitra, etc., for the months are of so late an origin as 2000 B.C., we are not concerned with this controversy which goes back to 4000 B.C. We are however confronted with the difficulty of explaining why the months should begin with Margashirsha when the seasons begin with the spring or Vasanta. That they did begin so at first is historically proved by the very line of the Bhagavadgita under consideration. In the Vedanga Jyotisha, the year began with the month of Magha. The Uttarayana in the days of the Vedanga usually began in that month and hence Magha was placed at the head of the months, and the two intercalary months, which were to be added in five years, were assigned on that basis, one before Sravana in the third year, and the other before Magha of the next cycle of five years. The months thus, with the astronomers, began, in the days of the Vedanga Jyotisha and later, with Magha. I have not found traces of this in the present Mahabharata, but this practice may be inferred from the change in the beginning of seasons appearing therein. In one line

in the present Mahabharata the seasons are said to begin with Sisira, which corresponds with the months beginning with Magha. This line has been pointed out by Dixit himself. It is अवशादिनि ऋक्षाणि क्तवः शिशिरादयः ॥ (Mahabhr. Asvamed ch. 44). Here not only the seasons begin with Sisira but also the Nakshatras begin with Sravan, a time which as already stated has been calculated to be about 450 B.C. In short, during the interval from 2000 B.C. to the beginning of the Christian era various systems prevailed, the last being Sravanadi Nakshatras, Sisiradi seasons and Maghadi months. In Parashara Grihya Sutra on Margashirsha Pur-nima there is prescribed a sacrifice to the year and with that to the season Hemanta naturally enough. To my mind the historical inference which may be derived from the line in the Bhagavadgita under considration, viz., मासानां मार्गशीर्षेऽहमृतूनां कुसुमाकरः is that the line may be assigned to the time when the Vedanga Jyotisha was not written which treated the months as beginning with Magha and naturally enough the seasons as beginning with Sisira. Being written before the Vedanga Jyotisha the Gita line still keeps touch with the order of the seasons in the Vedic literature, while it brings in the new names of the months beginning with Margashirsha. That line thus may be taken to date between 2000 B.C., and 1500 B.C., dates assigned by Shankar Dixit to the end of the Vedic literature and the Vedanga Jyotisha.

I have said before that I cannot explain why the order of months beginning with Margashirsha came into vogue. I may, however, hazard a guess. In every country some seasons are very marked and impress the popular mind. In Vedic times when the Aryans were beyond the Indus and the Himalayas, perhaps in the plains of Middle Asia, the sarat or autumn was most marked. The year therefore was measured by the return of this season and this word therefore came to mean a year also. In India, of course, the rainy season is the most important season and naturally enough in later Indian literature the name of the year is Varsha or the rainy season. In fact, Emperor Akbar instituted a new year beginning with the rainy season in India, and this is called the Fasli or the Mrigasal. So in my opinion in certain very hot parts of India like Sindh and Western Punjab, the cold season is the most impressive. There the rains are not of much count, the inun-

dation of rivers doing most useful work and the rain being also scant. The hot season is oppressive and hence the cold season ushered in by Margashirsha is most enjoyable and impressive the winter crop also being the most valuable. It is hence that in these parts the year may easily have begun with Margashirsha. This is only a guess and I put it before the reader for what it is worth.

There is one more observation to make in this connection. I find that in Amara Kosha the months have also been given as beginning with Margashirsha. Of course, naturally enough Amara gives the seasons as beginning with the corresponding season, viz., Hemant. The months are given from the line मार्गशीर्षे सहा मार्ग आप्रहायिकश्च सः (1st Kanda, Kala Varga) the seasons are given from the Hemanta in the line षड्वीर्गे कार्तिको हेमन्तः शिशिरो स्त्रियाम्) and the whole is wound up by the line षडमी क्तवः पुंसि मार्गदीनां युगेः क्रमात् (ditto). Now it is not only interesting to compare this line with the line of the Bhagavadgita under consideration, but it is also interesting to note that Amara counts the seasons as beginning with Hemanta and the months as beginning with Margashirsha against the present practice adopted by Indian astronomers not later than the Siddhantas. He may, therefore, have lived before Aryabhata and other astronomers, or lived in those parts of India where the months continued to be counted from Margashirsha as mentioned by Albiruni.

Lastly, I must state that the dates I have accepted are those assigned by Dixit. Western scholars do not assign these dates. They seem to hold that no dates are deducible either from the names of Margashirsha and so on, or from the solstice in Dhanishta mentioned in the Vedanga Jyotisha. Even if this be so, my inference remains true that these lines of the Bhagavadgita place it after the Brahmanas and before the Vedanga Jyotisha and the Nirukta. As I said in the beginning we can, in the present state of our imperfect knowledge about dates before Buddha, treat particular works as preceding or following other works and in this way we can, with tolerable certainty, assign the Bhagavadgita a position in point of time between the Upanishads and the Vedangas.

(Concluded)

# Life Insurance for the Benefit of Hindu Wife.

BY MR. P. R. LELE, B A., L L B

**T**HE Hindu Law of Property is too well known to require any description in its harshness towards women. Except in the small portion of India, where Dayabhaga Law prevails, the woman is mostly debarred from holding any property except what is her Sridhana. The principal doctrine of Hindu Law that thus operates in derogation of the right of woman is the doctrine of Joint Family Property. Every male member is by birth an heir, and a woman is no heir at all. Again, the presumption in Hindu Law is, that a family is joint unless proved to be separate, and until that is proved the coparceners take the property to the exclusion of the widow or widows. The capacity of a Hindu to give interviews or to bequeath by a will is also limited, but those limitations are going to be removed by the Bill which the Hon'ble Mr. Setalwad has brought before the Supreme Legislative Council. That Bill, however, does not purport to help the Hindu out of the clutches of the Law of Coparcenary, and in that sense is not going to help the woman in any substantial way.

The particular item of property that this article seeks to deal with, is the Policy of Life Insurance. It is a patent fact that almost every educated Hindu effects a Policy on his life. That is a very easy measure of saving, and, to the Hindu of moderate means, the only means of saving something, under the tremendously increased cost of living. Insurance Policy has in it many other facilities, inasmuch as early death is provided against. The educated Hindu's main desire is either to provide for himself in his old age, or, in case of his early death, for his widow. In some of the departments, the Policies are even com-

pulsory. Life Policy is, perhaps, the all in all of the educated Hindu of the middle class.

On account of his desire that his wife should get the benefit of the Policy after his death, he assigns the Policy to his wife. He thinks that the Policy being assigned to his wife would necessarily be a trust in favour of his wife, and so long as she lives, nobody would be able to touch the moneys under the Policy. His wife would be beyond the clutches of his coparceners and the entanglements of the coparcenary. He dies in blessed ignorance of what is going to happen after his death. The coparceners come to the deceased's house, perhaps do the necessary religious ceremonies, and claim the moneys secured by the Policy. Either the Insurance Company pays or refuses. Refusal is followed by a suit by the coparceners and what is the result?

See a case reported in I. L. R. 35 Mad., at page 165. There the Policy was most clearly expressed to be meant as a trust in favour of the assured's wife. The heirs (who were neither wife nor all the children nor children merely) sued the Company, who contended that the Policy was a trust. The Court disallowed the contention. The judgment is as follows :—

Beyond obtaining the Policy, Nagayya took no steps to create any trust in favour of his wife and children with respect to the Policy. The decision in *Cleaver v. Mutual Reserve Fund Life Association* (1892) 1 Q. B. 147, is exactly applicable to this case, and shows conclusively that the Policy was part of the estate of Nagayya, and that his heirs were entitled to the payment of the money on his death.

This legal proposition, having once found its place in the Madras High Court, secured a footing in Bombay. The learned pleader, who opposed the widow in the Bombay case, relied on this



Madras case, and apparently succeeded. The Bombay case is *Shankar Vishwanath v. Umabai*, (I. L. R. 37, Bom., 471) where, in the course of the judgment, the learned Chief Justice says: "The Policy on his death, therefore, forms part of his (the deceased husband's) estate, the right of action against the Company being in his executors or other representatives untrammelled by any trust in favour of his wife."

That is the condition in two Provinces. In the third, viz., the Presidency under the Calcutta High Court, it is very likely that the same condition should prevail, regard being had to the judgment of a Full Bench of that High Court reported in 36 Cal., at page 936.

No argument is necessary to prove this to be an unsatisfactory condition. In this respect our Christian brother is better off. He is governed by the Married Women's Property Act (India), which excludes from its operation Hindus with some other classes. That Act in Section 6 provides:—

A Policy of Insurance effected by any married man on his own life, and expressed on the face of it to be for the benefit of his wife, or of his wife and children, or

any of them, shall ensure and be deemed to be a trust for the benefit of his wife, or his wife and children, or any of them, according to the interest so expressed, and shall not, so long as any object of the trust remains, be subject to the control of the husband, or to his creditors, or form part of his estate.

Nothing more satisfactory was ever enacted. But the unfortunate Hindu can't get advantage of it. Social reformers in all parts of India are thinking of many questions of abstract principles concerning the position of woman in India. I don't think providing for the maintenance of a widow is lesser in importance and urgency than any other social reform. The Hon'ble Members of the Supreme Legislative Council, who are advocates of social reform and, particularly, of woman's cause, will see their way to get it enacted, that Section 6 shall apply to Hindus and to any other classes that so desire. There is nothing in that Section repugnant to the educated Hindu of an orthodox type, inasmuch nothing repulsive to any religious belief or social custom is embodied in that Section. This measure cannot be contentious, and hence there would be no objection to it being introduced in the Legislative Council even during the war time.

## THE BALKANS: A Review.\*

BY REV. E. M. MACPHER, M.A., B.D.

THE Balkan States have attracted the attention of the world during the past four years to an extent greater than ever they have done before, and there is naturally now a desire on the part of many people to know something about these countries which are in no small measure responsible for the kindling of the great conflagration in Europe. Until comparatively recently it has been rather difficult to find a book which told one the things one wished to know.

Miller's excellent volume in the *Story of the Nations* series on the Balkan States is very good, but much has happened since it appeared, and there was hardly any 'book' to which it was possible to turn to get a brief, and yet clear, account of the important events which took place between 1908 and 1913, and which have had such an enormous influence both in causing the war and in creating the present situation in the Balkan Peninsula. The book before us may be confidently recommended as giving what most people want to know about the Balkan States. It sketches the history of these lands from the

\* The Balkans: A History of Bulgaria, Serbia, Greece, Rumania, Turkey. By Nevill Forbes, Arnold J. Toynbee, D. Mitrany, D. G. Hogarth. Oxford: Clarendon Press, 1915.

time when they formed part of the Roman Empire; traces the revival and growth of national feeling in the nationalities under the sway of the Sultan, and the wars by which these at last became separate independent states; and describes their subsequent development and their national aims and aspirations.

As the Introduction mentions, the authors of this volume have not worked in conjunction. Mr. Nevill Forbes has written the sections dealing with Serbia and Bulgaria; Mr. Arnold J. Toynbee has written on Greece; Mr. D. Mitran on Rumania, and Mr. D. G. Hogarth on Turkey. The different parts have been written at slightly different times also. Thus Mr. Forbes' account of Bulgaria was written before it was known that Bulgaria was going to join the Central Powers and her old enemy Turkey. There is perhaps sometimes a difference in tone on the part of different authors when they are referring to the same events, but we have not noticed any serious discrepancies. In fact, the only important mistake we have noticed is Mr. Toynbee's statement, on page 167, that "the Athanasian Creed drafted by an 'Oecumenical' Conference of Bishops under the auspices of Constantine himself, was the last notable formulation of ancient Greek philosophy." Mr. Toynbee is evidently thinking not of the Athanasian but of the Nicene Creed.

It is impossible in a short review even to indicate all the points of special interest in this volume. Incidentally it brings out with clearness the ethnological and geographical difficulties in the way of the solution of the Balkan problem, the age-long hostility between the different nationalities, the sinister influence of the policy of Austria and Germany. The sections dealing with Rumania and Turkey are the freshest in the book, but all are well done. The chapter on "Rumania and the Present War" supplies the material for as good an answer as is possible to the question

so often asked as to whether Rumania will take part in the war.

Mr. Hogarth's treatment of the rise and fall of the Turkish, or, as he would prefer to call it, the Osmanli power, appears to us to be the most original thing in the volume. He emphasises the importance of the fact that at first the Ottoman Empire was but a continuation of the Byzantine Eastern Roman or Greek Empire. "It is a vulgar error to suppose that the Osmanlis set out for Europe, in the spirit of Arab apostles, to force their creed and dominion on all the world. Both in Asia and Europe from first to last, their expeditions and conquests have been inspired palpably by motives similar to those active among Christian powers, namely, desire for political security, and the command of commercial areas. Such wars as the Ottoman Sultans, once they were established at Constantinople, did wage again and again with Knightly Orders or with Italian Republics, would have been undertaken and fought with the same persistence by any Greek Emperor who felt himself strong enough." Mr. Hogarth sees the seeds of the decay of the Osmanli Empire in the militarism of the great Sultans of the sixteenth century. He traces the decline of the Ottoman power, and shows how its dissolution in the nineteenth century was averted only by the jealousies of the European powers. He concludes his sketch with an interesting chapter on the future. While refusing to pose as a prophet, he points out various difficulties which will have to be faced in the event of the Turkish problem coming up for solution. Mr. Hogarth considers that the possession of Constantinople has been the source of the secular prestige of the Osmanlis in the near East. They retain in a measure "the traditional prestige of the greatest Empire which ever held it. They stand, not only for their own past, but for whatever still lives of the prestige of Rome,

Theirs is still the repute of the imperial people *par excellence*, chosen and called to rule. That this repute should continue, after the sweeping victories of Semites and subsequent centuries of Ottoman retreat before other heirs of Rome, is a paradox to be explained only by the fact that a large part of the population of the near East remains at this day in about the same stage of civilization and knowledge as in the time of, say, Heraclius." He thinks, therefore, that if the Osmanlis lost Constantinople while Asia Minor would remain faithful, the Arab-speaking parts of the Empire would seek to become independent. This he seems to consider a doubtful benefit, for while Turkish government is bad, Arab self-government, he thinks, would be worse. However that may be, it is interesting to note that Mr. Hogarth's prediction is already beginning to

be fulfilled by the revolt in Arabia and the loss of Mecca by the Turks.

The volume is supplied with three maps, one of which—the ethnological map of the Balkan Peninsula—is sufficient to show the difficulties in the way of a satisfactory settlement of the problem of nationality. Throughout, the authors write in a sympathetic manner while not disguising the mistakes and the failings of the different peoples. We shall conclude with a quotation from the Introduction which shows their attitude:—"If our sympathies are not all the same, nor given equally to friends and foes, none of us would find it possible to indite a Hymn of Hate about our Balkan peoples. Every one of these peoples, on whatever side he is fighting to-day, has a past worthy of more than our respect and interwoven in some intimate way with our history."

## Land Revenue and Provincial Legislation.

THE following is the Government of India's despatch, dated Simla June 30, 1910, to Lord Morley. The Despatch is signed by the Earl Minto, Gen. Sir O'M. Creagh, Hon. J. O. Miller, Hon. Sir S. P. Sinha, Hon. Sir G. Fleetwood Wilson, Hon. Sir B. Robertson, and Hon. J. C. Jenkins:—

My Lord, in reporting for your lordship's information the action which we propose to take on the recommendations of the Royal Commission on Decentralization which concern the department of revenue and agriculture, we stated that there were two questions of considerable importance and complexity in regard to which we proposed to address you separately as we were not prepared to accept the Commission's proposals. One of these questions is the recommendation in paragraph 252 of the Commission's Report, that the general principles of assessment such, for instance, as the proportion of the net profits on the land which the Government shall be entitled

to take, and the period of settlement should be embodied in provincial legislation instead of being left to executive order as is now the case outside Bombay. We are strongly opposed to this proposal on grounds both of general principle and of practical policy, and it will be necessary for us to lay our views before your lordship at some length.

2. In the discussion of this question we are hampered by the fact that the Commission have given no reasons for putting forward their proposal which, as we shall show, involves an entirely new departure in our revenue policy. Nor does it appear from the record of the evidence taken by the Commission that the proposal was recommended to them by any of the witnesses whom they examined or that they made any attempt to elicit opinions on the subject. We are thus under the disadvantage of not knowing the precise considerations which influenced the Commission in making the recommendation or what objects they had in view.

3. We desire to point out, in the first place, that the terms in which the Commission's recommendation is couched give a misleading impression of the effect of the revenue law of Bombay. It is not the case that the Bombay Land Revenue Code prescribes either the proportion of the net profits on the land which the Government is entitled to take as land revenue or the period of settlements in that province. As your lordship is doubtless aware, the revenue system of Bombay differs from that of most other provinces, in that assessments of land revenue are based upon general considerations of the value of land and the profits of agriculture and no standard has been laid down either by law or rule as the maximum share of the profits or assets which Government is entitled to take. Thus Section 100 of the Bombay Land Revenue Code merely lays down that, subject to rules or orders made by the Governor in Council, the officer in charge of a survey shall have authority to fix the assessment for land revenue at his discretion, while it is provided in Section 107 that in revising assessments of land revenue regard shall be had to the value of land, and, in the case of land used for the purposes of agriculture, to the profits of agriculture. Nor is the period for which settlements shall be current prescribed in the Bombay Land Revenue Code. Section 102 merely empowers the Governor in Council to declare assessments fixed for a term of years not exceeding thirty in the case of lands used for the purposes of agriculture alone and that exceeding ninety-nine in the case of other lands. The Bombay Land Revenue Code does not, therefore, provide for the matters mentioned by the Commission, and their inoperation in provincial legislation would be as serious an innovation in Bombay as in other provinces, where these questions are at present regulated by executive order.

4. The principle on which the settlement of the land revenue in British India is based, is that by the ancient custom of the country the State is entitled to a certain but undefined share of the gross produce of all cultivated land. That share is usually commuted into a cash payment, and theoretically the money-value of the share could be revised annually. But by executive orders the State has imposed various limitations on its own rights. For practical purposes the gross produce has been discarded as a standard throughout the greater part of the country. Assessments based on a share of the gross produce place an undue tax on energy and industry and

was repugnant to modern ideas. It has, therefore, been necessary to find some other standard by which to guide our settlement officers. In most provinces it has accordingly been laid down by rule that not more than half the money-value of the net produce, or not more than half the net assets, is to be taken in the form of assessment. In all provinces, moreover, it has been decided that general revision of the land revenue assessments should be made only at considerable intervals, which are fixed with reference to the stage of development of different tracts and are now usually twenty or thirty years. Thus the matters for which the Commission wish to provide by legislation are not the fundamental principles underlying the assessments of the land revenue in this country, but are limitations which the State has thought fit to place upon its own discretion in the matter and rules which it has laid down from time to time for the guidance of its officers. Such rules must necessarily vary at different places and at different times, and they are subject to various exceptions and reservations. They require, therefore, a more elastic expression than the precise forms of law allow, and an attempt to embody in the law anything beyond the somewhat vague generalities contained in the Bombay Land Revenue Code would inevitably lead to grave difficulties.

5. In connection with this aspect of the case we desire, in the first place, to call attention to the observations made by the Secretary of State in 1885 when discussing certain proposed modifications of settlement policy. Lord Kimberley remarked that he entertained a strong opinion as to the danger of pledging the Government for ever to a particular line of action in regard to assessments of the land revenue. He pointed out the great difference between the Government's making a public declaration beforehand of what its future action should be and its laying down from time to time the principle which should regulate its action. He expressed his strong conviction that no hard-and-fast rules on the subject of the method of the land revenue assessment should be laid down and that all the benefit anticipated from the modifications of settlement policy then under consideration would accrue in due course if the new rules were promulgated simply by administrative order. When the people see that these rules are really acted on, he remarked, this will give more confidence than any prior declaration.

We entirely agree in the policy enunciated by Lord Kimberley which has been amply justified by experience. The only case in which it has been departed from, and then only to a minor extent, is in the Bombay Land Revenue Code which was passed in 1879 before Lord Kimberley's despatch was written. Thus Section 106 of the Code limits the number of occasions on which a general classification of the soil may be made with a view to the revision of the assessments. The principle underlying this provision has our complete approval, and it is well understood and acted on in Madras. But in Madras, in pursuance of the policy laid down in 1885, the Government have decided that no formal pledge should be given as in Bombay, and we have no doubt as to the soundness of the decision not to limit by law the opportunities for a reclassification of soils, which may occasionally be necessary in the interests of the taxpayer rather than of the State. Again Section 107 of the Bombay Code deals with the exemption of improvements effected by the landholder from enhancement of assessment. The exemption is perpetual both in Madras and Bombay, but while in Bombay the pledge has been embodied in the law in Madras, it has been promulgated merely by administrative order. It is, therefore, instructive to note that the Irrigation Commission reported that in Madras the policy of the Government in this matter was generally understood and widely appreciated, while they found that in Bombay there was a remarkable ignorance of the express provision of the law on the subject and that full advantage had not been taken of the concession by those whom it was intended to benefit. There can in our opinion be little doubt that legislation regarding the methods of principles of assessment would be regarded with indifference by the majority of the landholding classes. General principles cannot be brought home to the agricultural population merely by being embodied in legislative enactments, and we do not believe that any such action would make those principles better understood or give the cultivators increased confidence in the policy of the Government.

6. At present our assessments are usually below the theoretical maximum, and whatever general complaints may be made against them, it is not usual for individual assessments to be contradicted in any numbers. If they are appealed against, the appeals are settled without much expense to the people by revenue officers who are acquainted with the methods followed

and have, as a rule, local knowledge to guide them. If the proposals of the Commission were accepted, there would almost inevitably be an increase of litigation, and there would be considerable risk of an attempt to bring all assessments of land revenue under the Civil Courts—a result which from all points of view would be open to grave objection. The factors affecting revenue assessments must be studied by officers moving about amongst the people and examining their crops and rural economy on the spot. They cannot be reduced to a matter of evidence taken in a Court before a Judge, and any attempt so to present them could lead only to complication and to ruinous expense. It is true that in most provinces the jurisdiction of the Civil Courts in all matters affecting assessments is expressly barred by the Land Revenue Acts, and at present the provisions of the different Acts as to the amount of assessment to be imposed are couched in such general terms as to leave no room for such interference, but if it were enacted, for instance, as in Rule 7 of the Punjab Assessment Instructions, that the assessment of an estate must not exceed half the value of the net assets, as we doubt whether a provision such as that in Section 158 (2) (9) of the Punjab Land Revenue Act would suffice to prevent the intervention of the Courts, it would possibly be open to any landholder to file a suit in the Civil Court for the reduction of the assessment imposed at a resettlement on the ground that it exceeded half the net assets and so had not been made in accordance with the Act. It is not unlikely that in the absence of special legislation on the subject such suits would be admitted and that the whole of the assessment proceedings would be reopened in the Courts.

7. Even if these fears are groundless there can be no doubt that if we take up for the whole of India the general question of legislating as to the principles of assessment, the question will at once be raised of subjecting assessments to revision in the Civil Courts. The late Mr. Romesh Chunder Dutt, who was a member of the Royal Commission for many years, strongly advocated the imposition of judicial checks on enhancements of the land revenue. In his letter of the 6th April, 1900, to Lord Curzon regarding land settlements in Bombay, he urged that the cultivator should be permitted to appeal to a Civil Tribunal against the action of the Revenue Officer who, he claimed, was virtually a party to the assessment proceedings.

"The cultivators of India," he wrote, "the poorest, the most ignorant and the most helpless class of the Indian population, are debarred (except in Bengal) from seeking orders against the assessment of Revenue Officers, and the assessment becomes necessarily unfair and excessive because it is unchecked by an appeal to an independent tribunal."

The National Congress has made the same recommendation more than once and has passed resolutions praying that "judicial and legislative restrictions on over-assessments be imposed in those parts of India where the Government may still deem it undesirable to extend the permanent settlement."

8. We need not here detail the objections to allowing the Civil Courts to exercise any jurisdiction over land revenue assessments in India. They have been very fully set out in the proceedings connected with the Bombay Revenue Jurisdiction Act of 1876, which was rendered necessary owing to the action of the High Court of Bombay in reducing an assessment of Rs. 4 made by a Survey Officer under Section 25 of the Bombay Survey Act I of 1865. The embarrassment caused by the High Court's decision was described in the speech made by Sir Barrow Ellis on the 7th August 1873, in the Imperial Legislative Council, when he asked for leave to introduce the Bill and in a lengthy speech made by the Hon. Mr. Hobhouse on the 13th October 1895. When the further report of the Select Committee was presented, the unfitness of the Civil Courts to control the land revenue system of the country was set forth with the most convincing clearness and force. In criticising in 1909, the letter of Mr. Dutt which we have mentioned, the Government of Bombay, while referring the Government of India to the proceedings of the Legislative Council when the Bombay Revenue Jurisdiction Act was being considered, swept aside Mr. Dutt's suggestion regarding the imposition of judicial checks on enhancements as wholly impractical. We have no doubt that other local Governments would take the same view as the Government of Bombay, but the only one that referred to the question in dealing with Mr. Dutt's series of letters regarding the land revenue policy was the Government of the United Provinces. In paragraph 10 of its Letter No. 4258, dated the 22nd December 1900, to the Government of India, Sir Antony MacDonnell's Government wrote:—"The rule under which the Government takes only one-half of the assets is a

rule which the Government has imposed on itself and it cannot allow any agency which it creates or maintains to judge between itself and the revenue taxpayer. It is on the Government that the responsibility must rest of determining how the rule should be applied in the cases of a class or an individual. It would be an unfortunate day for the country if the Government were to divest itself of this responsibility and place upon the Civil Courts the responsibility which it has hitherto exercised itself and which it alone can exercise with due regard to the public interests and yet with the leniency which the circumstances of time or place may call for." We entirely agree in this view. It may be said that we are labouring an unnecessary point—that the Government would never surrender to the Civil Courts its jurisdiction over land revenue assessments and that interference by the Courts would be prevented by special legislation, but we must look ahead to what is likely to be the result of action taken in pursuance of the apparently harmless suggestion of the Royal Commission, and we have no doubt that the result would be to revive the demand for judicial and legislative restrictions on enhancements and to place all our local Governments in opposition to that section of advanced Indian opinion which believes that such restrictions are practicable and would be advantageous. If we legislated on the lines advocated by the Commission, it would at once be contended not only that even the Bombay law does not comply with the recommendations of the Commission and that more definite provisions are required, but also that it must be left to the Civil Courts to decide whether the provisions of the law are observed. An entirely unnecessary conflict would thus be excited, and it would be most undesirable at the present juncture when the reformed Councils have just started work to raise so complicated and contentious a question.

9. Not only do we consider the Royal Commission's proposal unnecessary and inadvisable but we are also entirely opposed to it on its merits. There can, of course, be no objection to laying down by law that a settlement officer shall fix assessments at his discretion subject to the control of his superior officers or that he shall have regard to the value of land and the profits of agriculture, though there seems to be no advantage in doing so. But we consider that it would be harmful to the best interests of the country to go further and to prescribe by law the proportion of the net profits to which the

Government is entitled, and that such legislation would certainly not be beneficial to the agricultural classes. During the whole of our rule we have been lowering the proportion of the profits which the Government thinks it right to take, and we have in other respects done much to reduce the burden of taxation on the land. It will be less easy to continue this policy of moderation if the methods of assessment are stereotyped by legislation. The standards of assessment commonly in force are half the net produce or half the net profits of cultivation or half the rental assets, but such standards are very indefinite, and it would be no security to the landholder if legislative sanction were given to them unless the law at the same time prescribed precisely how they should be calculated—a matter of great difficulty and liable to much contention. Experience has shown that the critical standards must be applied with caution and in actual assessment proceedings they are rarely worked up to. We are confident that even when the half net assets are calculated on a cash rental basis and can therefore be more definitely ascertained than in other cases, it would be possible seriously to over-assess a district by a strict application of the standard, especially if the cash rents were unrestricted by law. We have little doubt that the effect of stereotyping the standard by legislative enactment would inevitably be to make the methods of assessment more strict. There is a natural tendency, especially in times of financial pressure, to regard with jealousy assessments below the standard as an unnecessary sacrifice of the dues of the State. If the standard were laid down by law, we have little doubt that this tendency would be stimulated. Any standard which might be adopted for general application would be too high for individual cases. In a few cases it might possibly be proved in the Civil Courts or otherwise that the assessment had exceeded the standard, but in the far more numerous cases in which the assessment falls below the prescribed proportion, the fixing of the standard by law would make it increasingly difficult to enforce moderation. Moderation in assessments depends on the spirit in which the settlement officers approach their work. It cannot be inculcated by law. On the contrary, if the law sets up a definite legal standard, pressure would be put upon the settlement officers to work up to that standard, and the general considerations in favour of moderation would tend to be outweighed more than at present by arguments

based on the legal rights of the State and the interests of the general taxpayer.

10. For these reasons we must express our dissent from the proposal of the Royal Commission. No reasons have been adduced in favour of the serious change of policy proposed. There is no indication that the necessity for a change was pressed upon the Commission from any quarter, and there is good reason to believe that the Commission were not fully cognisant of the provisions of the Bombay Revenue Law, which they hold up as a model to other local Governments. We are not convinced that the change is required, nor do we believe that it would be in the best interests of the agricultural community. At the same time we have no doubt that legislation on the lines suggested would give rise to a controversy which there are strong reasons for avoiding at the present time. We have not thought it necessary to consult local Governments in the midst of their other preoccupations on a matter as to which we are confident they would feel as strongly as we do, and we trust that your lordship will agree with us that no action should for the present be taken on the proposals of the Royal Commission.

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# CURRENT EVENTS.

BY RAJDUARI.

## THE OFFENSIVE CAMPAIGN OF THE ALLIES.

 HE past four weeks are a record of the satisfactory progress which the Allies in the different theatres of war have made since they began their campaign of offensive in concert. Each scene of action is marked by brilliancy of execution, dash, undaunted courage, and that alacrity which comes of the consciousness of righteousness overcoming mere strength, accompanied by every act of violence which civilised humanity abhors. Though it is generally believed that Providence favours the biggest battalions, it is not the less true that the biggest battalions, without a great moral spirit behind them, cannot triumph. The spiritual force has to be reckoned with. It is the most essential asset needed for large forces moving like machines in blind obedience to authority. Not to go back beyond a century or so, historians inform us how in the Napoleonic wars, even with the strongest armies, battles were lost, not won. Where the moral force is dominant wonders have been achieved against overwhelming odds. The severest inclemencies of the weather, other formidable physical difficulties, and the deplorable want of food, forage, and munitions of war—all these have been triumphantly surmounted by sheer force of the moral spirit prevailing in an army fighting the cause of liberty and righteousness. No military traditions, however glorious, which only record the triumph of brute force, can ever inspire an army or even its general as one inspired by spirituality. It is an asset which cannot be despised. Indeed, it is the greatest one which every commander is proud to possess. Thus it has come to pass that Generals Joffre and Haig in the Western theatre, and Generals Bertchikoff and Cadorna in the near Eastern theatre, have been able during the last three months to push forward their respective offensive opera-

tions against the enemy with an *elan* rarely known in modern warfare of the kind which is being waged these two years past. The fierce engagements continuously going on, accompanied by the heaviest artillery operations, on the Somme, are indeed a brilliant chapter of this unparalleled war. Sector after sector, hill after hill, and wood after wood, have been won inch by inch with a loss of human life which is not only terrific but unprecedented. On the far West side are the gallant British soldiers, the great citizen army, which the genius of the late Lord Kitchener so well and so admirably organised and which has been the admiration of the military world. It is an army for which at the outset the enemy did not disguise his contempt. A nation of shop-keepers, it was boastfully observed, could never be a nation of soldiers! Pride has been humbled. Because it is this very nation of shop-keepers, now amply trained and amply equipped, which has not only kept the greatest military power at bay but defeated it with success, hurling it back to its own natural frontier. That offensive is not yet complete, but it is only a question of time when it will be an accomplished fact. On the other side, the brave French have with undiminished valour and *elan* driven the Teuton from his firmest base, fortified by dint of the greatest engineering industry for over twelve months and more. It would be only tedious to repeat in this place the fortified trenches which the two Allies have been able to destroy and hold themselves fast by the ground they have won. They are a record of achievements, which the impartial military historian will not fail to take note of as marvels of military heroism, military endurance, and great moral courage. The enemy has been before Verdun these five months and more, but French soldiers have kept him



at bay. Forts have been battered and other strategical points have been fought for inch by inch, but to no purpose. Wave after wave of the serried phalanxes have dashed against the French, but battalions after battalions have been mowed down by the latter with a rapidity which is astonishing! Still the Huns came after the manner of the hosts of Alaric and Attila to destroy Verdun and walk triumphantly on the road to Paris, but in vain. The sacrifices of men and materials before Verdun has been appalling. Every kind of military strategy and military stratagem, some of a most inhuman character, had been employed only to end in greater disaster. But it is the case of desperation; and it is superfluous to observe what desperate shifts are resorted to by men who have been disappointed time after time. The dying man, they say, catches at straw. So reduced to the last extremity, the recent efforts of the enemy, now at a lull, were an exhibition of nothing but desperation. It is quite on the cards, after the experience of the tactics of these vandals of the twentieth century, that they will have one more trial of strength with such a force as they may be able to gather, seeing how their trained army has long since gone to destruction. As we write, they are now concentrating all their remaining strength in and about Guellimont, which is a master-key of strategy in the forward movement of the modern Gauls in their heroic efforts to hurl them back to their own frontier. September should in all probability witness even a greater offensive, and, we hope, of a decisive character. When Generals Joffre and Haig, two silent heroes, open their lips to tell the world what they think of the near future of the sanguinary struggle, we may quite understand that they do so not without the book. And what do these men say? This only—that the victory belongs to the Allies, albeit that it may be yet slow of realisation. Again, when on the strength of this military declaration

not only two of the ablest Ministers, on whom the brunt and work of responsibility has fallen, but the King himself, from their better knowledge of the inner details, echo the expectations of the two Generals, it may be taken for granted, without entertaining any glowing optimism, that the judgment day is slowly approaching nearer.

#### THE NAVY AND AIRCRAFT.

Meanwhile, it is reassuring to record that those gallant "hearts of oak," under Admiral Jellicoe, have redoubled their watch and ward over the high seas since the glorious battle of Jutland (or Horn Reef) and are with ceaseless vigilance scouring wide and far for the "catch" they want. The German authorities with a political object, no other than to pacify the populace which is swelling in discontent with greater force month after month but which is kept subdued by mere terror of legislation and martial law, had the audacity to send out their diminished fleet once more in the North Sea, no doubt under the guidance of their Air Intelligence Department with their air machines. But the British Navy was alert and immediately put out to sea to give them a final taste of its power. But the moment they came to know that that fleet was out, they flew away, like affrighted birds, to their haven of safety. Thus the German Navy finds its own weakness. It attempts stealthily to attack the British Fleet but only to run away as soon as it comes in sight. It is only an emphatic proclamation to the world that it is impotent to meet its opposer face to face on the open sea. Its submarines are no longer such a terror or power for destruction as was once the case, because even here the British Navy has circumvented it. More. The Navy of old England, true to its glorious traditions, has gone persistently and perseveringly in pursuit of the enemy to see how far its supposed undercurrent strength for destruction could be impaired, and there is the authentic report that very lately a large battleship,

a dreadnought, was sunk by the British war greyhounds after being torpedoed. British and French aircraft on land are achieving no mean records of their successful raids on the enemy's munition camps and strategic roads, bridges, etc. Thus even in air craft the two Allies are acting in concert and doing their appointed work.

#### THE CAMPAIGN IN MIDDLE EUROPE.

In Middle Europe, the campaign of the other two Allies is equally gratifying. The Russians have been achieving victory after victory at every turn, and swelling the number of the prisoners they take, not to say aught of the immense war materials and munitions. It is reported between June and the close of July, well-nigh three hundred thousand men of all ranks were taken prisoners, including half a dozen Generals. Like General Joffre, the Russian Commander of the Forces, General Bertchikoff, is equally sanguine that the triumph of the Allies is to distinctly witness on the horizon of the Eastern theatre of the war. In Eastern Galicia, they have been able to make a magnificent progress from north to south. And their advance Army is already entering the plains of Hungary, while the main forces have taken that most important Pass known as Jablonitza. If the Muscovite displays the same *elan*, the same driving force, and the same powers of endurance as he showed during the last three months, there is every probability of his crossing the Pruth and shouting at the gates of Budapest. On the Dneister, desperate struggles have been going on, and, on the Riga side, the Russians have hitherto well kept at bay the Prussian, besides now and again sinking the minor fleet of the German Navy in the Baltic, that is, that section which is told off to make a dash and take its chance.

The Italians are now masters of the entire plateau of Trentino and Isonzo, where they have also recorded some feats of artillery and engineer-

ing which are destined to live in the military history of the twentieth century. At the same time it must be said that the Austrian is fighting valorously and with all the courage that desperation prompts. The Austro-Italian campaign has just reached a point when a military crisis may soon be expected. Triest is in sight. Should it be taken, say, a few weeks hence, the power of Austria will be broken. It will be a great blow to Germany but not of a crucial character. The inner aim of Germany is to wipe off the Hapsburgs, so that Central Europe may be at its feet and there may be a part realisation of Pan Germanism, the clear highway from Berlin to Bagdad. But it is yet a long way off, and Pan-Germanism is a dream.

The Balkans have been in a somewhat hanging condition. Roumania has still avoided showing its hands and casting its lot. Hitherto the waiting game has been to its advantage. It is coquetting equally with the German and the *Entente* Allies. It is reaping a rich harvest by the sale of enormous quantities of wheat to the Germans, and is keeping a kind of half-hearted alliance with the Anglo-French diplomats at Bucharest. Bulgaria is in a quandary. It does not know foes from friends. Indeed, it has in reality no friends. Its master is the Kaiser. And Kaiser the less knows well enough that Kaiser the great cannot be relied upon. All is a game of chance and toss up. Meanwhile, it is harassing the Greeks on the frontier. Already some skirmishes have taken place, and a patriotic military officer has the manliness to put into service a demobilised Greek force with a view to repelling the Bulgarian swashbucklers. The Allies, at Salonika, are biding their time and meanwhile waiting on diplomacy, though it is satisfactory to note that west of Salonika, the British and the Serbs are doing steady work in pushing the Bulgars backwards, while on the East the Russian is well using his driving force to break

the strength of the Hun. The Bulgar is to be pitied, though no righteous power could have any sympathy with a foe so selfish and treacherous.

King Constantine has not shewn his hands during the last four weeks. Perhaps he is sulking while his people are clamouring against his irresolution and impotence alike. Moreover, the prospect of the Venizelos' party coming back to power is haunting him. If he could help it, he would not have him, but events are against him, and the stars in their course are growing more and more favourable to the patriot. Again, the *Entente* Allies have made him eat the humble pie and submit to their political demands, which they had every right to insist under the old treaty.

In Armenia, the Russians have made a fair advance, and the Cossack cavalry has been giving a lesson to the ferocious Turks. A slight check has been reported at Hamadan; but from Persia they have cleared out the nest of the German conspirators, who wanted to coquet with the Shah and give trouble to the English in Southern Persia. Even in Afghanistan, the enemy by his envoys left no stone unturned to incite the Amir against the British. But the Amir has remained steady and faithful to his old protectors. So even from Afghanistan, Russian diplomacy has been able to turn them away.

As a last resort, the Turks of course under German instigation gathered a small army of 18,000 men to do what injury could be done to the Suez Canal. Their machinations and plans were completely frustrated. Our army in Egypt was fully prepared to swoop down on them. So they had no difficulty in putting them to flight and pursuing them fifty miles while in full retreat.

#### POLITICS.

The Parliament Extension Bill has been passed, and the Coalition Ministry has obtained a fresh lease of two years. Parliament is prolonged till

November. But in the interval it is not unlikely there may be a reorganisation of both the Cabinet and the Ministry. What the shuffling of the cards by the Premier may bring forth, it is not easy to say. But if we are treated to some fresh dark horses, we need not be surprised. In all probability the Diehards, who oppose the Home Rule out and out, may retire, specially Lord Lansdowne. When even so masterful a personage as Sir Edward Carson willingly declares his opinion that the conditional settlement arrived at by Mr. Lloyd George was reasonable and bears within it all the germs of a permanent peaceful settlement, it is rather hard to understand Lord Lansdowne's opposition, save on the ground that he is one of the powerful landed aristocracy in Ireland who are opposed tooth and nail to any kind of Irish Home Rule. But they are behind the times, and sooner or later the march of political events after the war must compel them to the final arrangement which may be arrived at. The controversy regarding post-war economics is being actively and keenly carried on by the different groups of the Economic Schools. But it remains to be seen what turn this question eventually assumes. All will depend on the nature of the final treaty with the enemy. There is every likelihood that when the political atmosphere is cleared of much of the froth and foam now vented by the divers economic schools, there will not be any radical change. With political calm and sobriety will come economic calm and sobriety. And Indians will do well not to be in a hurry. Neither they need entertain the fond hope that there will be an economic revolution of the character they are so keen about. At the best, they are doomed to considerable disappointment. It may be taken for granted that the change in Indian fiscal policy will be a transition from Tweedle-Dee to Tweedle-dum.

# THE WORLD OF BOOKS.

[ONLY SHORT NOTICES APPEAR IN THIS SECTION.]

**THE KING'S INDIAN ALLIES.** By Saint Nihal Sing. Sampson, Low, Marston & Co., London.

Mr. Nihal Singh is a journalist to the finger tip, and his volume on the "King's Indian Allies" is a welcome addition to the publications of the season. It is primarily concerned with an account of the Native States of India and the policy of the Ruling Princes and their efforts to maintain the integrity of the British Raj. There are in all about 710 Indian Rulers exercising sovereign power over 850,000 square miles with 78,000,000 inhabitants. They are a picturesque variety in type, race, language, culture, tradition, and authority, and an entertaining account of these important bodies in the Indian polity is certainly a happy idea. The Rajas have given abundantly of their resources in aid of the War, and several Feudatory Chiefs have also volunteered their personal services at the front, besides contributing their men to the Imperial Cadet Corp. Mr. Nihal Sing's book is packed with information and profusely illustrated, and his description of Feudatory India and their Rulers must be welcome to all who are ignorant of this most picturesque and little known part of India.

**THE PASSION FOR LIFE.** By Joseph Hocking. Religious Tract Society, London.

We have already reviewed in these columns Mr. Hocking's study of Tommy Atkins. His special knack of gripping the reader's attention to the central lesson of his story has been sufficiently emphasised. Mr. Hocking's stories are always based on an ingenious, exciting plot with up-to-date scenes and incidents. "The Passion for Life," his latest story, is an excellent example of his most successful manner. The central incident is very happily conceived, and the delineation of the plot is absorbingly interesting.

**THE ARYAVARTIC HOME AND ITS ARCTIC COLONIES.**

By N. B. Pavgee. Aryabhusan Press, Poona.

This is a valuable book throwing new light on the vexed question of the origin and dispersion of the Aryan race. The author has taken great pains to examine the older theories on the subject and to collate the evidences in support of his theory, though he has not arranged the heads of his thesis in a clear and luminous manner. He says: "Thus, these and other Western scholars and researchers, as also authors of note, have propounded and apparently accepted the Aryavartic theory, as they were obviously led by internal and external evidence to believe that the Hindus or rather the Indo-Aryans are autochthonous in India; that they had emigrated from Aryavarttha either in quest of new lands or for quenching their insatiable thirst for curiosity, or probably for fame and conquests abroad; that they had established a magnificent colonial empire in distant climes; and that they had settled themselves over extensive regions far to the North and the South, to the East and the West, of Aryavarttha - the very fountain-head and the scene of creation, nay the very cradle of the Aryans." His theory is, that the region of the Saraswathi river was the cradle of the Aryan race. In support of it he refers to Vedic and Avestic evidence. He says that Manu was the leader of the Arctic Colonies of the Aryans.

**THE NECTAR HYMN TO SRI KRISHNA.** By Shri Bhagwan Nimbarkacharya. Published by Madhusudan Sharan Deb. Mohant Moharaj, Rajgung, Burdwan.

These beautiful Shlokas are very happily rendered into English prose by Mr. M. Y. Sanam, F.T.S., Manager, Shri Krishna Library, Alwar, and the translation with the original is printed on art paper and delightfully got up.

## WAR LITERATURE.

We have received a packet of pamphlets from the Collector of Madras under instruction from the Madras Government. The pamphlets are authoritative expositions of the various aspects of the War, and the fact that the Madras Government desire that they should be given wider publicity, is an indication of their importance. "An Eye-witness" account of the Horrors of Louvain, Mr. Asquith's eloquent vindication of the Liberties of Europe, Sir Archibald Hurd's expert account of the murder at sea, Prof. Morgan's description of the German atrocities in France, Viscount Milner's views on Cotton Contraband, and Mr. H. A. L. Fisher's lucid statement of the share of the British Empire in the War, are some of the noteworthy pamphlets in the literature of War. Every one anxious to have a knowledge of the most authoritative documents on the War will readily go in for these pamphlets which, in several instances, are reprints from different periodicals.

**THE ROUND ABOUT.** By J. E. Buckrose. Hodder and Stoughton, London.

This is a charming, if somewhat discursive, study of middle class life in England with its petty social jealousies, its hidebound traditions of respectability, its ridiculous conventions and its Pharisaic pride which apes humility, which is as real as anything we have read, and, as just in its implied satire. There is no plot and no end to a story which is merely a succession of the trivial and every-day events of English social life. A particular class of society in a state of transition is well portrayed, while the impossibility of any class or community remaining unaffected by the changing conditions of modern life is brought home to the most conservative reader. The consciousness that there is something higher in human life, beyond its social conventions, its religious restrictions, and its business responsibilities, is indicated in the personal experience and development of some of the characters in the book.

**SHRIMAD BHAGAVATAM IN ENGLISH.** Published by Pandit T. R. Krishnamacharya. Madras.

Among the devotional works of Sanskrit Literature, the Bhagavata holds a supreme place. Many translations of the work have since appeared and various interpretations of the texts are still extant. The present translation is made according to the Advaita commentaries. But notes from the Vashishtadvaita and Dvaita commentaries are conveniently given where necessary. Pandit Krishnamacharya has brought to bear on this difficult work his well-known erudition and scholarship.

**THE WAR IN EUROPE.** (In Tamil.) Edited by Mr. G. A. Vaidyaraman, B.A. : Messrs. G. A. Vaidyaraman & Co., Madras.

The English-knowing public is fairly familiar with nearly every aspect of the great war, as there is an abundance of war literature in that language. But they are only a minority. As such, Mr. Vaidyaraman's Tamil version of 'the European War must be welcome to all those in South India unacquainted with English but eager to know the history and circumstances of the Armageddon. To explain the policy of the belligerent States in recent history, to interpret the trend of European diplomacy in these stirring times, to throw light on the subtleties of some of the technics of war on land and sea and air, to essay the study of the most dominating personalities of the day, this is to give the Tamil public the pith and substance of the greatest event in contemporary history. The book is written in an easy and facile style, and with the profuse illustrations it must be of absorbing interest to the Tamil Public. As an historical account of the great struggle, its educative value to the school and college student can scarcely be gainsaid.

## BOOKS RECEIVED.

- STORIES FOR THE STORY HOUR. By Ada M. Marzials. George G. Harrap & Co.
- STORIES OF EGYPTIAN GODS AND HEROES. By F. H. Brooksbank, B.A. George G. Harrap & Co.
- MYTHS AND LEGENDS OF ANCIENT EGYPT. By Lewis Spence. George G. Harrap & Co., London.
- YOUTH, SCHOOL AND VOCATION. By M. Bloomfield. George G. Harrap & Co., London.
- SCHOOL HYGIENE. By Leo Burgerstein, PH.D. LL.D. Translated by Beatrice L. Stevenson and Anna L. Osten. George G. Harrap & Co.
- HITTING THE DARK TRAIL. By Clarence Hawkes. George G. Harrap & Co., London.
- MATHEW ARNOLD'S SOHRAB AND RUSTUM. Edited with Introduction and Notes, by T. Cuthbertson Jones, B.A. Oxford University Press, Bombay.
- INTRODUCTION AND NOTES TO ESSAYS ON ADDISON. BY MACAULAY AND THACKERAY. By W. E. Hoare, M.A. Oxford University Press, Bombay.
- EXPERIENCES OF THE WAR. By Mrs. A. Moffat. The C. L. S. I., Madras.
- THE QURANIC DOCTRINE OF GOD. By Rev. W. R. W. Gardner. The C. L. S. I., Madras.
- PETER OF POTOPATHI. By Lee Hoet. Hodder & Stoughton, London.
- THE DAY OF WRATH. By Louis Tracy. W. & R. Chambers, Ltd., London.

## BOOKS RELATING TO INDIA.

- INDIAN EDUCATION, 1914-15. Published by the Bureau of Education. Government of India, Calcutta.
- THE TRIBES AND CASTES OF THE CENTRAL PROVINCES. Vols. III & IV. By R. V. Russell and Rai Bahadur Hira Lal. Macmillan & Co.
- THE LIFE OF MR. SASIPADA BANERJEE. By B. N. Motiwala, B.A., LL.B. J. P. Devalaya Association, Cornwallis Street, Calcutta.
- GOPAL GANESH AGARKAR. By R. G. Pradhan, B.A., LL.B. Nasik.
- CHINESE RELIGION THROUGH HINDU EYES. By Benoy Kumar Sarkar. The Commercial Press, Shanghai.
- THE TEACHER AND THE ART OF TEACHING. By Purna Chandra Majumdar. Published by Durgabara Majumdar. J. M. Sen's Institute, Chittagong.
- RAJA RAM MOHAN ROY. By Vasunt N. Naik, M.A. The Manoranjan Press, Bombay.
- BIBLE LESSONS FOR USE IN ZENANA'S AND WOMEN'S CLASSES. By Edith M. Annett. The C. L. S. I., Madras.
- OBSERVATIONS ON THE BRAHMO SAMAJ. By Rev. Behari Lal Sen. The Brotherhood, Hussain Road, Calcutta.
- VEGETARIAN MENUS. By Clara Louise Bemister. Theosophical Publishing House, Madras.
- PROCEEDINGS OF THE BOARD OF FORESTRY. DEHRA DUN: Government Central Branch Press, Simla.
- OUTLINES OF JAINISM. By Jagmunderlal JAINI, M.A. University Press, Cambridge.
- LOCK AND KEY: A TALE OF BENARES SPIRITUALISM. By L. N. Gopal Aiyar. Pulghat
- THE RIKS. By T. Paramasiva Iyer. Mysore Government Press, Bangalore.
- HINDUISM: THE WORLD IDEAL. By Herandra-nath Maitra. Cecil Palmer & Hayward, London.
- THE HINDU DOCTRINE OF TRANSMIGRATION. By Rev. Canon W. Hooper, D.D. The C. L. S. I., Madras.
- IN KERALA: A RECORD OF A TOUR IN THE SOUTH OF INDIA WITH THEIR HIGHNESSES THE MAHARAJA AND MABARANEE OF BARODA. By A. B. Clarke. Bennett Coleman & Co., Bombay.
- THE PRIVATE DIARY OF ANANDA RANGA PILLAI, Vol. IV. Edited by H. Dodwell. Government Press, Madras.
- REPORT OF THE PILGRIM COMMITTEE, MADRAS. Government Press, Simla.
- THE FREEDOM OF THE PRESS IN INDIA. By R. G. Pradhan, B.A., LL.B. Nasik.

# DIARY OF THE MONTH.

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- July 25. British capture of Pozieres.  
The fall of Erzingan.  
French aviator over Berlin.
- July 26. The Railway Conference opened at the Council Chambers, Calcutta, with Sir George Barnes in the chair.
- July 27. Mr. Chamberlain announced in the House of Commons that an enquiry had been instituted on the Karachi troop train tragedy.
- July 28. Sir John Nixon's Despatch.  
Murder of Captain Fryatt.
- July 29. Death of Sir Dinshah Davar, Judge of the Bombay High Court.  
Sir Thomas Holland's visit to Madras.
- July 30. Sir William Meyer and Sir George Barnes at the Bengal Chamber of Commerce.
- July 31. A preliminary note on Industrial Commission is published.
- August 1. Text of the Government of India Amendment Bill is issued.
- August 2. The Hon. Sir George Barnes and Sir William Meyer in Bombay.
- August 3. The Hon. V. S. Srinivasa Sastry and Hon. B. N. Sarma elected Madras Members of the Viceregal Council.
- August 4. Anniversary of Britain's entry into the war.
- August 5. Turkish defeat in Egypt.
- August 6. Government's final order on the constitution of the Cawnpore Municipality regarding Hindu representation.
- August 7. Mr. Tilak's case touching the demand for security came up before Mr. G. W. Hatch, District Magistrate, Poona.
- August 8. Struggle round Pozieres.  
Progress of the Italians.
- August 9. Struggle for Thiaumont.  
Incendiary bombs on Britain.
- August 10. Italian capture of Gorizal.
- August 11. Portugal's participation in the War.
- August 12. Mr. Tilak has been ordered to enter into a bond for one year. The security was given.
- August 13. British advance in Egypt.  
Entire Carso zone captured.  
Russian move in Galicia.
- August 14. In the House of Commons to-day Mr. Asquith announced that Government has proposed to prolong Parliament till the end of May next.
- August 15. The Anglo-Italian commercial agreement.
- August 16. Justices Coutts Trotter and Kumaram Sastri delivered judgments in the matter of the applications of Messrs. G. A. Natesan and K. B. Ramanathan for a writ of *mandamus* against the Madras University. Their Lordships held that the action of the Syndicate in refusing to send up their protest to Government was *ultra vires* and directed the issue of a writ of *mandamus*.
- August 17. German battleship torpedoed.  
Scenes in the Hungarian Parliament.  
Unrest in China.
- August 18. Sir Thomas Holland in conference with members of the Indian Merchants Chamber and Bureau at Bombay.
- August 19. Appointment of General Munro in succession to Sir Beauchamp Duff as Commander-in-Chief in India.
- August 20. The Mesopotamia Commission held a formal sitting in the House of Lords to-day.
- August 21. The death occurred, at Poona, of the Hon. Mr. Daiji Abaji Khare this morning.
- August 22. Unveiling of the statue of Lord Roberts by Lady Roberts at Glasgow.
- August 23. Sir Thomas Holland at the Bombay Chamber of Commerce.
- August 24. The German merchant submarine *Deutschland* has arrived at Bremen.
- August 25. It is announced that Roumania is preparing for war.
- August 26. Demonstrations in Rangoon in honour of the birthday of H. H. The Aga Khan.

# TOPICS FROM PERIODICALS.

## CHRISTIAN LITERATURE IN INDIA.

The Rev. J. N. Farquhar, writing in the current number of the *International Review of Missions*, deals with the principal defects of Christian literature in India and suggests a number of steps to be taken to better the situation. Besides want of funds, want of co-ordination of publishing societies and a dearth of writers, Christian literature for Indian non-Christians suffers from its most serious ineffectiveness. Most Europeans and nearly all Orientalists pass by it in cold neglect; the educated Hindus and Mussalmans ignore it altogether, and they usually condemn it violently as being seriously unjust to the old religions. It is neither cared for by newspapers and magazines, nor stocked by book-sellers. Much of Christian literature is not scholarly and accurate, while in most cases it has failed to reach a sympathetic interpretation of the civilisations and religions of India. The effect of all this is seen in the hatred of Christianity, and the Church which fills the non-Christian communities of India with fear of Christian influence and their determination to resist it. Moreover, Christian truth and doctrine, when expressed in the vernacular, usually strikes the Indian not only as something foreign but as outlandish and intolerable.

The primary remedy for the situation is to be found in the following:—

It is the quiet, sober, sympathetic, truth-seeking spirit of the scholar that gets to understand things in every province of human inquiry; and in the domain of religion above all the effort to learn needs the illumination of the heart to help in the task. If we look at the question from the point of view of our desire to win men for Christ, the conclusion must be the same. The more fully the question of the relative value of Christianity and the faiths of India comes into public discussion, the more need there is for a quiet reasonable manner and a will to see the best as well as worst in the teaching and the traditional usages of the religions: harshness and condemnation can only repel. It is quite possible to express a Christian judgment on all that is vile without wounding the Indian spirit.

The raising of the quality of Christian literature is very indispensable; and to this end is

needed a new public opinion on the question in missionary circles, so that every young missionary may be influenced in his thoughts and habits by it. But Christian literature must not be treated as if it were the business of Christian missionaries only; and clearly the final Christian literature of India must be written by Indian Christians who alone can speak to the heart of India and can deal sympathetically with an ancient heritage from an inborn feeling and a sympathy that is in the blood. Men like K. M. Banerjee and Lal Behari Dey, Henry Bower and N. V. Tilak, show what talent the Indian Christian is capable of. It is only needful that this talent should be encouraged by competent guidance, literary scholarships and prizes, summer schools for literary training and collaboration of Europeans with Indian Christians in research and in writing.

## THE VICEROYALTY OF INDIA.

In an article on the "Viceroyalty of India," in the *Chamber's Journal*, Mr. W. V. Roberts points out that the choice is usually made of peers over forty and under fifty. Lord Chelmsford is forty-eight. It is true that Lord Dufferin was appointed at the age of fifty-eight, but he was an exception to the rule in other ways as well. It is on record that he complained in a letter to Sir William Gregory that all the people who surrounded him in Calcutta were younger than himself, and that he had no companion or play-fellow. This, indeed, has been given as the reason why he resigned office before the expiry of his term. Then Sir Henry Norman was offered the post when he was fifty-seven, but declined it. It was Mr. Gladstone who made the offer, and he was then an octogenarian. One of his colleagues credited him with the remark that he thought "that young fellow Norman to be just the man for the post." Lord Curzon was the youngest Viceroy—he was only thirty-nine since the abolition of the Company.



## THE HOHENZOLLERNS.

M. De. Rosco-Bogdanowicz, writing in the July number of the *Nineteenth Century and After*, illustrates the traditional and hereditary tendency of the Hohenzollerns to cynically disregard treaty engagements and their plighted word. All the treaties signed with Poland by the Teutonic Knights who might be regarded as the pioneers of modern Prussia are characterised by breach of pledged faith and transgressions of accepted faith. When in 1525, King Sigismund I. of Poland was constrained by cumulative acts of treachery to occupy the whole of Prussia and dissolved the Order of the Knights, he authorised Albert of Hohenzollerns to hold Prussia as Prince Vassal of Poland; and from that time Polish misfortunes actively began to grow.

"Rapine, superficially legalised by forgery and by effluxion of time, became the household rule of the Hohenzollerns. During the second half of the seventeenth century, their ideas of right and law were exemplified anew in all their brazen insolence. . . . : When Poland was at war with the Muscovites, the Swedes, the Tartars and the Wallachians, her Prussian vassal and ally signed treaties with Sweden for the partition of the conquered Polish territory. But when the Poles gained a series of notable successes, Frederick William broke faith with Sweden and offered his alliance to Poland. . . . Frederick the Second made political fraudulence his creed. For him, as for his predecessors and every Hohenzollern after him, a treaty which was incapable of being turned or twisted to the advantage of Prussia became 'a scrap of paper.' . . . The symbol and climax of this monstrous policy are to be found in the machinations of Frederick the Second, and of his successor Frederick William the Second, to compass the partition of Poland. With this end in view they concluded with Poland offensive and defensive alliances against Russia while at the same time treating with the

latter for the partition of Poland. . . . Having lulled to rest Polish suspicions and anxieties, Frederick pushed forward his negotiations in Petersburg and in Vienna for the dismemberment of this same Poland, whose integrity he had sworn by declarations and by solemn treaties to respect."

"The history of the Hohenzollerns repeats itself but never changes. In our own time the Emperor William I. concluded an alliance with Austria and at the same time signed a secret treaty of reinsurance with Russia. How Belgium fared we know. And we can guess what sinister proposals have during the course of the war been made in Rome and in Bucharest at the expense of Austria. Prussia's dealings with Poland, and more recently with Austria, suggest that when peace comes to be signed, it will be well to require from Germany a surer and more honourable pledge than can be afforded by the 'Royal Hand' of a Hohenzollern."

## INDIA AND JAPAN.

A Buddhist Professor in a Tokyo College, in discussing Indian affairs in the pages of the *Journal of the Indo-Japanese Association*, suggests that India and Japan should be brought together in affection and friendship. And to this end he proposes the following:—"We Buddhists in Tokyo should first of all erect a large building to enable the Indian students and commercial men to house. A good system of supervision of the students and every opportunity to increase their knowledge must be effected. If this be done in Tokyo, the capital of Japan, and perhaps one even in Calcutta, the old capital of India, it would induce many more Indians to visit our country. Without making suitable preparations for our invited guests so as to give them every advantage, it is only imprudence on our part to expect any sympathy from those with whom we desire to be united."

## THE TYPE OF WOMANHOOD WE WANT.

Mr. V. N. Mehta, I.C.S., writing in the *Hindustan Review* for July, points out in his study of different types of women that :

The divorce of intellect from morality has to be stemmed. Nawal Ram, the Gujarat poet, wrote of the tragedy of the ill-mated wife. The Raja of Pudukotta trumpets his triumph over a possible palace tragedy of an ill-mated husband. People might call the outspoken Raja names, but whether it hurts our *amour propre* or not, it is to be admitted that the tragedy of a mis-mated husband is being enacted in many a household now. We have, therefore, to steer a middle course. We do not want an asserting individualistic, self-indulging blue stocking. We do not want the cigarette-smoking, oath-mouthing young lady who tells her husband, as actually once happened when the cook had run away : " I can sing a Gazal, but I cannot cook." We do not want a wearer of academic blue ribbon who would not talk to her sister without being introduced to her. A well known up-country lady once expressed herself about this trait in a particularly bad type of Bengal-educated woman : " Yehi talimika natijaho toyih talim apiko mubarak ho." We do not want the short sighted goggles of a Frank Benson in his *David Blaize*, nor the crooked book-worm pedant nor a neurasthenic bundle of nerves. But the woman turned out by our High School must have sufficient windows opened out in her soul to admit of light irradiating all round coming in. It is for this reason that I am emphasising the stiffening of the High School standard with special reference to the classics, literature, elementary sciences and the fine arts (music and painting). It is for this reason that I say that we should not excessively encourage University education to the stultification of the High School course.

To sum up the objections, then, to the establishment of All-India Women's University :—

(1) Centralisation is not what is needed in education, but decentralisation to suit place and aptitudes.

(2) Education to be sound must be based on a thorough Vernacular grounding ; and in order that it may spread to the widest commonalty, it must be carried on in Vernacular up to a higher standard than would be possible under a regime of concentration.

(3) High Schools should come before the University and there must be many High Schools in India before the necessary adjunct, the University, be thought of.

(4) The High School standard should be stiffened and should be considered sufficient for liberal education. It might be supplemented by High School extension lectures of peripatetic teachers, and finished by a grand tour, taking the shape of visits to famous shrines and historical centres.

(5) Only ladies seeking a career should go to colleges ; and as they have to meet the sterner sex face to face, co-education is advocated. In High Schools there will be, as far as possible, bifurcation of standards and separate schooling.

(6) That type of education alone should be given in High Schools, which is best suited to the national ideal of womanhood and which will foster, instead of destroying, that ideal. Special attention will be devoted to education in classics and literature. Children in India, as they did in Ancient Greece and Rome, learn morality at the knees of their mothers as she soothes them into good humour by singing songs from the *Ramayana* and the *Mahabharata*. The fount of morality is the Epic one, and not any of the Dharma Shastras.

The gentle, refining, sustaining and nourishing elements of the Godhead—the feminine aspect of Godhead—are always emphasised in India. The same aspect, seen in the household, will be deified and adored.

## HOUSING IN BOMBAY.

In the July number of the *Social Service Quarterly*, Mr. A. E. Mirams describes the miserable housing conditions in Bombay, and traces the causes of the situation through a variety of influences operating through considerable periods of time. Neglect on the part of the community, the failure of the educated people as a whole to recognise evil tendencies as they develop, and dangerous ignorance both on the part of the people themselves and their Municipal representatives of what is going on, greed on the part of speculating house-builders—these are the main factors which stand out prominently in Bombay. Arising out of these factors and perhaps contributory to them, the following eight reasons for the housing problem seem worthy of notice :—

(1) The scarcity of the supply of suitable dwellings, to which those who live in insanitary conditions can remove.

(2) The imperfect character of existing powers in connection with the clearance or improvement of unhealthy areas and the repair or destruction of insanitary houses.

(3) The lack of efficient Municipal action to secure the proper development of new housing areas and the failure of local authorities to rise to their opportunities.

(4) The insufficient machinery for securing effective inspection, control, and stimulus by the Local Authority.

(5) The apathy of the people themselves.

(6) The need for improved communication.

(7) The want of co-operation, and

(8) the difficulty of providing satisfactory accommodation for the poorest classes at an economic rent.

The recent custom of providing housing accommodation, so-called for the working classes of Bombay in tenements known as *chawls*, is a very bad one in its consequences ; for the *chawl* is a tenement in the worst sense of the word. It is difficult to provide accommodation at an economic rent, even when we suppose that only the plainest materials are used. But the local authorities should be made to spend more on the structures and be satisfied with a 2 or 3 per cent. return. The Municipal authorities should be given power to forbid the use of specified houses for human occupation, to weed out one here and

there, and to close a house because one or more rooms are insanitary. Congestion and overcrowding are two social problems which are inextricably intertwined with the housing problem. Congestion might be relieved by inducing people to move into the suburbs, but the method of achieving this is not quite so obvious, and it is necessary that facilities must be provided as attractive houses and rapid transit. Overcrowding concerns itself principally with the interior of houses ; and perhaps it is a simpler matter here to lay down a standard. Properly enforced regulations as to overcrowding would go a long way towards remedying this evil, if also accommodation is made available elsewhere. The lodger element is always a serious one, and apart from its moral aspect, its economic consequences are grave. And any effort towards housing reform should aim at preventing the erection of unsuitable buildings and thus prevent the growth of future slums.

## EDUCATED MOSLEMS IN BENGAL.

Mr. L. Bevan Jones, writing in the current number of the *Moslem World*, deplors the lack of higher education among Mussalmans in Bengal. More than 20 millions of Mussalmans who are agriculturists have little or no taste for education, but a positive prejudice against it. Less than a million are returned as being able to read and write, while only 62,000 are literate in English and of these 38,000 are adults. It is only these latter who, from their privileged position, see the needs of the time as the mass cannot and should be giving heart and soul to the task of shaping public opinion. It is indeed a common reproach that the culture which they have received is in many cases merely superficial and has not made for integrity of character, independence of judgment or the dissipation of prejudices. In the case of the well-to-do, it has brought an increase of luxuries, and expensive and indolent ways of living ; while others who have on the strength of

their scholastic attainments secured good position seem bent on a career of self-aggrandisement. As an observer pungently remarks :—

The fact is, the so-called civilisation and the so-called higher and collegiate education are made instruments for our own selfish purpose to become famous or rich—and not as stimulants to serve others. The spirit of service should be awakened in us. I am not sure whether even the highest University education has that element in it which will shake us to our very foundation and help us to direct our activities in the service of our brethren.

In many cases the light of Western learning has done only too well its destructive work among old habits and beliefs, and the labour of reconstruction is being left unattempted. But among some there is seen a good deal of social and philanthropic activity. They have begun to associate themselves with prominent men of the old school in plans for educational and religious reform; and they are securing from Government measures which will greatly improve the educational facilities offered to the Moslems. They are also aggressive, and this new attitude is provoked by a number of causes. One is a desire to answer recent additions in Bengal to the literature of Christian missions. The influence of the rationalistic literature of the West, and the effect of the new attitude of the Ahmadiya Sect towards Christ are others. And moreover the opinions of advanced Moslem thinkers like Cherragh Ali, Sir. Syed Ahmed, Sir Syed Amir Ali, and Khuda Baksh are also beginning to tell in Bengal.

Mr. Khuda Baksh's hopes about the students are worthy of attention :

Our hope centres in the younger generation, with its deeper beliefs, greater generosity, fewer prejudices, and sounder education, and we trust that they will prove themselves equal to the task which lies before them. They have a noble mission to fulfil, and that mission is to educate their co-religionists in breadth and sympathy, which are the only possible means of diminishing prejudices and breaking down barriers. Their mission, further, is to illustrate by their own lives the union of faith with knowledge, the combination of intellectual activity with moral purpose and directing ideals, and, finally, to exemplify the eternal supremacy of righteousness.

### NEEDS OF A SOCIAL WORKER.

In the July issue of the *Social Service Quarterly* published at Bombay, there is a suggestive contribution on this subject. The following extract will be read with great interest :—

The young man from the college is in no way equipped for the work he wants to do. He is deficient in the knowledge of his own vernacular and cannot make a five minutes speech before a group of working men without larding his vernacular sentences with English words. He has studied no social literature concerning the people he is interested in, because none exists, although he may, and does sometimes, know about the social life and economic condition of the working men in some English provincial towns, because he has been able to read his Kowntree or has even come to know what Mrs. Pember Reeves or Miss Clementina Black have to say about women factory-workers. We have in the vernaculars no social or domestic fiction which can mirror the life of the masses. We have no Pett Ridge to describe to us with inimitable charm the joys and sorrows of the lower middle-class struggle for existence. In Marathi there are the works of the Poona literature politician, Mr. Apte; but his portraits convey no knowledge of the state of those in "the primary poverty" scale. I do not know whether Gujarati possesses any such social fiction. I doubt it. May one not plead that some capable English literate Indians should make an attempt to interpret through the medium of the vernaculars the social and economic life of one class to another? In this matter the Bengalis are ahead of us, as any reader of Kavi Rabindra's domestic tales, or of Bunkim Chandra's works know. I believe very little progress is possible in the collection of social facts unless the higher middle classes in this Presidency care to come into closer touch with the working classes.

## DEMOSTHENES AND PATRIOTISM.

Mr. W. L. Courtney, Editor of the *Fortnightly Review*, writing in its July issue, indicates the chief features of Demosthenes' policy and illustrates the basic principles of his patriotism. He was a close student of Thucydides and a devoted admirer of Pericles, and his ideal of citizenship was very much theirs with a few modifications that seemed necessary, mainly because the times had altered, but partly because also of certain implicit imperfections. He argued that love of Athens should not be too exclusive an ardour, but that patriotism to it must be based on a wider patriotism to Hellenes anywhere and everywhere, very much as love of England should mean loyalty to Great Britain and her sister Dominions and Commonwealths. And we also discern in his writings, apart from the general allegiance to the Pan-Hellenic idea, the duty of the individual to his own State. This civic patriotism rests on two principles above all. The first is, that a man does not belong to himself but to the State which feeds, nurtures, protects him and assures him in the possession of many civic privileges; and the second is, that as a citizen does not belong to himself, patriotism must involve the obligation of personal service. The individual citizen has no right against the State; and if he subsequently earns rights, it is in virtue of his performance of certain duties which—because the State so ordains—give him privileges. He has no claim to exercise his own judgment as against the superior demands of the State upon him; and he could not plead 'conscience,' if he is wanted as a soldier. There is also no more constant note in the Demosthenic harangues than the necessity for Athenians to shoulder their own burdens. \*

He also very rarely allowed himself to utter a single word of pessimism; and to despair of the Commonwealth would have seemed to him the rankest treason. And he strove hard now

and again against his clear judgment of the signs of the times, which but too surely indicated that decadent Athens would no longer respond to the call of duty. About Patriotism, what it means, what consequences it involves, how it stands related to the wider feelings of what we call cosmopolitanism or internationalism, the career of Demosthenes furnishes a very good and illuminating material for study; and beginning to end, his speeches illustrate the claims, the duties and the rights of a true lover of his country.

## COLOURED RACES.

In the *Contemporary Review*, Mr. John H. Harris regrets that the International Congresses in the past have not included in the list of subjects discussed by them the crying scandals of sexual irregularities obtaining in many Colonies. The evil, he says, is not limited to a loss of prestige and moral force to the white man. The effects are seen in widespread disease of a particularly virulent type, in the demoralisation of tribal systems, and in the pitiable spectacle of poor, unclad, sickly half-caste offspring, the respected children of neither the white nor the coloured races. "The time has gone by," he says, "when these things could be hushed up. The facilities of travel are so abundant that the whole of this sordid tragedy stands out naked and unashamed—a monument of disgrace to the civilised man. In any future Congress upon native affairs something must be done to deal with this feature of tropical and sub-tropical life." The writer suggests three main directions along which reform might be attempted. First, that all legislation dealing with sexual irregularities should apply equally to the white as to the coloured races; secondly, the speeding up of the machinery for the registration of illegitimate children; and finally, provision for the education and care of the offspring of irregular relationships.

## OUR EDUCATION.

Mr. Lala Lajpat Rai, writing in the *Modern Review* for July, points out the principal defects in our education which makes us feel small in the presence of the foreign educated person. The prominent drawbacks are very serious and include, in the first place, the fact that our education has no marketable value outside India, and even in India it makes us absolutely dependent on Government service, or on professions which are so much allied with the work of administration as to justify their being styled semi-Governmental. Secondly, looking at the cultural side of our education, we have very little notion of it; and the great majority of us have no ear for music, nor any eye for a picture or a painting. The Bengalis and the Mahrattas are a little better in this respect owing to their family influences than the Punjabees or United Provinces men. We are also lacking in the training which makes a man useful though he may not be an expert in any particular line. And we want, above all, men who would be better able to fight the battle of life vocationally, who will be able to earn a living in any country and under any circumstances, and who possess a knowledge of the foreign languages of the world, and have finer tastes and finer bodies. "We are lacking in those things which go for self-respect, self-assertion, self-confidence and self-dependence."

The root-cause of all this lies in the education that we receive in our schools and colleges. And in this respect private institutions maintained and managed by non-official agencies are as bad as, if not worse, than Government institutions. They compete so much for the honours of University examinations and Governmental recognition that they neglect the special objects with which they were started, or the special mission which they have in the education of the nation. "Usually the private institutions start with grand ideas about absolute self-help and independence of

official control and official approval; but in the meantime the demands of the Department of Public Instruction and the demands of the University begin to tell heavily, and gradually their approval becomes one of the mainsprings, if not the only mainspring, of their conduct. . . . I do not blame them for their failure. . . . It is almost impossible to bring out a radical change in the system of education in India unless there is a substantial change in the attitude of Government towards education and in their educational policy. The remedy is in the hands of Government and Government alone. The education of a nation cannot be undertaken, even to a moderate degree, by private agencies, however enterprising and spirited the latter may be."

## • THE INDIAN ARMY.

The Rt. Hon. Mr. Ameer Ali, in the course of an article in the June number of the *Contemporary Review*, observes:—The old Army, with all its pomp and picturesqueness, has passed away with the old India, the India of the unmetalled road and of river communication, of an armed peasantry and of martial landlords with routs of retainers, of Thugs, and fighting Gosains. The India of the railway, of politicians, and of the Press suffers in romantic comparison with the old fighting, robbing, and pilaging days. It is interesting to note from the casualty lists that some of our most historic Indian regiments have recently been heavily engaged in Africa and the Persian Gulf. Finally, we would point out that the divorce of the Army from any locality or province is unwholesome for its inhabitants. The Sepoy, from long association with English gentlemen, is most loyal to the King-Emperor, while the peasant is most convinced of all Indians that British rule is to his material advantage. It is to the good of the peasantry, who form the vast majority of the population, that where they have enjoyed a connection with the Army in the past they should continue to do so.

## SKILL IN ACTION IS YOGA.

Babu Arabindo Ghose, in the columns of the *Arya* lately started by him for the study and interpretation of synthetic philosophy in the East, states in the course of an article on "Yoga" that the idea of works, in the thought of the *Gita*, is the widest possible. All action of Nature in man is included, whether it be internal, or external, operates in the mind or uses the body, seems great or seems little. From the toil of the hero to the toil of the cobbler, from the labour of the sage to the simple physical act of eating, all is included. The seeking of the Self by thought, the adoration of the Highest by the emotions of the heart, the gathering of means and material and capacity, and the use of them for the service of God and man, stand here on an equal footing. Buddha sitting under the Bo-tree and conquering the illumination, the ascetic silent and motionless in his cave, Shankara storming through India, debating with all men and preaching most actively the gospel of inaction, are all from this point of view doing great and forceful work. But while the outward action may be the same, there is a great internal difference between the working of the ordinary man and the working of the Yogin—a difference in the state of the being. Therefore that state of his being, by which the Yogin differs from the ordinary man, is that he rises from the foundation of a perfect equality to the consciousness of the One Existence in all and embracing all, and lives in that Existence and not in the walls of his body or personal temperament or limited mind. Mind and life and body he sees as small enough things which happen and change and develop in his being. Nay, the whole universe is seen by him as happening within himself, not in his small ego or mind, but within this vast and infinite Self with which he is now constantly identified. -

## THE PARSIS IN INDIA.

The Rev. J. H. Moulton, writing in the *East and the West*, a quarterly missionary periodical, perceives strangely enough a remarkable identity between Christian doctrines and the Gathas or hymns of Zoroaster. In the Parsi religion, according to him, there is much of ground for the Christian missionary to expound successfully the Doctrine of God, Evil, Soul and Body:—

No immoral, untrue, or grievously one-sided doctrine needs to be corrected: a Parsi whose faith is drawn from the Gathas will have nothing to unlearn when he enters the school of Christ. And on the positive side the Gathas abound in teaching which a Christian can expound with joy, and with a sense of familiarity. The "Wise Lord" stands alone in a perfectly pure monotheism. But some of His greatest attributes are personified not (I am convinced) as archangels outside His Person, but as distinct personalities within the Godhead. The Christian thinker recognises a real approach to a central feature in the doctrine of the Trinity. The Unity can only be realised when the diversity is seen: the "white radiance" is a rainbow blended into one hue. The doctrine of Evil, as Zarathushtra preached it, is no Dualism, but truly identical with our own. So is that of an ethical Hereafter, and the fervid assertion of the spiritual as the supreme factor in life. How easy to begin from such "scriptures" and preach to them Jesus! That could not be—not yet; but there were a great many things in those addresses which the speaker had not learnt from Zarathushtra, but read into him! Like all the members of the goodly fellowship, the Prophet of Iran wrote better than he knew.

## INDIA IN INDIAN &amp; FOREIGN PERIODICALS.

LOCAL SELF-GOVERNMENT IN THE BOMBAY PRESIDENCY. By R. G. Pradhan, B.A., LL.B. ["Quarterly Journal of the Poona Sarvajanik Sabha," July 1916.]

THE SURAT HEALTH EXHIBITION. By Dr. Sumant B. Mehta, M.B., C.H.B. ["The Social Service Quarterly," July, 1916.]

THE SCHOOL FINAL EXAMINATION, BOMBAY. ["The Indian Education," July 1916.]

RATIONALISM IN INDIA. By Mr. Jnan Chandra Bannerjee, M.A., B.L. ["The Hindustan Review," July 1916.]

THE KUTASTHAVADA OF SANKARACHARYA *versus* THE AGNOSTICISM OF HERBERT SPENCER. By Prof. Divijadas Datta, M.A. ["The Modern Review," August 1916.]

# QUESTIONS OF IMPORTANCE

## PARIS ECONOMIC CONFERENCE.

The recommendations of the Economic Conference of the Allies held at Paris on the 14th 15th, 16th and 17th June last are as follows:—

I. The representatives of the Allied Governments have met at Paris under the presidency of M. Clementel, Minister of Commerce, on the 14th, 15th, 16th, and 17th June, 1916, for the purpose of fulfilling the mandate given to them by the Paris Conference of the 28th March 1916, of giving practical expression to their solidarity of views and interests and of proposing to their respective Governments the appropriate measures for realising this solidarity.

II. They declare that after facing upon them the military contest in spite of all their efforts to avoid the conflict, the Empires of Central Europe are to-day preparing, in concert with their Allies, for a contest on the economic plane, which will not only survive the re-establishment of peace, but will at that moment attain its full scope and intensity.

III. They cannot, therefore conceal from themselves that the agreement, which are being prepared for this purpose between their enemies, have the obvious object of establishing the domination of the latter over the production and the markets of the whole world and of imposing on other countries an intolerable yoke.

In face of so grave a peril the Representatives of the Allied Governments consider that it has become their duty, on grounds of necessary and legitimate defence, to adopt and realise from now onward all the measures requisite on the one hand to secure for themselves and for the whole of the markets of neutral countries full economic independence and respect for sound commercial practice, and on the other hand to facilitate the organisation on a permanent basis of their economic alliance.

For this purpose the Representatives of the Allied Governments have decided to submit for the approval of the following Resolutions:—

### A.—MEASURES FOR THE WAR PERIOD.

I. The laws and regulations prohibiting trading with the enemy shall be brought into accord.

For this purpose:—

(a) The Allies will prohibit their own subjects and citizens and all persons residing in their territories from carrying on any trade with:

(1) The inhabitants of enemy countries whatever their nationality.

(2) Enemy subjects wherever resident.

(3) Persons, firms, and companies whose business is controlled wholly or partially by enemy subjects or is subject to enemy influence and whose names are included in special list.

(b) They will prohibit the importation into their territories of all goods originating in or coming from enemy countries.

(c) They will devise means of establishing a system enabling contracts entered into with enemy subjects and injurious to national interests to be cancelled unconditionally.

II. Business undertakings owned or operated by enemy subjects in territories of the Allies will all be sequestered or placed under control; measures will be

taken for the purpose of winding up some of these undertakings and of realising their assets, the proceeds of such realisation remaining sequestered or under control.

III. In addition to the export prohibitions which are necessitated by the internal situation of each of the Allied Countries, the Allies will complete the measures already taken for the restriction of enemy supplies, both in the Mother Countries and Protectorates:

(1) By unifying the lists of contraband and of export prohibition, and particularly by prohibiting the export of all commodities declared absolute or conditional contraband

(2) By making the grant of licences for export to neutral countries, from which export to enemy territories might take place conditional upon the existence in such countries of control organisations approved by the Allies, or in the absence of such organisations upon special guarantees, such as the limitation of the quantities exported, supervision by Allied Consular officers, etc.

### B.

Transitory measures for the period of commercial, industrial, agricultural and maritime reconstruction of the Allied countries.

The Allies declare their common determination to ensure the re-establishment of the countries suffering from acts of destruction, spoliation and unjust requisition, and decide to join in devising means to secure the restoration to those countries as a prior claim, of their raw materials, industrial and agricultural plant, stock and mercantile fleet, or to assist them to re-equip themselves in these respects.

II. Whereas the war has put an end to all the treaties of commerce between the Allies and the Enemy Powers, and whereas it is of essential importance that, during the period of economic reconstruction which will follow the cessation of hostilities, the liberty of none of the Allies should be hampered by any claim put forward by the Enemy Powers to most favoured-nation treatment, the Allies agree that the benefit of this treatment shall not be granted to those Powers during a number of years to be fixed by mutual agreement among themselves

During this number of years the Allies undertake to assure to each other so far as possible compensatory outlets for trade in case consequences detrimental to their commerce result from the application of the undertaking referred to in the preceding paragraph.

III. The Allies declare themselves agreed to conserve for the Allied countries, before all others, their natural resources during the whole period of commercial, industrial, agricultural and maritime reconstruction, and for this purpose they undertake to establish special arrangements to facilitate the interchange of these resources.

IV. In order to defend their commerce, their industry, their agriculture, and their navigation against economic aggression resulting from dumping or any other mode of unfair competition, the Allies decide to fix by agreement a period of time during which the commerce of the Enemy Powers shall be submitted to special treatment and the goods originating in their countries shall be subjected either to prohibitions or to a special regime of an effective character.



The Allies will determine by agreement through diplomatic channels the special conditions to be imposed during the above-mentioned period on the ships of the Enemy Powers.

The Allies will devise the measures to be taken jointly or severally for preventing enemy subjects from exercising in their territories certain industries or professions which concern national defence or economic independence.

### C. PERMANENT MEASURES.

The Allies decide to take the necessary steps without delay to render themselves independent of the enemy countries in so far as regards the raw materials and manufactured articles essential to the normal development of their economic activities.

These measures should be directed to assuring the independence of the Allies not only so far as concerns their sources of supply, but also as regards their financial, commercial and maritime organisation.

The Allies will adopt such measures as may seem to them most suitable for the carrying out of this resolution, according to the nature of the commodities and having regard to the principles which govern their economic policy.

They may, for example, have recourse either to enterprises subsidised, directed or controlled by the Governments themselves, or to the grant of financial assistance for the encouragement of scientific and technical research and the development of national industries and resources to customs duties or prohibition of a temporary or permanent character; or to a combination of these different methods.

Whatever may be the method adopted, the object aimed at by the Allies is to increase production within their territories as a whole to a sufficient extent to enable them to maintain and develop their economic position and independence in relation to enemy countries.

II. In order to permit the interchange of their products, the Allies undertake to adopt measures for facilitating their mutual trade relations both by the establishment of direct and rapid land and sea transport services at low rates and by the extension and improvement of postal, telegraphic and other communications.

III. The Allies undertake to convene a meeting of technical delegates to draw up measures for the assimilation, so far as may be possible, of their laws governing patents, indications of origin, and trade marks.

In regard to patents, trade marks, and literary and artistic copyright which have come into existence during the war in enemy countries, the Allies will adopt, so far as possible, an identical procedure to be applied as soon as hostilities cease.

This procedure will be elaborated by the technical delegates of the Allies.

IV. Whereas for the purposes of their common defence against the enemy, the Allied Powers have agreed to adopt a common economic policy on the lines laid down in the Resolutions which have been passed, and whereas it is recognised that the effectiveness of this policy depends absolutely upon these Resolutions being put into operation forthwith, representatives of the Allied Governments undertake to recommend their respective Governments to take without delay all the measures, whether temporary or permanent, requisite for giving full and complete effect to this policy forthwith and to communicate to each other the decisions arrived at to attain that object.

### SIR F. YOUNGHUSBAND ON INDIA.

Reuter's representative has had an interview with Lt.-Col. Sir Francis Younghusband on the subject of India and the War. In the course of the interview, Sir Francis said :—

India itself is solidly loyal by sentiment and loyal by interest. Indians have a genuine sentiment of loyalty to the British Sovereign, whom they have learned to regard as their Sovereign as much as ours. They know, too, that their material interests are bound up with the stability of British rule, under which the country has prospered as it has never prospered before. So on the outbreak of war both the chiefs and the leaders of the educated classes came forward and declared themselves instantly and emphatically in favour of the British cause. The bulk of the people followed the lead thus given, and India itself would have resented any incursion of raiders from beyond the border.

As to the tribesmen themselves, they are left to manage their own affairs in accordance with their own long-established usage. They are employed in the every-day work of administration as well as in watch and ward, and they enjoy a regular system of local self-government and tribal responsibility. From these very tribesmen armed levies for the defence of the frontier are formed, and under this system the contentment and tranquillity of the British side of the border depends. The tribes under British rule have remained staunch and loyal to the connexion. The frontiersmen themselves form a bulwark against invasion. The chance for success in an invasion of India is gone.

### SARDAR DALJIT SINGH ON INDIA.

Sardar Daljit Singh, Member of the Council of the Secretary of State for India, gave an interview recently to the London correspondent of the *New York Sun*, in the course of which he made the following remarks on the situation in India :—

I have just returned from India, where I travelled throughout the entire Northern part, and I can assert without the slightest possibility of contradiction that over 98 per cent. of the people are whole-heartedly loyal to British rule and Empire. Leaving out of consideration the sentimental factor, that of personal loyalty to the King-Emperor, a sentiment of far greater potency than Occidental minds can appreciate, and putting the situation upon purely practical grounds, India was never as prosperous as she is to-day, and she does not want that prosperity disturbed. She is daily becoming richer and richer, particularly her agrarian classes, which constitute the bulk of the population. The vast irrigation canals, the most extensive and greatest in the world, and the steady agricultural improvements, have brought about a prosperity that nobody but a handful of malcontents and fanatics would care to upset. Our province, the Punjab, and the whole of India, is quite satisfied with the present English rule. Naturally, the most advanced Indians desire a fuller share in the government of their own country, but we realise that the time for complete self-government has not yet arrived—in a word, that the general conditions of India

are not ripe for it. The sensible Indians know that we must learn to walk before we attempt to run, and so we are asking for and obtaining gradual improvements and extensions of power. There have recently been great reforms in the various governing councils in India, and the majority of members are now Indians, a condition that formerly did not obtain.

The various stories of huge unrest and imminence of revolution, he continued, which are spread throughout America, are undoubtedly of German inspiration. They may deceive the Indians outside India, but not those within her borders. I recall meeting a number of returned Sikhs, who had been duped in the United States, and when they landed they were astonished to find that India was still in British hands, and that instead of rebellion in all parts of the country, India was tranquil and loyal to the British Government. When these men returned to their own villages they were ostracised and cast out by their own people. The stories that have been circulated in America of a huge number executed, transported for life, or interned, have no basis in fact. In 1915, throughout the whole of India the number of persons executed for heinous political crimes was 46, and 42 were transported—that is to say, only one in nearly 7,000,000 received the capital punishment. Of some 6,000 returned emigrants from America, the total number interned on suspicion of connection with the conspiracy was 292. Of these 39 were dealt with in the conspiracy and other related cases. One hundred and seventeen, who appear to have returned to their senses and wanted to settle down, have been released, while 134 are still interned. Dacoits have always existed in the Punjab, even in peace time, particularly along the borders, but during the last few years dacoities have decreased, and this decrease has been maintained during the war. You have heard of the magnificent manner in which the various ruling chiefs offered their entire resources to the King-Emporor to carry on the war. The landowners of the Punjab did the same, while the spirit of the people towards England in this war is shown by the large number of fresh men who have volunteered for service anywhere that they may be found useful.

## IMPERIAL FEDERATION AND INDIA.

In the course of an article in the *Sunday Times* of June 25, Mr. S. M. Mitra offers a solution of the problem of Indian representation in a scheme of Imperial Federation:—

Whatever may be the form eventually assumed by the scheme, India, he says, cannot be excluded, for she is the pivot of the Imperial edifice. He holds quite rightly that the more frequent the opportunities of meeting between the representatives of India and those of the Self-governing Colonies, the more ample will be the facilities for removing misunderstandings and preventing their recurrence. At the same time he maintains that India can be adequately represented by retired Anglo-Indian officials, "until such time as the British Government is convinced that thoroughly qualified natives of India are available." There should be at least two-one to look after the interests of the British territories in India, and the other to watch over the interests of the "Native States," in which the conditions and point of

view are often different from those prevailing in British India.

It is desirable that the two Englishmen to represent India should have held the position of either Viceroy, Governor, Lieutenant-Governor, Chief Justice, Commander-in-Chief, or some other distinguished office in India according to the administrative, judicial, or military problems requiring solution. If it is decided that the representatives of the self-governing colonies are to be elected and not nominated by the Government, the representative of the British territories in India might be elected by the members of the Viceroy's Legislative Council, while the representative of the Native States could easily be chosen by the six leading Native States, which would include both Moslem and Hindu States. This would simplify the elections, and my countrymen would be represented by Englishmen in the Imperial Administrative Council, just as they have been represented for a long time by English barristers in appeal cases before the Judicial Committee of the Privy Council.

According to Mr. Mitra, "this brief outline solves the so-called 'insoluble' problem of India's representation in the proposed Imperial Federation." He adds sententiously that he has "no doubt that the suggestion will appeal to practical Imperialists, who know that a political deadlock is the worst blunder in statesmanship."

## THE FREEDOM OF THE PRESS.

In the course of a Memorial signed by the Hon. Mr. D. E. Wacha, Messrs. Amirudin Tyebji, C. H. Setalvad and N. M. Samarth addressed to His Excellency the Viceroy, on behalf of the Bombay Presidency Association, the signatories point out:—

Your Excellency's Memorialists beg humbly to submit that an Act of this character should not remain on the Statute-Book because it is not calculated to serve the ends of sound and just administration. It was passed at a time when the public mind as well as the mind of Government was disturbed by the frequency of anarchical crime. That time has passed away, and the peace and quiet and spirit of loyalty which have prevailed and manifested themselves signally in a variety of ways in this country, notwithstanding the world war conditions, demand that an Act so sweeping and arbitrary in its provisions, and therefore repugnant to the genius and traditions of British rule and legislation, should be repealed. It is so repugnant for this reason that it sins against the very first and basic principle of British legislation, whether in India or elsewhere, namely, that while according to that principle "Everything is lawful save what is prohibited," this Press Act reverses the position and practically enacts that "Nothing is lawful save what is permitted." In effect, it permits nothing but prohibits everything by way of criticism in the Press, even criticism of an innocent and approved character.

The Council of the Association, therefore, pray that Act I of 1910 be repealed.

# UTTERANCES OF THE DAY

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## LORD ROSEBERY ON UNIVERSITIES.

Lord Rosebery, the Chancellor of the University of London, after presenting the Honorary War Degrees to the men in Khaki, said that although their gathering was observed with maimed rites they did not meet under such disadvantages as did the students of Trinity College, Dublin, when on the occasion of the recent outbreak they forced an entrance to the College at the risk of their lives and insisted on being examined. He imagined that that would always stand as a unique record to the credit of Trinity College, Dublin. At the present moment it was impossible for anyone in this country to lose consciousness for a single moment that we were engaged in a great war. Even in the graduation ceremony they had just witnessed they had had a magic reminder in the fact that two of that gallant band who were entitled to receive honorary degrees had been taken from them between the preparation of the list and the presentation of the degrees. As a consequence of the war, it would be the duty of the University of London to exercise a rigid economy for a period perhaps exceeding the duration of the war. For that reason they had not been able to fill up the post of Principal which was so regrettably vacated last year by Sir Henry Miers, but the gap had been made less sensible to them because of the arduous and self-sacrificing labours of Sir Alfred Gould. Speaking of those connected with the University who are engaged on active service, he said they did not know how many there were, but from the figures of the Vice-Chancellor's statement it was clear that the University had no reason to be ashamed of the share it had taken in the war. Many bright spirits, of whom he desired to speak with all appreciation and respect, were looking far beyond the war and planning for the future of education in this country in a spirit both

practical and sanguine. The war, however, absorbed all our energies, and he, at any rate, being limited perhaps by considerations of age, could not look forward to the manifold activities which must be developed when the war came to an end.

It was impossible to anticipate what would be the conditions after the war, but it was absolutely certain that the war would leave all the combatants, whether victorious or otherwise, pretty much in the condition of the Kilkenny cats. There would be a vast and general impoverishment all over Europe of the individual and the State. The condition of affairs after the war would depend largely on the policy of the States of Europe, whether they would come to realise what a hideous curse was inherent in war, both to the victors and the vanquished. To one thing he looked forward with confidence: our men would return influenced by a new spirit and a new view of human affairs. From men they would have become, if he might use a somewhat vulgarised expression, super-men, and that was a grand look-out for us, as they must inevitably control the future of this country. 'Tried in the fiery furnace of the field of battle they would bring back character. Universities had their various faculties but they could not furnish a faculty of character, although it was character that ruled the world. This war itself was a conflict of character between the gallant, reckless confident Briton—always taken unawares but always ready to make up the gap—and a cold, calculating nation of assassins, able, through a whole generation, to devote all their resources of science and knowledge to the preparation of a hideous conspiracy against their neighbours and the liberties of all mankind. He could not understand how neutrals—he spoke only of European neutrals—could look with indifference on this conflict of characters because

they must know that if the British character prevailed, as we know before God it would—every Neutral State would be free to follow its development in liberty whereas if the Teuton won—or, rather, for he thought they had shaken off all relationship with that word, if the Prussian won—Europe would be enclosed in a coffin with a Prussian sentinel to supervise it. Universities were looking forward to a time of trial because they would expect little assistance from a State which was spending five millions a day and piling up a debt of thousands of millions. It was of no use their blinding themselves to facts. In the absence of hope of much assistance either from Government or from County Councils, they would do far better to co-operate together without distinction of party or sect to make the University of London worthy of its name and of the Empire of which it was the centre.

#### THE VICEROY ON INDIAN CHRISTIANS.

The Viceroy received an address from the All-India Christian Conference at Simla on August 1. His Excellency said in reply:—

It is with great pleasure that I have received from you on behalf of the All-India Christian Conference your kindly address of welcome and thank you for your personal references to Lady Chelmsford and to myself which I need hardly say I greatly appreciate. I am glad to know from you that the Indian Christian Community, equally with their fellow-citizens of other denomination in this country, are determined to support the Empire in its righteous struggle for justice and liberty. It was with great satisfaction that the Government of India sanctioned the recruitment of four Indian Christian double companies in the Punjab and thus enabled the community to contribute its quota towards the defence of the Empire. It is still greater pleasure to me to know that the military authorities have been fully satisfied with the experiment and that the work and conduct of the newly recruited officers and men have been excellent. I have also heard with interest of the good social work done by many young Indian Christians in connection with the Young Men's Christian Association in ministering to the needs of Indian soldiers at the front. I should like to congratulate you and through you the Indian Christian Community on the great educational and social progress that you have made and are still making. Your community stands among the highest in respect of literacy, not only among men but also among women, and I am convinced that this fact will enable you to play an increasingly useful part in the development of your community and country. For the

special needs of your community you refer me to a letter addressed to the Home Department of my Government on the 24th March 1916. I find that the specific requests made therein were first that when nominations are made for the next Imperial Council, an Indian Christian may be nominated to represent the community, and secondly, that when the regulations for the nominations and election of Additional Members are next revised, they may be modified so as to provide for an elected representative of the Indian Christian Community on the Imperial and Provincial Legislative Councils. When that letter came before me I gave it my full consideration before approval of the reply from the Home Department contained in its letter No. 392, dated the 3rd May last, which pointed out the present difficulties in the way of meeting your community's wishes but promised that they would not be forgotten if and when modifications in the constitution of the Council came under consideration. I regret that I am not in a position to add anything at present to what was said in that letter but I can assure that your claims to representation in the Legislative Council, both Imperial and Provincial, have received and always will continue to receive my sympathetic and fullest consideration. In conclusion, Gentlemen, I beg once more to thank you for your friendly welcome.

#### THE HON. MR. LYON ON JOURNALISM.

In the course of a recent speech, the Hon. Mr. Lyon had something very interesting to say about journalism as it was in the days of Kristodas Pal and as it is now. He said:—

Perhaps the most notable work done by Kristo Das Pal was that accomplished by him as editor of the *Hindu Patriot*, which was in his time by far the most influential journal published in Bengal. It was a weekly journal, so that it did not fulfil all the functions of the newspaper of to-day, and its publication gave time to its author to write its articles with considered deliberation and after careful reference to authorities. I confess that there is something restful and comforting in the thought of the leisurely composition of a weekly paper when I contemplate the pile of daily journals which come to me every morning, all of which demand some measure of attention. Indeed, I am sometimes inclined to lay a humble petition before the editing fraternity of Calcutta, and to suggest that they should join in the production of a single broad-sheet containing the latest news and telegrams of the day, supplementing that broad-sheet with a weekly issue of each of their papers containing their comments on the news of the week—one day being allotted to each of the present daily journals. I cannot but think that such a system would be a great relief to many of the reading public, and with all respect I would suggest that, as the result of such a system, much might not be written that is of little permanent value, while such of the productions of our journalists as merited careful consideration would be more likely to receive it at our hands. But I know well how utopian such a vision must necessarily be in view of the broad it would make into the profits which our enterprising journalists now receive.

## MR. S. K. RATCLIFFE ON INDIA.

An Indian afternoon was arranged on May 21, at the Browning Settlement, Walworth, S. E., when a short address was delivered by Mr. S. K. Ratcliffe on 'India in the World Crisis':—

We thought with pride of the great outpouring of the Empire during the war, and everything that had happened since the summer of 1914 had made all thoughtful people ask themselves much more seriously than of old what was to be the future of the imperial system. That system was not a unity, but, roughly speaking, a quality, the self-governing dominions providing an altogether different set of problems from those confronting us in India. On all hands it was said that the experiences of the war could not leave the relations between England and India unchanged. By common consent there would have to be readjustment. India had long been demanding a greater share of responsibility in the control of her own affairs, and it was perhaps not too much to say that men of all parties were now agreed that it must be conceded, after the splendid loyalty evinced by the Princes, the educated classes, and the masses of the people throughout the crisis. They had lately several surveys of the state of affairs in India by men in high authority. These all alike laid stress upon the quiet of the country and the encouraging result of Lord Hardinge's liberal rule, which were undeniable. But it ought not to be overlooked that, since the Morley period liberal direction from above had gone along with increasing severity on the part of the Executive, so that freedom of speech and action was now reduced to a minimum. Such restriction was admitted to be inevitable in war time, as the British public itself had learned; but in India the restrictions had been imposed in time of peace; and in the near future the authorities would have to distinguish between those measures that were necessary and salutary in war time and those which for the public health ought to be relaxed when normal conditions were restored. The recent history of the Empire had contained two impressive lessons. South Africa was a great example, and Ireland a grave warning. The Government of India ought to profit by both of them. One thing was beyond all question. If England treated India justly and generously, her reward would be overwhelming.

## SIR A. EARLE ON NOMINATIONS.

The Assam Legislative Council met at Government House, Shillong, on Wednesday the 5th July 1916. The President Hon. Sir Archdale Earle, K.C.I.E., Chief Commissioner of Assam, spoke as follows:—

I wish to say a word or two regarding the nominations to this Council. I have been very glad to receive letters from various sources making suggestions on this subject, as it is my duty to consider when making recommendations for nominations what interests or classes or strong personal or family claims have been overlooked or deserve special consideration. The public generally, however, must realise that it is impossible, with so few places to give away to satisfy everyone. What I wish to emphasise is, that public men must not look to nomination but to election as the normal method of securing a seat, and that the nominated seats are kept in reserve merely in order to afford representation to interests which are not otherwise represented. I do not think that anyone could urge that in the composition of the present Council any important interest has been neglected. The Bar and educated sections of the community are very strongly represented by the elected members. Commerce and industry are represented by two nominated members, one for each Valley, while the special electorates have, of course, returned suitable members to represent their special interests. On the whole, I am fully satisfied that the present Council adequately represents the various interests of the province.

## LORD CARMICHAEL ON INDIAN ARMY.

At the conclusion of the last meeting of the Bengal Legislative Council, H. E. Lord Carmichael delivered a speech, in the course of which he said:—

One thing more I want to tell you. H. E. the Viceroy has been considering the petition with the Commander-in-Chief and other members of the Government. They have determined to try, as a experimental measure, to raise a double company of infantry, composed of Bengalis, on precisely the same terms as are offered to the Indian Army generally. The enlistment will be for the period of the war, with the option to the soldier of remaining if he chooses in the service after its conclusion. The double company, when formed, will be located on the frontier for training and when properly trained may be sent on field service. That the Government of India should be willing to consider this now, while the war is going on, shows that they have not neglected the feelings of Bengal. That they should be willing to make an experiment is a proof that they do sympathise with us, that they do believe that Bengalis are loyal and are devoted. Surely it is the duty now of every one who loves Bengal to see that the experiment shall succeed, to show that, emotional and impetuous as Bengalis undoubtedly are, they are generous enough to exercise self-control, that they are ready to submit to discipline and will do their part when asked just as well as other people do their part, without demanding any exceptional or better terms.

# INDIANS OUTSIDE INDIA

## BRITISH INDIANS IN RHODESIA.

The following petition has been addressed to His Honour the Administrator of Southern Rhodesia by the British Indian Association of Bulawayo on behalf of the community of British Indians in Southern Rhodesia:—

1. That your petitioners represent the large majority of British Indians resident in Southern Rhodesia and are authorized by resolutions duly passed at duly convened meetings of Indian residents in those territories to present this petition on their behalf.

2. That your petitioners and those they represent have more than £150,000 invested in this territory in landed property, merchandise and book-debts.

3. That by reason of the provisions of the Immigration Laws and Regulations thereunder in force in these territories, the British Indian residents in Southern Rhodesia are subjected to many restrictions and suffer many grievances.

4. That the said British Indians are also aggrieved by the action of certain municipal bodies and licensing boards in reference to the refusal to grant licences or renewals to traders and hawkers.

5. That *inter alia* your petitioners complain:

(a) Of Regulation 7 relating to marriage certificates; for marriage certificates are not granted to Indians married according to the rites of the Mahomedan and Hindu religions. In general, marriages take place when the contracting parties are very young and it is frequently impossible to obtain the certificate A. It is also in many cases, where the parties have been married for some period and have left the place of marriage, impossible to obtain the certificate B. Thus there are great and frequently insuperable difficulties in producing the evidence required by Law, and it is submitted that the Law requires serious modification.

(b) Refusal of applications for certificate of identity under Section 17, sub-Section 2.

Your petitioners submit that these applications should not be refused in the case of *bona fide* applicants.

(c) Your petitioners further submit that condition 2 attached to the certificate of identity is unreasonable and should be eliminated.

(d) At the present time owing to the irregularity of the sailing of ships between India and South Africa caused by the war, it is frequently impossible for a person to return within the period mentioned in a certificate, and it is submitted that in such cases the period mentioned in the certificate should be extended or that all certificates should be considered as extended during the period of the war.

(e) It is submitted that Indians who have been admitted to these territories in the past, and who have gone to India or elsewhere prior to the promulgation of the existing ordinance, should be allowed to return on proving their identity and previous residence without being obliged to comply with the formalities prescribed by the present ordinance.

(f) It is submitted that Indians resident in these territories should be allowed to engage such Indian assistants or labourers as they may require for the

purpose of their business of farming operations on giving due security for repatriation of such assistants or labourers at the expiration of their terms of service, and for this purpose Section 7, sub-Section 5 of the ordinance should be amended.

(g) It is submitted that the provisions of the ordinance should be amended to allow Indians residing in the Union of Bechuanaland, who desire to proceed to India via Beria or to return by that route to travel through these territories.

(h) By a recent regulation, the Portuguese Immigration authorities will not allow any Indian to pass to Rhodesia unless informed by Rhodesian authorities that the permits are in order. It is submitted that an understanding with the Portuguese authorities could be arrived at to avoid this.

(i) Many Indians who come within the definition of a prohibited immigrant have entered in territory with permission but do not appear to have been duly registered on entry. Unless proof of entry or subsequent registration is found in the official records, any such Indian is liable to be deported. It is alleged that in numerous cases the reason of the non-entry in the official records is due to error or omission on the part of the then immigration officers, and in such cases it is submitted on proof that the entry was not illegal, the person should be allowed to remain.

(j) Numerous deportations having taken place during the past year of Indian residents in these territories but who originally entered these territories without permission. There are believed to be many Indians now in the territory who have been here for many years without permission.

The authorities in Cape Town in 1914 on the representation of the Indian Association appointed a Commission to inquire into the matter and allowed a period of six months in which any Indian might enter his name voluntarily and such as entered their names voluntarily were allowed to remain in the Union. Your petitioners suggested that a similar opportunity for voluntary entry of names should be granted to those Indians who are at present within this territory but whose names have not been duly registered. This Association are willing to assist the Immigration Authorities in every way in their power to induce Indians to enter their names during any period of grace that may be granted.

(k) *Licenses*.—The grounds on which a Council or Board may refuse to grant a certificate are set forth in Section 1 of Ordinance 6 of 1910. Councils and boards frequently refuse certificates on grounds other than those mentioned in the Section.

Pending the hearing of an appeal from such decision, the applicant is unable to carry on business and is heavily penalised by loss of business. It is submitted that all such appeals should be decided within a specified time or otherwise that the appellant should be allowed to trade pending the decision of the appeal.

(l) That it is desirable that the hardships and grievances from which the British Indian community in their territories is suffering should be removed.

Wherefore your petitioners humbly pray Your Honour will be pleased to give your favourable consideration to this their petition and will cause the same to be brought to the notice of the Legislative Council and other authorities to the end that such amendments to the existing laws may be passed as will remedy the grievances above set forth.

## IMMIGRATION TO AFRICA.

The following letter, dated June 27th, received from the Government of the East Africa Protectorate is published for general information :—

The Government of the British East Africa Protectorate has recently had under consideration the desirability of enforcing more strictly the provisions of the Immigration Restriction Ordinance, 1906, and, the Immigration Restriction Amendment Ordinance, 1910.

Section 11 of the original enactment provided that any person appearing to be a prohibited immigrant under Section 5 (a) might be permitted to enter the Protectorate on payment of a deposit, according to nationality. In the course of time this restriction has shown to be acting as a deterrent in the case of persons who might well be admitted to the country, and the Amending Ordinance was promulgated, whereby the immigration officer was empowered to accept security in lieu of the deposit.

In the great majority of cases no arrangements for this security are made prior to embarkation, and in such cases persons have hitherto been allowed to land, in order that they may be given the opportunity of finding security. This concession had led to abuse and is in itself objectionable, inasmuch as the deposit prescribed by Section II of the Ordinance of 1906 is payable before landing, and, if this Section is read together with Section 3 (1) of the Amending Ordinance of 1910, it is clear that the demand for security must also be complied with before landing.

The Government has, therefore, decided that all immigrants should either make the necessary deposit or provide security required before leaving the ship on arrival in port. The strict enforcement of this Regulation will take effect as from the 1st September 1916, and I have the honour to request that steps may be taken to make this procedure known in those districts from which immigrants to British East Africa usually arrived. Persons who cannot deposit the necessary sum or have failed to find the requisite security, will after that day be sent back to India, and the Government of this Protectorate will not hold itself responsible for expenditure thus incurred.

Local Governments and administrations are requested to make the information contained in the letter as widely known as possible, particularly in places from which immigration to British East Africa is believed to be most common. Intending immigrants should also be warned of the risk they run in proceeding to the Protectorate if they are unable before landing to deposit the sum of Rs. 40, or to comply with the demand for the requisite security in lieu of the deposit.

## INDIAN STUDENTS IN ENGLAND.

As it may not be generally known what measures have been taken under the orders of His Majesty's Secretary of State for the assistance of Indian students who go to England, the following brief account is published for information :—

A Bureau in London for the supply of information as well as a Standing Committee for general advisory purposes were established in the year 1909. The functions of the Bureau are to answer enquiries in regard to educational facilities, to keep a list of lodgings and boarding houses suitable for Indian students and of private families willing to receive them on such terms as may be arranged, and generally to give all possible assistance to students themselves and to their parents in India.

The duty of the Advisory Committee is to supply information and advice to students and their parents, and, as far as possible, to stand in *loco parentis* to students, whose parents are unable themselves to supervise their education. In particular, its members are ready to assist students in social matters.

With a view to supplementing the activities of the Central Bureau and the Advisory Committee in England, local committees have been established in India in each province, excepting Burma and the North-West Frontier Province. A Provincial Advisory Committee for Indian students exists in this province with its headquarters at Allahabad.

The functions of the Committee are :—

To furnish information and advice to Indian students who contemplate going to England.

To circulate in India to colleges and other institutions the educational, financial and social information collected by the Central Bureau in London.

To communicate with the Central Bureau on behalf of the students before they start, or on behalf of their parents when they are in England.

## INDIANS AND JAPANESE.

The *Review of Reviews* has the following pungent paragraph :—

The vexed problem of the Indian immigrant is again to the fore. It is a strange anomaly that the men who have so valiantly fought in our ranks would not be admitted into Canada if they presented themselves there with their wives and children. And the consequence is, that the United States House of Representatives has passed a Bill aiming at the exclusion of Indians and justifying the measure because they are not admitted into Canada. The Burnett Bill was designed to exclude Japanese as well, but Viscount Chinda has successfully intervened. Perhaps Sir Cecil Spring-Rice could even now come forward to the aid of Indians. He might at least induce Washington to agree to Indian immigration being limited to "a gentleman's agreement," as is the case with the Japanese.



# FEUDATORY INDIA

## PATIALA AND THE WAR.

The following telegrams are published for information :—

From H. II. the Maharaja of Patiala to H. E. the Viceroy :

“ Patiala, 5th August 1916.—On this second anniversary of the war, a representative meeting of the Sikhs of all India and Native States have desired me to tender on behalf of the Sikh nation their most dutiful and respectful assurances of unflinching loyalty to the August person and throne of His Imperial Majesty and and their firm determination. Will Your Excellency kindly convey this message to His Imperial Majesty the King-Emperor of India.”

From the Viceroy to H. II. the Maharaja of Patiala :

“ 6th August 1916.—I thank Your Highness warmly for the message of loyalty which you sent on behalf of yourself and the Sikhs of India. I have, as requested by Your Highness, forwarded the message to His Majesty the King-Emperor.”

From His Majesty the King-Emperor to H. II. the Maharaja of Patiala (through the Secretary of State):

“ London, 7th August 1916.—Your Highness' telegram of the 5th August conveying the stirring message from yourself and the great Sikh nation has impressed me deeply. It is a further proof of the loyal and gallant spirit which the Khalsa have invariably displayed in battle and in time of stress and danger. This noble spirit has never risen so high as in the wide-flung battle fronts of this great war. I thank you all for your touching expressions of devotion to your King and for the sacrifices you have already made. As to the future I have confidence in the complete victory of my arms and of those of my brave Allies in the cause of truth and liberty.”

## A PRINCE'S PATRIOTISM.

A story of a youthful Indian Prince's loyalty to Britain was told by Mr. G. W. E. Russell at the India Church Aid Meeting :—

The Prince went to British Resident and asked : “ Can you allow me to go and fight in Europe ? ” “ No,” said the Resident. “ I am put here to safeguard the interests of your dynasty, and I must not sanction any plan to jeopardise your life.”

He consented, however, to forward a letter to the Viceroy, and the youth, with the aid of a spelling book, concocted an elaborate epistle, the effect of which was as follows :—

“ Will Your Excellency allow me to go and do my duty by the King-Emperor? All my people are going, and what sort of figure should I cut when I come to reign over them hereafter if they are able to say ‘ What were you doing when we went and fought for the King-Emperor? It is true I am only sixteen, but an Indian of sixteen is a man.”

“ That appeal carried the day,” said Mr. Russell, “ and the Prince was allowed to go. He took his part, as an Indian gentleman should, under the English banner in France and in Flanders.”

## THE LATE MINISTER OF BHUTAN.

The late Raja Ugyen Dorji Bahadur, Prime Minister and British Political Agent of Bhutan, who died recently from heart disease, was 63 years old and popular among all communities. He accompanied the British Mission to Tibet in 1904, and received the title of Raja in 1911 in the Coronation Durbar. He was loyal and philanthropic. Three years ago he, at his own expense, started an English School for Bhutanese children, lodging being provided free. He helped the local charitable institutions liberally.



### MYSORE ADMINISTRATION.

The Review of the Mysore Government on the revenue administration report for the year 1914-15, shows that excellent results were secured under the Village Improvement Scheme. No less than 7,745 Village Committees were working and attended to the improvement of 13,360 villages, or about 79 per cent. of the total populated villages in the State; 2,966 Committees held weekly meetings for improving the sanitation of villages, forming village roads and executing other communal works by the joint labour of the inhabitants. Besides this, under the system of grants-in-aid provided by the scheme, works costing nearly Rs. 1,78,000 were undertaken by Village Committees, and the contribution of the villagers both in money and labour towards these works amounted to Rs. 94,000. There is, as far we know, says an Anglo-Indian Contemporary, no such system prevailing in British India; the village *panchayat*—if it does similar work—undertakes it only in a very rudimentary form. Here then is another instance of the ability of Native States to take the lead in necessary reforms which, through obvious hampering conditions, are bound to lag in British India.

### KITCHENER AND THE INDIAN PRINCES.

At the suggestion of H. H. the Maharajah of Dholpur, Their Highnesses the Maharajahs of Gwalior, Patiala, Kashmir, Jaipur, Bikanir, Kotah, Panna, Jhind and Cutch, and the Begum Saheba of Bhopal have issued an appeal to the Ruling Princes and Chiefs for a Kitchener Memorial Fund, to be devoted to some permanent and useful object connected with war, decided on by H. E. the Viceroy in consultation with the Imperial Indian Relief Fund Committee. Arrangements have been made with the Bank of Bengal and the Alliance Bank of Simla and their branches to receive remittances. Subscriptions have so far been promised as follows:—The Maharaja Sahib of Jaipur, Rs. 20,000; Maharajah

Scindia of Gwalior, Rs. 10,000; Maharajah Holkar of Indore, Rs. 3,000; the Rajah of Dhar, Rs. 2,000; the Nawab of Jaora, the Nawab of Junagadh and the Nawab of Sachin, Rs. 1,000 each; the Chief of Jamkhandi and his subjects, Rs. 500 each; the Maharajahs of Bhow Nagar, Bijawar, Narsighgarh, Datia and Pertabgarh, Rs. 500 each; the Maharanee of Bhow Nagar, Rs. 300, and the Maharanee of Panna, Rs. 200. The Maharajah Rana of Dholpur is acting as Honorary Secretary of the Princes' Committee, and all references regarding subscriptions from Ruling Princes should be addressed to him.

### TRIAL BY JURY IN BANGALORE.

The Mysore Government direct that trial by jury be introduced in Bangalore and Mysore for the present as a tentative measure for two years. The system was introduced tentatively in 1886 with respect to certain specified offences coming up from the Nandidroog division for trial before the Chief Court, sitting as a Sessions Court. When a separate District and Sessions Court was established at Bangalore in 1890, the continuance of this practice was authorised, but the number of offences to which it was applicable was restricted. On the abolition of this Court in 1898, its original came again under the Chief Court, and the procedure introduced in 1886 was resumed. In 1903, a District and Sessions Court was re-established at Bangalore, but the practice of trial by jury by the Sessions Court was not revised. The subject was mooted in the representative assembly in 1907 and 1912, and on the latter occasion a definite hope was held out that the system of trial by jury would be tried at Bangalore, Mysore and Shimoga. As an important measure materially affecting the procedure in Sessions trials, the opinions of the Sessions Judges and the District Magistrates have been obtained concerning the desirability of introducing the system, a majority of whom consider that the system may be tried at least in Bangalore and Mysore.

### H. H. MAHARAJA OF SIRGUJA.

His Highness the Maharaja Bahadur of Sirguja State has offered Rs. 55,000 towards the Imperial Indian Relief Fund for two motor ambulances ; another Rs. 13,000 and Rs. 10,00 to Lady Robertson's Imperial War Fund for wounded and sick soldiers, besides Rs. 100 monthly since May 1915 on behalf of 89 Punjabis.

### STEARINE MANUFACTURE IN BARODA.

In his special articles on the present position of 'Indian Chemical Industries,' Prof. N. N. Godbole had, in connection with soap and candle industry, referred to stearine manufacture at Billimora in Baroda State. Owing to lack of capital the concern started by Mr. Sardesai had to stop work immediately after the building and machinery were erected. After three idle years the concern has again started work, thanks to the patronage offered by the Bank of Baroda. The investment in the building and machinery now amounts to over a lakh and a quarter of rupees, and the Baroda Bank has promised to supply working capital to the same extent. Nearly two thousand lbs. of Mohuda oil are being hydrolysed daily by the auto-clave process ; the stearic and palmitic acids are being used for candle manufacture, and the glycerine is sold separately in the Bombay market at little over a rupee per lb. The oleic acid still unused and is awaiting further treatment at the hands of a soap expert, who will be given every facility to work up all the oleic acid. The stearic acid needs more bleaching, as the candles turned out are not yet looking white. The candles, we are told, are being sold away as rapidly as they are produced, as foreign stearine candles are every day getting more and more scarce in the Bombay market. Here is certainly an example of how State aid may show practical sympathy to Indian concerns by helping them at the right time.

### TRAVANCORE AGRICULTURE.

The Dewan of Travancore, Dewan Bahadur M. Krishnan Nair, delivered an interesting speech at the Oachira Industrial Exhibition. Referring to the agricultural improvements in the State, he said :—

“ Agriculture is the chief occupation of the people of this State. Travancore will continue to be an agricultural country for a long time to come. It is, therefore, our interest and duty to improve our agriculture in all possible ways. The pressure of the population on the soil gradually increases. In the course of ten years from 1901 to 1911, the population of this State rose from about 30 lakhs to about 35 lakhs. The area under cultivation have not increased in the same ratio. There is also limit beyond which it cannot expand. You should, therefore, in order to meet the growing demands of an increasing population, try your best to enhance the yield from the existing lands under cultivation, by adopting improved methods of manuring and other scientific methods of cultivation. The Department of Agriculture with the enthusiastic Director at its head is always ready to render help in this direction. In this connection I am glad to note that the opposition of the ryots to the use of the light iron ploughs is fast disappearing and large numbers of such ploughs are now being purchased by them. It is also a matter for gratification that the manures sold by the Department are becoming increasingly popular. The requests that are often made in the Popular Assembly for the establishment of new manure depots and veterinary hospitals are also indications of the fact that the ryots of Travancore have begun to appreciate and take advantage of the good work that is done by the Agricultural Department.”

# INDUSTRIAL & COMMERCIAL SECTION

## THE INDUSTRIAL COMMISSION.

A preliminary Note on the scope of the Indian Industrial Commission has been issued, and will enable the public to get an idea of the lines the enquiry will follow. The Note runs as follows :—

### I.—INTRODUCTION.

1. The scattered information already available regarding the resources of India in raw material, the suitability of the people for expert labour, and the probable financial resources of the country, is sufficient to show that there is room and opportunity for a very substantial development of manufacturing and other industries.

2. It will be the business of the Commission after establishing this fundamental proposition by a critical analysis of the facts, to suggest the most profitable lines of action with the object :

- (a) of drawing out capital now lying idle ;
- (b) of building up an artisan population ;
- (c) of carrying on the scientific and technical researches required to test the known raw materials and to design and improve processes of manufacture ;
- (d) of distributing the information obtained from researches and from the result of experience in other countries ; and
- (e) of developing the machinery for (1) financing industrial undertakings, and (2) marketing products.

3. As the result of the examination of Government records and preliminary discussion with various authorities, the following suggestions have been made regarding problems likely to come before the Commission. These suggestions are now being distributed among the Local Governments with a view of obtaining further suggestions during the current monsoon tour.

4. The President will be grateful for any suggestions in addition to, or in modification of, those given below in order that at the end of the monsoon it will be possible to sketch out a tour programme for the Commission and to frame a list of questions for the assistance of witnesses.

### II.—COLLECTION OF PRELIMINARY INFORMATION.

5. The Commission will assemble during October next, and as soon as possible afterwards, will proceed by touring through the Provinces to collect evidence through independent witnesses, representatives of local committees and institutions, and by personal inspection of industrial enterprises.

6. In view of the limited time at the disposal of the Commission, it would be an advantage in each of those provinces, not already provided with a Director of Industries or an Advisory Board, to organise at once a representative Committee assisted, if practicable, by an officer on special duty. Steps to this end have already been taken by some of the Local Governments.

7. These representative Provincial Committees would be responsible for giving precision to questions that are now being discussed, vaguely in general terms, for example, by stating them for concrete cases. The Provincial Committees would compile lists of raw materials available locally and suitable for the establishment of new industries, and also lists of

raw materials that might be imported as accessory material or even as the principal raw material, with the same object. From this and other information at their disposal they would form lists of industries, already tried or new that appear to be suitable for encouragement according to the special circumstances of each Province, calling attention to enterprises that have been obviously successful or offer distinct promise of success. They might profitably make detailed and, when necessary, confidential studies of a few typical examples of recent failures, in order that the causes which have contributed to such failures may be brought to the notice of the Commission. They would also advise the Commission as to the names of suitable individual or representative witnesses.

8. It is suggested in that during the next cold weather tour the time at the disposal of the Commission in each province might be divided as follows :—

(a) Examination of individual witnesses, with, as convenient,

(b) visits to typical works of industrial centres, followed by

(c) a General Conference between the Commission and the representative Provincial Committee.

9. The Commission will devote from a fortnight to three weeks to each of the larger Provinces, and it will be an advantage to obtain from each Local Government, before the end of September, a programme indicating the most suitable centres for taking evidence and the most suitable places for visits to representative industries. It will be necessary to obtain, about the same time, a list of the individual witnesses nominated, in order that they may be supplied, about the middle of October, with a series of questions for the preparation of their preliminary written statements. It may be possible in some cases, however, to nominate after this date additional witnesses of special subjects but the Provincial Committees will doubtless take care that in giving such advice, the programme in each case is not overloaded.

### III.—DEVELOPMENT OF OFFICIAL ADMINISTRATION.

10. Under this heading arise problems connected with the establishment of development of Imperial and Provincial Departments which are concerned, in one way or another, with industrial enterprise. In some provinces, there are already at work Director of Industries, assisted by technical experts and in some cases advised by Boards of Industries, while in other Provinces, proposals for a similar organisation are under consideration. It is obvious that, to effect improvements in the unorganised or cottage industries, such as hand-loom weaving and in any industry in which local circumstances completely supersede technical considerations, the establishment of provincial departments is likely to be advantageous ; but for some of the larger industries in which purely technical matters are paramount, it may be advisable to form Imperial Departments.

11. It has been suggested that such central organisations might be formed for some of the following :—

- (a) Chemistry, including agricultural, metallurgical, tinctorical and pharmaceutical chemistry ;
- (b) the leather and hide industries ;
- (c) glass-making ;
- (d) sugar and alcohol manufactures ;
- (e) paper-making ; and
- (f) oil-seeds industries.

12. Opinions might be obtained as to whether any Imperial Department of this description should be constituted, and if so, for what subjects. The nature of their administration should also be considered, that is, whether their heads should be purely advisory, with inspecting powers, as in the Forest Department, or should have administrative and executive control as in the smaller and more specialised Geological Survey Department.

13. It will be important also to obtain evidence as to the organisation of Provincial Industrial Departments, and the advisability of instituting Provincial Boards of Industries, or Advisory Committees, to include non-official members. Evidence as to the constitution and functions of these Boards or Committees should be obtained.

14. Finally, it will be necessary to obtain opinions regarding the relationships of Provincial Industries Departments, with an Imperial Department of the kind mentioned in Para 11.

15. Evidence might also be obtained on the following points:—

(a) The suitability of the present system of collecting and distributing statistics and commercial intelligence by the Director-General of Commercial Intelligence respectively;

(b) the advantage of establishing or assisting special journals for the chief industrial and also general industrial and trade journals;

(c) any recognisable advantages which have followed the issue of special monographs and other Government publications such as those of the Forest and Geological Departments;

(d) the formation of commercial museums, and of sales agencies or of commercial emporia, in the principal towns of India and possibly abroad, for the display and sale of the products of unorganised cottage industries;

(e) the institution of periodical industrial exhibitions;

(f) the appointment of trade representatives in other provinces, and, for the whole of India, the Great Britain, the colonies, and foreign countries;

(g) the possibility of establishing some system of Government certificates regarding the quality of products accompanied by the institution of testing laboratories;

(h) the regulation of trade marks and the working of the patent laws;

(i) the suitability of the present law for the acquisition of land on behalf of industrial companies.

#### IV.—GOVERNMENT AID TO INDUSTRIES.

16. Evidence might suitably be collected regarding the experience so far obtained of financial and technical assistance rendered to industrial enterprises, and opinions might be obtained as to the most suitable form in which Government aid can be given to existing or to new industries.

17. The following methods have been suggested, and some have been tried, at different times:—

(a) Loans and money grants-in-aid;

(b) supply of machinery and plant by Government on the hire purchase system;

(c) guaranteed dividends for a limited period, with or without subsequent refund to Government of the expenditure incurred in paying dividends at the guaranteed rate;

(d) guaranteed Government purchase of products for limited periods;

(e) concessions of land;

(f) special railway transport facilities and rates;

(g) bounties and subsidies;

(h) pioneering industries and handing them over to private companies;

(i) loan of services of Government employed experts.

18. With regard to any of these forms of direct Government assistance, it will be important to obtain opinions as to whether, and to what extent, they should be accompanied by Government control, as, for instance, by the appointment of Government Directors for the period during which the direct assistance lasts. The information collected by officers placed on special duty will assist the Provincial Committees and the Commission in considering the extent to which Government aids to new enterprises will compete with those already existing and with established external trades.

#### V.—TECHNICAL AND SCIENTIFIC WORKS.

19 (a) What can be done to improve the labourers' efficiency and skill, generally or in particular industries. What advantages have followed from the establishment of industrial schools. What experience has been gained in training apprentices in factories or workshops.

(b) What steps are desirable for the improvement of supervisors of all grades and of skilled managers. Should assistance be given to these, or to technical experts of private firms or to Government officials, to study condition and methods in other countries? It is important to obtain some idea as to the benefits that have been gained by the deputation of officers abroad for special enquiries, or on ordinary study leave.

(c) What noticeable benefits have local industries received from researches conducted by Government Departments?

(d) What experience has been gained from demonstration factories? It would be interesting to obtain opinions as to where, and what kind of, factories should be instituted in each province.

(e) Problems have been referred at times to the Scientific and Technical Department of the Imperial Institute; it is important to obtain from those who have utilised the Institute, opinions as to the relative merits of conducting researches in India and in England.

(f) It is understood that the activities of the new Advisory Council for Research in the United Kingdom may extend to India and the Colonies; it will be useful to have opinions from scientific and technical men as to ways in which this opportunity may be utilised.

(g) It is important to obtain opinion as to the most suitable way of developing technical research institutions, such as the Indian Institute of Science. Should these be general in their interests or be confined to limited groups of related subjects, and should they be Imperial in their interests, or be maintained as Provincial Institutions?

(h) Whether the time has come when measures should be adopted to prevent the unnecessary overlapping of research activities by Technological Institutes, and University Colleges.

#### VI.—MISCELLANEOUS QUESTIONS.

20. Evidence might be obtained regarding the following questions:—

(a) Facilities for the development of hydro-electric power and the positions of apparently suitable power sites in the various Provinces.

(b) The effect of railway freight rates on local industries. Are there any practicable changes that can be made with apparent advantage, or are there any railway extensions that are necessary to develop possible new industries to extend existing industries? What water-ways can be improved with advantage?

(c) Have any local difficulties been noticed in the working of the new mining and prospecting rules issued in September 1913? Are there any minerals that are essential for industries of Imperial importance that ought to be developed at public expense, for example, minerals of direct importance for the manufacture of munitions of war, or substances which are ordinarily obtained in commerce only from one country?

(d) Can the forest policy be modified so as to permit of reducing the cost of assembling raw forest products, as, for example, by the concentration of special kinds of trees in limited areas, and by improved forest transport facilities?

(e) In view of the report of Sir Edward MacLagan's Committee, it is important to obtain opinions as to what extent and in connection with what industries co-operative societies can be encouraged.

(f) In connection with the points already noticed in paragraph 15, regarding the collection and distribution of information under Government agency, could the principal Government Departments which use imported articles assist Indian industries by publishing lists of these articles, or by exhibiting the articles in commercial museums?

(g) The possibility of formulating a scheme for financing, by existing or new banking agencies, the marketing of indigenous products.

### INDIA AND IMPERIAL ECONOMICS.

Sir George Barnes at a meeting of the Indian Merchants' Chamber, at Bombay, repeated the assurances of the Secretary of State and the Prime Minister that when the effective Economic Conference takes place, the interests of India shall be fully represented. Of this the "Times of India" writes:—"At the same time we hope Sir George Barnes understands and will see that the Secretary of State understands that the deputation of some aged member of the India Council or some permanent official of the India Office to the Conference is no representation of Indian-interests. We are all familiar with the monopoly of representation long enjoyed by an exceedingly elastic gentleman who may have represented his own interests and possibly might have been willing to take his marching orders from the Government of the day but who was in no sense whatsoever a representative of India. Such a representative must be selected by the Government of India from amongst the competent men thoroughly in touch with the present needs and ideas in India. None other will be in any degree acceptable."

### THE WAR AND INDIAN INDUSTRIES.

The Hon. Sir William Mayer, K.C.S.I., K.C.I.E., I.C.S., the Finance Member of the Government of India, visited the Southern India Chamber of Commerce, Madras, on Friday the 4th Instant. Rao Bahadur P. Theagoraya Chetti, the President of the Chamber, in the course of an address, observed as follows:—"We are anxious that Indian opinion should be fully represented at any future discussions of Imperial fiscal questions and that the Government of India should have a machinery ready at hand to ascertain such opinion and to voice the same authoritatively at such discussions. There is a feeling that India may prove to be the Cinderella of the Empire, and that at the last moment her interests may be rushed through in a hurry, without that regard and that consideration, which her real position in the Empire demands.

"The President then urged for a proper and adequate representation of Indian and Anglo-Indian interests in regard to the recommendations of the Paris Conference and that no differentiation should be made between the Self-Governing Dominions and India in the final settlement of fiscal matters."

### ALL-INDIA INDUSTRIAL CONFERENCE.

The Hon'ble Rao Bahadur R. N. Mudholkar, the General Secretary of the All-India Industrial Conference, is desirous of introducing a new feature in the programme of work at the next Conference to be held at Lucknow. He intends to take up special subjects for discussion at the Conference, and the following are believed to be of particular importance to the United Provinces:—

- (1) Sugar industry, (2) paper and paper-pulp manufacture, (3) glass industry, (4) railway rates, (5) suggestions to the Industries Commission.

It is particularly desired that the leaders of Indian public opinion will select some of these subjects for discussion and communicate their views to the General Secretary.

## INDIAN POLYTECHNIC ASSOCIATION.

The School long since promised by the Hon'ble the Maharaja of Cossimbazar has now been started at Kankurgachi (Maniktolla Road, Calcutta), in connection with Captain Petavel's Association (the Indian Polytechnic Co-operative) to work for the re-establishment of the old economic system of the country in a modernised form. The boys will receive academical education and practical training together under his direct supervision and that of the engineers of the Association.

The problem of middle class unemployment and popular education are those that have specially interested the Maharaja and led him to help.

Captain Petavel says that the school is a right seed planted in the right soil.

## SIR HOLLAND ON INDIAN LABOUR.

Speaking at the Southern India Chamber of Commerce, Madras, Sir Thomas Holland, after reviewing some aspects of the commerce of the Presidency, dealt with the scope of the Commission's work and gave the impressions of his preliminary tour. He said that India had the means of obtaining all necessary expert labour for any industry to which the country was suited. Means should be devised for making the large capital lying idle available for the development of industries. He assured the merchants, now engaged in the import of foreign goods or the export of raw material, that the growth of local industrialism meant increased wealth which in turn must lead to the growth of imports and exports, though the articles dealt with would be different. The country needed more elementary and industrial education leading to the creation of an intelligent industrial class. Increase of research work led to industries being created even under unfavourable conditions, as, for instance, in Europe. Sugar, though a tropical industry, was imported by India from Germany and Austria. Though the fiscal question, said Sir Thomas, lay outside the scope of the Commission, so long as industries

throve without artificial assistance, he did not see why many insisted on being given the medicine of protection. Indian fiscal questions would be taken up when the fiscal policy of the Empire was considered. It would be a bad policy to expend energy in creating a protective tariff until they had something to protect. He concluded by indicating the lines on which the Commission proposed to carry on its work.

## INDIA'S TRADE WITH JAPAN.

Sir Shapurji Broacha is at present, like Sir Ratan Tata, the new Parsi Knight, paying a visit to Japan, where he has made some interesting remarks in an interview with a representative of the *Japan Chronicle*. He told the interviewer "that he believes there will be plenty of money left at the end of the war for the industrial development of India; but he says that protection against Japanese competition is essential—and not only essential but bound to come." A country, said Sir Shapurji, which practises Protection so rigidly as Japan does, "must recognise that the same method may be employed by the friendliest countries though to its own disadvantage." Sir Shapurji reassured the *Chronicle*, "that the recently talked-of Indian export duty on raw cotton was not imposed by the Government of India (which has imposed an export duty on tea) because of instructions from Westminster, where Japanese susceptibilities receive great consideration." Sir Shapurji expressed admiration of recent Japanese progress and administered a mild patriotic rebuke on the subject. The Japanese fiscal system, he said, had played its part in that progress—"but a more essential part he believes to have been the friendship of England held out by statesmen, who had a prophetic foresight of Japan's capabilities. He expresses some surprise at the evidences in much that he has lately read of a considerable number of Japanese forgetting this,"

# AGRICULTURAL SECTION

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## TEMPERATURE INFLUENCE ON SOILS.

\* A paper on Soil Physics of some importance has been issued by the Michigan College Experiment Station under the title "Effect of Temperature on some of the most important Physical Processes in Soils." Amongst the conclusions arrived at is one that the capillary movements of water in moist soils is not controlled entirely by the curvature of the capillary films as is generally believed, but also by the unsatisfied attractive forces of the soil for water. Again, it is believed that the amount of water lost from the soil by water vapour is very small; there is no rising of vapour during the night from the warmer soil below to the cold soil above; and the source of water of the dew is not derived from the soil vapour as is commonly believed. Results have led to the conclusion that temperature has a very marked influence on the conservation of moisture by mulches. Temperature is stated to have a tremendous influence upon the aeration of soils.

## SCIENCE AND AGRICULTURE.

The Hon. Mr. Gordon Fraser gave an address to the Students' Agricultural Union at the Coimbatore Agricultural College a few days ago on the value in terms of hard cash of scientific agriculture and honest dealing by farmers. If, he said, the whole paddy crop of the Madras Presidency were grown on the Agricultural Department's single seedling system, it would result in a gain to the cultivators of Rs. 100 lakhs on a conservative estimate. If the seventy-five per cent. of the groundnut crop, which is still wetted and beaten with sticks by coolies, were decorticated by machinery, as is one-quarter of the crop, the ryots would receive Rs. 60 lakhs more than they now receive for the same amount of labour on the soil. On the subject of adulterating cotton and oil produce, Mr. Fraser was equally to the point. What the Madras cultivator has to learn is, that the rubbish in both

cases has to be removed by the purchaser in his factories. By the lower price which he gives, he not only charges the ryot for the cost of this process, but he takes a very handsome percentage as well to provide himself against worse contingencies. The manufacturer bases his purchase prices on the actual results, and when markets are sluggish, the tendency is for the purchaser to avoid altogether those among the would-be sellers, whom experience has taught him are swindlers.

## HELP FOR THE INDIAN CULTIVATOR.

Sri Daniel Hamilton, observes the *Indiaman*, believing that the Indian soldier will return from the war a changed man—that, "having seen the world, he will want his place therein"—is making a fresh endeavour to promote the welfare of the ryot. The matter, says the *Manchester Guardian*, specially concerns Lancashire, because we have not supplied the Indian people with cotton goods all these years without acquiring an interest in them, and we have an additional spur to action in the fact that our trade is sure to benefit if we add anything to the ryot's means of living. Sir Daniel Hamilton's suggestion is, that we should strengthen the co-operative banking system and so abolish the *sowcar*, who charges such exorbitant rates of interest for loans that there is hardly anything left out of the money obtained for crops for the ryot who grows them. The Government of India have big reserves in London "partly dead and partly lent to all and sundry but the people of India, whose money it is and who need it most." They would obtain credits for many millions, and it is suggested that they should do so with the object of spreading a sound co-operative banking system, using some of the money at first in the employment of young men from the Universities, who could go into all the 750,000 villages of India and organise the credit of the people.

## Literary.

### FICTION AND THE WAR.

Mr. William Le Queux, writing in the *Daily Mail* on the effect of the war upon the book publishing trade, says that although most of our leading novelists published at least one or more books during last year, the issue of new fiction and new editions showed a falling off of 419 volumes as compared with 1914. "A question often asked," he continues, "is whether people read war stories, or do they prefer for relaxation fiction that causes them for a brief hour to forget the stress of our times. Though I have ever set my face against the so-called sex novel—and I am not alone among novelists—yet one cannot conceal the fact that the subject best in fiction to promote sale is the sex question. Wholesome love stories with a spice of adventure always sell well, and so do good exciting detective stories, especially if science is brought in to aid the investigation of crime, but the sex novel is certainly the one that sells best of all. Whether this is a good sign is questionable. Novels dealing with such a question are, unfortunately, apt to degenerate into volumes unfit for the hands of our daughters, hence every now and then we heard of a book receiving the advertisement of being 'banned by the libraries.' However much the fact may be deprecated, it nevertheless remains that one effect of the war is to induce a frivolity in fiction, just as in the theatres we have the frivolous revue and the fox-trot. A further change effected by the war is the rapid fall of the Victorian novelists in the barometer of public favour. Notwithstanding that literary men have, in recent years, strenuously endeavoured to elevate the Brontës and others into a kind of cult, yet the sales of the works of the greater novelists of the nineteenth century, among them Mrs. Henry Wood, Miss Rosa Carey, Miss Braddon, Trollope, and Grant, are steadily dropping out."

### ENGLISH LITERATURE AND INDIANS.

In a recent number of the *Educational Review*, Mr. P. Seshadri, M.A., writes on "The Value of English for Indian Literature." The writer refers to numerous possibilities and directions in which a study of English Literature might lead to useful results. "It is somewhat unfortunate," remarks Mr. Seshadri, "that certain spicy and sensational works of English fiction, not forming part of real English literature, should have secured early attention in this country and resulted in the consequent creation of an unhealthy class of books in the vernaculars." Literary Criticism, History, Literature relating to Science, Letter Writing and Oratory are some departments in which the writer believes the study of English Literature is bound to produce some new vigour. Mr. Seshadri thinks that no narrow sense of purism should stand in the way of improving the range of expression of the vernaculars by free importations from English.

### JOURNALISTS AT THE FRONT.

No profession in Great Britain has responded more patriotically to the call of arms than that of journalism. Aside from the hundreds who have been attested under Lord Derby's scheme and hundreds of others who are rendering personal service in directions other than with the colours, no fewer than 1,465 working newspaper men and three newspaper women are on active service, the women being with the Red Cross. Of this total, 1,400 editors and reporters volunteered in the United Kingdom, the other 65 being from the Colonies. The Overseas Contingent comes from all parts of the world—Australia, Canada, Ceylon, China, East Africa, India, New Zealand, South Africa and the Straits Settlements. So far 56 newspaper men-soldiers have been killed in action, 71 have been wounded, and 11 are reported missing. Ten have been mentioned in despatches or have received high decoration for distinguished conduct in the field.



# Educational.

## AN INDIAN LADY'S SUCCESS.

We learn with much satisfaction that Miss Chattopadhyay, of Newnham, has come out successful in the Moral Sciences Tripos at Cambridge, having taken a second class. The successful lady is a sister of our distinguished and gifted poetess, Mrs. Sarojini Naidu.

## SPECIAL UNIVERSITY LECTURERS.

Mr. G. A. Natesan moved the following Resolution at the recent meeting of the Senate of the Madras University :—

“ That it be a recommendation to the Syndicate to arrange for special courses of lectures under Regulation 390, by one or more of the following gentlemen :—

Dr. Jagadis Chandra Bose, B.Sc., (Cantab.) D.Sc. (Lond.), C.S.I., C.I.E.

Dr. Prafulla Chandra Ray, D.Sc. (Edin.), C.I.E.

The Hon'ble Prof. Raghunath Purushottam Paranjpye, B.Sc.

In doing so, he said : It would be much to the advantage of the University of Madras that eminent Indians like those mentioned should be asked to deliver lectures on special subjects.

Mr. Macphail and Mr. K. R. Guruswamy Iyer supported the Resolution.

The Resolution was carried.

## MADRAS EDUCATIONAL GRANTS.

The Madras Government has sanctioned the payment of a subsidy of Rs. 16,62,630 among local bodies in the Presidency during the current year for educational purposes. Of this sum nearly Rs. One lakh is to be devoted to the enhancement of salaries of qualified teachers in elementary schools, and Rs. 1,02,923 to the improvement of the scale of salaries of the general staff and language teachers and pundits in secondary schools and colleges.

## SIR SIVASWAMY AIYAR ON EDUCATION.

In the course of his presidential address at the sixth anniversary of the Andhra Jatheeya Kala-sala, the Hon. Sir P. S. Sivaswami Aiyar said with reference to national education :—

It is by no means certain that even now it is altogether practicable to adopt vernaculars as the medium of instruction in all classes and at all stages of the educational course. Much will depend upon the existence of the necessary facilities in the shape of suitable books and teachers, but that this system is one which will bring immense relief to the overworked student of the present day, that this is an ideal which is to be constantly kept before the educational world and that every attempt should be made to realise it, must, I think, be generally conceded. You have done rightly in giving a prominent place to manual instruction and still more in having given an important place to a scheme of religious and ethical instruction ; all these new methods which you adopted are bound to produce the most healthy results, and I have no doubt the educational world outside will watch this experiment with greatest interest. How far these methods are successful already in this institution it is a matter upon which it may perhaps be too early to decide.

I may perhaps be permitted to add a word of caution. Let not the ideal of national individuality or national culture lead us at any moment to belittle the value of Western culture or despise the value of English Literature, to which we in this country owe so much. That is a tendency which I hope the institution will always guard against. There is no doubt that many of us do feel dissatisfied with the system pursued but do not find it easy to remodel the system of education or consider on what lines we should proceed hereafter. All experiments of this kind must lead to the solutions of educational problems.

## Legal.

### CRIME IN BURMA.

In the course of a resolution on the prison administration of Burma for last year the following passages occur:—Sir Harcourt Butler is struck with the crime statistics of Burma. On paper Burma is the most criminal province in the Indian Empire. The Burma jail population is far more literate than that of any other province. At the same time it contains a larger proportion of habituals, and separate accommodation for habituals has received comparatively small attention here.

### PATNA HIGH COURT.

A Bankipore correspondent writes to a contemporary:—The Judges of Patna High Court are discovering several defects in the constitution of the Court. For instance, stamp reference by the Board of Revenue here cannot be made to this High Court, but has to be made to the Calcutta High Court, as in the Act, High Courts are mentioned by their individual names. Another instance is, that this Court has no power to frame rules under the Civil Procedure Code, a power which may be needed at any moment. There are several such instances, and negotiations are proceeding with the Government of India who, it is expected, will introduce an Amending Bill as soon as practicable.

### THE LATE SIR D. DAVAR.

The Hon'ble Justice Sir Dinsha D. Davar, who recently died in Bombay, was born in 1856, in a wealthy family, his great uncle, Mr. Cowasji Davar, being one of the pioneers of the mill-industry in this city and the Presidency. He was educated in the Proprietary High School, and had a successful career at school and at the Elphinstone College, passing the Matriculation examination of the Bombay University in 1873 at the age of sixteen. He then joined a law class conducted by Mr. Cavanagh, a barrister, which he attended until August 1877, when he sailed

for England to prosecute his legal studies. During the early years of his professional career, Mr. Davar practised mostly in the local Police Courts and the Small Causes Court. The first case that brought him into prominence as a lawyer was a Zemindari Case in Upper India which lasted for nearly seven months, and which he won for his client. In 1906, he was appointed a Judge of the Bombay High Court. The appointment gave satisfaction to the Indian community generally and, in particular, to the Parsi community, of which he was so proud.

It will be remembered that Sir Davar, who appeared for Mr. Tilak in the first trial and defended the latter with great warmth, sentenced Mr. Tilak at the second trial as the Judge conducting his case.

### IMPRISONMENT FOR NON-CRIMINAL CASES.

We learn from the Punjab Jail Report that 525 prisoners were committed to prison in 1915 for non-payment of fine. But of these 326 paid their fines after admission to jail. Information is not given as to the number of days spent in prison by these 326 men, but every day costs something to the State, and the aggregate of so many persons cannot be negligible. Surely a little care would have ensured that the offenders paid without going to jail. Apart from these a large number of persons are sentenced yearly to imprisonment in cases in which the option of a fine might be given. For example, 1,477 persons were sentenced to imprisonment for minor offences of hurt and assault. A number of petty trespass cases ought also to have ended in fines instead of imprisonment. Possibly a substantial clearance might be made from the jails by offering men, whose conviction does not denote criminality, the chance of release on payment of a fine. Two thousand prisoners released at an average fine of Rs. 50 would present the treasury with a lakh and would reduce the cost and congestion of the jails.—*Civil and Military Gazette*.

## Medical.

### LADY HARDINGE MEDICAL COLLEGE FOR WOMEN.

It is notified for the information of candidates intending to join the Lady Hardinge Medical College for women, at Delhi, that the institution will be open to students on the 28th September, 1916, and that lectures and classes will begin on the 2nd October. The College has been affiliated in the preliminary stages to the Punjab University, and will prepare students for the M.B., B.S. degree of that University. Candidates seeking admission should produce certificates of physical fitness to undergo a course of medical training as well as of good moral character. Preference will be given to students who have passed at least the Intermediate in Arts or corresponding examination, but a certain number possessing the minimum general educational qualification of the Matriculation or equivalent standard will also be admitted. Students of the latter class will be required to undergo a separate course in English and Mathematics for which special arrangements have been made within the College itself, and their entire course will extend to seven instead of the ordinary six years.

The Institution possesses separate hostel accommodation for Hindus, Muhamnadans, Sikhs and Christians (including Parsees and those accustomed to live in the European style).

### SIR VICTOR HORSELEY.

Sir Victor Alexander Haden Horseley, Kt., F.R.S., B.S., F.R.C.S., M.D., who died in Mesopotamia, was 59 years of age at the time of his death, having been born in 1857. He was educated at the Cranbrook School and the University College Hospital. From 1884-1890, he held the post of Professor-Superintendent of the Brown Institution. He was appointed Surgeon to the National Hospital for Paralysis and Epilepsy in 1886 and was Emeritus Professor of Clinical Surgery and

Consulting Surgeon at University College Hospital since 1906. He was Secretary to the Royal Commission on Hydrophobia appointed in 1885, and Fullerian Professor at the Royal Institution in 1891-93. He held the post of the President of the Pathological Section of the British Medical Association during 1892-93, and of the Professor of Pathology in the University College from 1893 to 1896. He was the author of "Alcohol and the Human Body." The death of this distinguished Surgeon is a great loss to the British Medical Profession and to the cause of Temperance Reform all over the world.

### THE ELECTRIC TREATMENT.

The following points to be considered when using Electricity that are vital to successful treatment:—

1. The current must be applied daily for permanent results.
  2. The application should be continued for about an hour at a time.
  3. The body resistance is at the minimum when the patient is lying down. The current must be given when the nerves will absorb it.
  4. The current must be continuous in form—without shock.
  5. It is better not to use electricity at all than to shock the nerves.
  6. The nerves are the natural conductors of the currents throughout the body. The current must, therefore, be concentrated on the nerve centres.
  7. A battery of any kind, that is not specially arranged for your case, can do little or no good.
  8. The positive and negative currents are entirely different in effect.
  9. Proper directions must be obtained with any battery.
- All the experimenting has been made at the British Electric Institute, and patients using the "Ajax" battery have the full benefit of it, as well as obtaining all advice free.

## Science.

### ELECTRIC POCKET LIGHT—NO BATTERY.

An electric pocket lamp which has no battery has been invented by a Hungarian. In appearance and candle-power it resembles the ordinary tubular battery lamp. It is provided with a small dynamo and permanent magnet, concealed in the handle. To operate the lamp the thumb presses and then releases a spring-held lever projecting from the side. The lever returns to its position on being released, and the operation is repeated practically as long as the light is in use. The motion of the lever puts into tension another spring that rotates the magnet at nearly constant speed by means of cog-wheels. Enough energy is stored by the device to keep it burning three minutes after the working of the lever has ceased. The same idea is applied to a lamp of larger power that is operated by pressing two handles together; it is adaptable also to other uses such as in igniting dynamos for blasting.

### TRAIN WIRELESS TELEPHONY.

For many years Mr. F. H. Millener, experimental engineer of the Union Pacific Railway (U. S. A.), has been working on wireless telephone apparatus for direct communication with moving trains. He announces that his plans have been completed and a satisfactory system has been developed, whereby he is able to talk with a moving train a hundred miles away from the wireless transmitting station.

### PNEUMATIC SCENERY.

Pneumatic scenery, says *Kosmos*, is a new invention which hails from Germany. This is made of a substantial air-tight fabric capable of rapid inflation. When no longer required, it collapses very quickly and can be transported easily, because it is then extremely light and may be packed in a small space—a great convenience in the case of touring companies.

### "THE WOLF NOTE."

*Nature* publishes an illustrated letter descriptive of a recent investigation by Prof. C. V. Raman, of Calcutta, regarding an effect called "The Wolf Note," which is familiar to players on the Cello and other bowed string instruments. After pointing out in his letter that certain current ideas regarding the effect are untenable, Prof. Raman shows that the remarkable periodic fluctuations in the tone of the instrument, which are noticed when a violin or cello is forced to speak at the "Wolf Note" pitch, are due to, and are preceded by, cyclical changes in the form of vibration of the string set up under the action of the bow by the resonance of the instruments. These changes can be mathematically predicted by Prof. Raman's theory and have been actually observed in his researches. At the quarterly meeting of the Indian Association for the Cultivation of Science, held on the 29th July, with Justice Sir Ashutosh Mukherjee in the chair, Prof. Raman gave an experimental demonstration in which these phenomena were optically projected on the screen from an actual Cello.

### DRUGS AND POISONOUS PLANTS.

Investigation work on the drugs and poisonous plants of South Africa has been proceeding for some time at the Imperial Institute, London, and in the current number of the "Bulletin of the Imperial Institute" is published a summary of these investigations as far as completed. The results obtained are interesting and valuable. Molteno disease, a cattle and horse disease prevalent in certain parts of the Union of South Africa, has been definitely traced to the presence of a poisonous alkaloid in a plant named *Senecio latifolius* eaten by the animals. *Cape slangkop*, a plant belonging to the lily family, which causes cattle poison in other districts of the Union, contains a poisonous glucoside similar in action to that found in the common foxglove.

## Personal.

THE HON. MAZHUR-UL-HAQUE.

The election of Mr. Mazhur-ul-Haque to the Imperial Council to represent the Mahomedans of Behar by such a sweeping majority in the face of the fiercest opposition, observes the *Bombay Chronicle*, is a great triumph for the progressive party. And it is a further triumphant vindication of the policy of the League. We suppose that papers like the *Statesman* will attempt to keep up the pretence that the League represents only a few busybodies and is really out of touch with the real body of Moslem opinion, but the little respect which this pretence has secured in the past will dwindle to nothing in the future in 'the face of the repeated signs, wherever an opportunity occurs, that the leaders of the League command so strongly the support of the bulk of Moslem opinion as expressed by the constituencies created by the Government to represent the Mahomedan community in the Councils. We hope, says the *Chronicle*, the official world will now realise how hopelessly it has been at sea during the past year in its efforts to frustrate and belittle the League.

BAL GANGADAR TILAK.

The opening of the seventh decade of Mr. Tilak's life was the occasion of unprecedented enthusiasm all over Maharashtra. A purse of a lakh of rupees was presented to him on this auspicious hour. We have not always been able to see eye to eye with Mr. Tilak in regard to many public questions, observes the *Bengalee*, but his patriotism, self-sacrifice and devotion to what he believes to be the true interests of his country are beyond all question; and the presentation of the purse of a lakh of rupees is a fitting recognition of the man and his work. Since then Mr. Tilak has had to lodge Rs. 20,000 as security and to find two sureties of Rs. 10,000 each.

JUDGE HUGHES.

Judge Hughes' supporters claim that he is the man whom the people want, though many of the great wire-pullers do not. But leading representatives of the Republicans argue that as Judge Hughes is a Justice of the Supreme Court, he should not be brought into politics. Thus Mr. Joseph H. Choate regards his judicial position as "a fatal drawback. . . . Hands off the Supreme Court!" As for the Judge himself, "I am not a candidate, actively or tacitly," he wrote to Mr. Henry Wood, "and in view of my judicial office, I do not feel that I have any right to take part in any political discussion." It is obvious, say his supporters, that Judge Hughes is looking after the dignity of the Supreme Court all right and that man with such a high sense of public duty would be bound to accept nomination if the Republican Convention unanimously offered it to him: "Never since the Republic demanded that George Washington become its first President has there appeared so striking an instance of the Office seeking the Man. . . . We do not think Mr. Hughes is a better American than Mr. Roosevelt, but we think he is just as good, twice as sound and many times as trustworthy."—*The Times of India*.

MR. ROOSEVELT.

The Republicans and others, who are impatient with President Wilson's invertebrate foreign policy, are afraid to trust foreign affairs in Mr. Roosevelt's hands. Besides, Mr. Roosevelt has offended them by his egotistical behaviour, particularly in a recent newspaper interview:—"I will not enter any fight for the nomination, and I will not (he said) permit any factional fight to be made in my behalf. Indeed, I will go further and say that it would be a mistake to nominate me unless the country has in its mood something of the heroic; unless it feels not only like devoting itself to ideals, but to the purpose measurably to realise those ideals in action." . . . . .

## Political.

### THE COST OF GENERAL ADMINISTRATION.

The Hon. Mr. Brunyate's Memorandum, which accompanies the Budget of the Government of India for 1916, shows that the increase in the cost of general administration is common to all Local Governments and that the higher standard of expenditure reached in the Durbar year has for one reason or another stayed on in all the major provinces. The following revised statement illustrates the same :—

PROVINCES.	IN LAKHS OF RUPEES.	
	1912-13.	1915-16.
India ..	105·75	112·33
Madras ..	13·99	15·86
Bombay ..	17·90	20·83
Bengal ..	25·46	24·06
United Provinces ..	17·15	17·79
Punjab ..	12·44	12·71
Burma ..	15·13	15·74
Bihar and Orissa ..	11·84	13·48
Central Provinces ..	8·68	9·32
Assam ..	6·04	6·20

A contemporary points out that the statement shows that not only has the higher standard of expenditure reached on the special occasion of the Coronation Durbar been retained, but that it has been exceeded in at least five cases including India.

### THE ITALIAN CABINET

The Italian Cabinet has been constituted. It includes the following members :—

*Premier* : Signor Boselli.

*Minister for Foreign Affairs* : Baron Sonnino.

*Minister for the Colonies* : Signor Colosimo.

*Minister for War* : General Morrone.

*Minister of Marine* : Admiral Corsi.

*Minister without a Portfolio* : Signor Bissolati (Socialist).

The Cabinet represents all parties and ensures a most vigorous conduct of the war.

### MILITARY SERVICE AND THE I.C.S.

The Government have accepted a proposal of the Secretary of State for India to render conscientious objectors to military service ineligible for the Indian Civil Service. The Rule declares the inadmissibility of any person "who has made before any tribunal established under the Military Service Acts, 1916, application for certificates of exemption from the provisions of those Acts on the ground that he has conscientious objection to the undertaking of combatant service."

By the Act of 1858, the Service must be recruited by open competitive examination among British subjects; but an emergency Act was passed last year providing that this requirement need not apply to more than one-fourth of persons admitted during the war and for a period of two years thereafter. The Secretary of State was given power to fill the remaining vacancies by nomination, and the Rules will provide that in the case of European, as distinct from Indian candidates, service with the armed forces of the Crown of a certain length and nature must be a condition of selection. As the Rule takes immediate effect, it will apply to this year's examination, for which six vacancies were notified.

### LOCAL SELF-GOVERNMENT IN BOMBAY.

The Government of Bombay in a Resolution reviewing the work of the Local Boards in the Presidency during 1914-15, point out that the District Local Boards number 26 and Taluk Local Boards 215, and that the total number of meetings held by all of them during the year fell from 1,406 in the previous year to 1,288, of which 91 were adjourned for want of quorum, while no fewer than 35 Taluk Local Boards failed to hold the minimum number of four meetings prescribed in their cases. The Government say that they regard this as most unsatisfactory particularly in view of the orders passed in the last year's review.

# General.

## SAYINGS OF SWAMI VIVEKANANDA.

The following sayings have been culled from the many epistles, speeches, interviews and writings of the Swami that have been published in the Mayavati Edition of his works. The Swami's sayings have always been marked with much shrewdness and practical value:—

Asia laid the germs of civilisation, Europe developed man, and America is developing woman and the masses.

Be courageous. Do not try to lead your brethren, but serve them. The brutal mania for leading has sunk many a great ship in the waters of life.

Jealousy is the central vice of every enslaved race.

The secret of Westerner's success is this power of combination, the basis of which is mutual trust and appreciation.

What India wants is a new electric fire to stir up a fresh vigour in the national veins.

You must always remember that every nation must save itself; so must every man; do not look to others for help.

Every man who morally sympathises with India, becomes a political friend.

In India, the one thing we lack is the power of combination, organization, the first secret of which is obedience.

You cannot believe in God until you believe in yourself.

You cannot teach a child any more than you can grow a plant. All you can do is on the negative side—you can only help. It is a manifestation from within; it develops its own nature, you can only take away obstructions.

That man has reached immortality, who is disturbed by nothing material.

Man never dies, nor is he ever born; bodies die, but he never dies.

## AGES OF GENERALS.

The majority of those exercising high command in the present war are no older than the average of our great commanders in the past. Marlborough was a major-general at 34, and was 60 at the time of his last victory. Wellington was a major-general at 33, and was 44 at Waterloo. Lord Hill was a major-general at 33, and Sir John Moore at 37, Lord Wolseley was 40, and Lord Roberts 46. But these were exceptions. Lord Gough and Lord Napier were major-generals at 51, Sir Harry Smith of Aliwal at 58, Lord Clyde and Sir Henry Havelock at 62; while Lord Raglan was 62 when he assumed command in the Crimea. It is very difficult, however great a conjuror a man may be at peace manœuvres and on staff rides, to test his capacity for command until war gives him an opportunity for distinction. Lord French is 63, Sir H. Smith-Dorrien 57, Sir Ian Hamilton 62, Sir Herbert Plumer 58, Sir William Robertson 55, Sir Douglas Haig 54, Sir Aylmer Hunter-Weston 51, Major-General Walter Congreve, V.C., who led the 8th Brigade at the Aisne and is now in command of a division, is 52, and Sir Philip Chetwode, who commanded the 5th Cavalry Brigade and broke the German cavalry at Le Cateau, is a major-general at 46. Since the commencement of the war many young officers have shown what they can do: and there are numerous instances of young battalion commanders, majors, and even captains being now in command of brigades. But war is very uncertain, for many good colonels became very bad generals, and excellent subordinate generals often fail entirely in higher command.

## BENGALIES IN THE ARMY.

Dr. S. K. Mullik understands that the Double Company of the Bengali Regiment is to be attached to the 55th Rifles, Kohat. Recruits are to be enrolled under the Indian Army form K 1162, the strength of the Double Company being 228.



### LEST WE FORGET!

The American *Outlook* publishes this inexpressibly pathetic picture of an American mother and her six children whose lives were lost on the "Lusitania," an unarmed merchant ship which was sunk without warning by a German submarine on May 7, 1915.





*Dr. Robert H. Harris*

*with September, 92nd Birthday.*

# THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

EDITED BY G. A. NATESAN

Vol. XVII.

SEPTEMBER, 1916.

No. 9.

## ENGLAND AFTER TWO YEARS OF WAR

BY SAINT NIHAL SINGH

**E**XACTLY a year ago to-day I wrote "London After a Year of War." The twelve months that have elapsed since then have been crowded with great events, which have considerably changed the current of life in the capital of the Empire, as, indeed, they have in the entire United Kingdom.

### VOLUNTARY RECRUITING GONE.

Those picturesque and effective placards calling for recruits in the name of Lord Kitchener, which arrested the attention of the passer-by from walls and hoardings, have mostly disappeared. The necessity for the recruiting posters vanished on 2nd March, 1916. That was the date set by Parliament when the voluntary system of enlistment was to end, and the Military Service Act (then applicable to the single man only) was to become operative.

### EXTRAVAGANCE UNPATRIOTIC.

The war posters have not disappeared altogether: but those ones that are now to be seen advise Londoners to practice rigid economy, or to postpone holidays, lest the output of munitions may be diminished; instead of urging them to go to the nearest recruiting station. A placard has been especially designed to appeal to women, who are admonished that: "To dress extravagantly in war time is worse than bad taste, it is unpatriotic," "Sensible women, of course, never dressed

extravagantly. I wonder if the poster has restrained the others from doing so? Judging from the prices asked for dresses displayed in the shop-windows, and advertisements, any woman unable to make garments for herself is sure to find it very difficult to dress becomingly and yet cheaply.

Another poster that came out some time ago appeals to the owners of motor-cars not to use them for pleasure. The pleading has been in vain, and the Government has been forced to take effective measures to limit the supply of petrol. I am afraid the authorities shall have to look sharp, otherwise some persons will be able to circumvent them.

### HOLIDAYS POSTPONED.

In any case, the poor people shall have to forego the trips that they used to take on top of the motor omnibuses into the country on Saturday afternoons and Sundays. Many of these services have been discontinued on account of the shortage of petrol, and the 'buses that still run are overcrowded and infrequent.

The leaders of the nation have been, for some time, exhorting the people to refrain from holiday making while the war lasts. This appeal is made not so much in the interest of economy as for the sake of keeping the output of munitions at a high level.

Parliament has already postponed the Bank

Holidays. There are six of them in the year: Good Friday, Easter Monday, Whit Monday, First Monday in August, Christmas Day and Boxing Day. \*On these days all business is at a standstill, with the exception of railways, tram-cars, buses, theatres and places of amusement, and drinking bars (public houses). The people enjoy themselves immensely on a Bank Holiday, especially on Whit Monday and the first Monday in August. Many of them go away on Saturday, which is usually a half-holiday, and do not return until Monday night or Tuesday morning. The giving up of Bank Holidays is, therefore, no light sacrifice for the British to make.

#### ENTERTAINMENT TAX.

The places of amusement in London do not show any signs of adversity. The plays that are being produced are well patronised. Some of them are so popular that it is difficult to secure seats unless they are booked long in advance. August is a sort of holiday month for the dramatic world, but many managers have decided to keep their theatres open. The cinematographs or picture palaces are doing a rushing business.

No one protested against the imposition of the entertainment tax which is  $\frac{1}{2}$ d. on seats of 2d. and under; 1d. on seats between 2d. and 6d.; 2d. on seats of 6d. to 2s. 6d.; 3d. on seats of 2s. 6d. to 5s.; 6d. on seats of 5s. to 7s. 6d.; 1s. on seats of 7s. 6d. to 12s. 6d.; and over that amount 1s. for every 10s. or part of 10s.

The working people who might have been expected to feel the tax the most do not seem to mind it at all, because employment in munition factories, the general rise in the scale of wages, and the separation allowances for children made by the State to dependents of soldiers (amounting in the case of a wife and three children to 23s. 6d), have given them more money than they ever had before.

#### SOLDIERS' FAMILIES.

The middle class people find themselves much more adversely affected by the war than they were last year. Men who were in receipt of good salaries or were engaged in a thriving business have had to join the colours, and their wives and children, in many instances, have to depend upon allowances that are utterly inadequate to procure the bare necessities of life.

Fortunate indeed are the families that were provident in the pre-war days, and can now fall back upon their savings. Many householders, however, have lived up to and even beyond their incomes, and their families are consequently hard hit. The Government formulated a scheme for assisting soldiers' wives and children: but the advances that the State is willing to make are not, in many cases, sufficient to cover all liabilities.

#### RISE IN PRICES.

The price of food has kept steadily rising during the second year of the war. Meat costs more than double what it did before the war began. A shoulder of mutton used to cost 7d. or 8d. a pound. At present it costs from 1s. 4d. per pound to 1s. 6d. Fish is almost twice as dear as it used to be. Cod, hake, haddock, rock salmon, or whiting that could be bought, two years ago, for from 4d. to 6d. a pound, now fetches from 1s. to 1s. 6d. Granulated sugar is costing 5 $\frac{1}{2}$ d. a pound, whereas before the war it was 2 $\frac{1}{2}$  or 2 $\frac{1}{2}$ d. Lentils that used to be sold at 2d. a pound or even less, are at present costing 4d. Vegetables have been dear and scarce. Old potatoes were, until recently, costing 1 $\frac{1}{2}$ d. to 2d. a pound, and new potatoes were still dearer. The price of coal, gas and electricity has advanced more than one-third.

If salaries and profits had increased proportionately, the great rise in prices would not at all matter. Unfortunately, however, that has not proved to be so in the case of a great section of middle class people. They receive the same

salaries that they did before the war. The incomes of some of them have actually shrunk.

#### TAXES GO UP.

To add to their burden, these men have to pay a much larger income tax than they did before the war, or even during the first year of hostilities. Unearned incomes, that is to say, dividends from securities, interest from deposits, etc., are paying as much as 5s. in the pound. The income derived from a profession, trade, or calling, technically called "earned income," is taxed much more lightly than that which is "unearned." How high the income tax is can be seen at a glance from the following figures:—

INCOME. £	TAX IF WHOLLY EARNED. £	TAX IF WHOLLY UNEARNED. £
	£	£
131	1-4-9	1-13-0
500	45-0-0	70- 0-0
1,000	125-0-0	200- 0-0
10,000	2,500-0-0	2,500- 0-0

Many persons feel the burden of taxation very much. Some even grumble. I have not met anyone, however, who does not feel that the Chancellor of the Exchequer was right in securing as much revenue as he possibly could to pay as large a portion of the war expenditure as the nation could bear. I have been greatly impressed by the fact that the British are not the sort of people who want to eat their cake and keep it too. This undoubtedly is a sign of their greatness.

As people begin to realise what additional taxation and the rise in the cost of living mean, they are beginning to economise. The closing months of the second year of the war have brought the necessity of saving home to many persons who never dreamed of being careful what they spent in the old days. The campaign for economy is, therefore, becoming more and more effective.

#### FINANCIAL STRENGTH.

The year that has just elapsed has furnished very strong proof of the financial stability of the

British. The expenditure incurred for the prosecution of the war is being entirely met by short-dated loans, such as Treasury Bills that mature in from three to twelve months, Exchequer Bonds that are redeemable in five years, and War-Savings Certificates, also redeemable in five years. No long-dated loan has been floated since the 4½ per cent. War Loan, which is to be redeemed in 1925-1945, launched on June 21st, 1915.

Just now the War-Savings Certificates are the most popular form of subscribing funds for the prosecution of the war. A Certificate can be bought for 15s. 6d. The money grows as follows: In 1 year it becomes 15/9. In 2 years it becomes 16/9. In 3 years it becomes 17/9. In 4 years it becomes 18/9. In 5 years it becomes £1.

If it is needed, it can be withdrawn at any time with any interest that has accrued. It is free from income tax, and thus yields compound interest at the rate of £5-4s.-7d. per cent. per annum—a very handsome dividend, which no other Government Security offers. Nobody is at present allowed to invest more than £387/10 in these Certificates, which amount will entitle him to receive £500 at the end of five years. I quote the following extract from one of the leaflets issued by the National War Savings Committee, to show how the people are being urged to take up War-Savings Certificates:—

#### 124 CARTRIDGES FOR 15/6.

Do you know that every 15/6 you put into War Savings Certificates can purchase 124 rifle cartridges?

How many Cartridges will you provide for our men at the Front?

For every 15/6 you put into War Savings Certificates now you will receive £1 in five years' time. This is equal to compound interest at the rate of £5-4-7. per cent. . . . .

If you need it, you can withdraw your money at any time together with any interest that has accrued.

If you cannot buy a 15/6 War Savings Certificate at once, get a War Savings Card on which you can stick 6d. stamps. This Card has 31 spaces for stamps, and when the Card is full, it will be exchanged for a War Savings Certificate.

Get War Savings Certificates at the Post Office or at any Bank, or join a War Savings Association.

I know of many persons who have been economising in order to buy these Certificates and thereby provide the powder and shot to drive the enemy back to Berlin.

#### SAVING DAYLIGHT.

Parliament introduced an effective device for economising when it passed the Daylight Saving Bill in the spring. The hands of the clock were moved forward one hour at 2 A.M. on Sunday, May 21st. This change makes every one rise and retire an hour earlier than they would ordinarily do, thus making it possible for them to get the fullest advantage of the daylight.

It so happens that, during the best part of the summer, the day dawns very early, and the light does not fail until very late in England. In June and July, I have been retiring at 10-30 or 11 P.M. (summer time) without having lit a light. The gas and electric companies do not like the change for reasons that will be evident to anyone, and some of them have increased their rates.

#### ANTI-ZEPP MEASURES.

The Daylight Saving Act has greatly mitigated the inconvenience that the people suffered from London streets being insufficiently lighted as a precaution against raids by enemy air-craft. Lighting regulations became very stringent during the second year of the war. Householders were compelled to buy "Anti-Zepp blinds," that is to say, opaque curtains that did not allow the light to filter through them. Persons who failed to comply with the Regulations were hauled up before the Police Magistrate and fined, usually, two guineas for the first offence, and much more heavily if they did not reform. The street lights have become dimmer and dimmer, and, in some parts, have even been left unlit.

Simultaneously, the number of search-lights and anti-air-craft guns mounted at important points have gone on steadily increasing. If you look out of your window at the time the search-

lights are being used, you will find the whole horizon illuminated with a large number of bright beams. The sight never loses its fascination for me, in spite of its every-day occurrence. No Zeppelin can hope to hide in the clouds when the lights are turned on. The gunners who man the anti-air-craft guns have given a good account of themselves during the second year of the war. The Zeppelins have not been able to come to London for a long time. Our aerial defences have constantly grown stronger.

We now have an Air Minister in the person of Lord Curzon. No one knows why he was chosen for that position, unless it be that he is a Unionist leader, and some place had to be found for him in the Coalition Cabinet. His appointment, however, gave umbrage to certain Anglo-Indians, who acclaimed his reactionary Indian policies as great reforms, but who wanted to see Lord Montagu, or some one else who understood aeronautics appointed at the head of the air service.

#### LLOYD GEORGE AND DERBY.

On the contrary, the appointment of Mr. David Lloyd George to be War Secretary has proved a very popular move. The crisis has given opportunities to Mr. Lloyd George that he never would have had otherwise. As settler of strife between Capital and Labour, Minister of Munitions, and Peace-maker in Ireland, Mr. Lloyd George has won the admiration of even his political enemies. Mr. Asquith and his colleagues could not have made a better choice than to recommend Mr. Lloyd George to succeed Lord Kitchener. The appointment of Lord Derby as Under-Secretary for War has also given great satisfaction. Since the commencement of the present struggle, he has been working with great resoluteness and energy to help to organise our forces to fight the enemy. No one can exaggerate the value of the work he has done to get recruits for the army. Lord Derby carefully analysed the information

obtained by the National Register, which was taken on August, 1915, and found out what married and what unmarried men were available as combatants, and could be withdrawn from civil life without seriously affecting national welfare. He performed this delicate and complicated task quickly and thoroughly. His scheme served as the basis of the Military Service Act, at first applied to the unmarried men, and later extended to married men of military age. Lord Kitchener thought most highly of Lord Derby's work in helping him to raise the new armies, whose strength, according to the last official statement on the subject, exceeds 5,000,000 officers and men.

#### KITCHENER'S DEATH.

I have never seen any nation experience a shock more stunning than that inflicted upon the British by the publication of the news of Lord Kitchener's tragic death. The people were simply stupefied by it. They could neither speak nor weep. They just looked at one another and were silent. Blinds were lowered and shops were closed. Men and women rushed to news-stands and, at one glance, read the brief bulletins that were issued. In many cases I saw persons buy more than one paper in the hope that they would thus be able to get more details—a hope that, alas! proved vain.

#### NEWSPAPERS AFFECTED.

The newspapers have more and more shown the effects of the war during the year that has just closed. They all, to-day, are printed on much thinner paper than before. Some have cut down their size by reducing the number of pages or making the page smaller. Some have employed both these devices. The columns are not as wide as they used to be, and smaller type is being used at least to print certain parts of the papers. Many newspapers have had to abandon what they used to regard as their most notable features, such as

serial stories, etc. Literature struggles to find a small corner, few special articles appear, nearly all that is being published is directly or indirectly connected with the great struggle that is going on between the Allies and the Central Powers.

The magazines and reviews had not shrunk in size until quite recently. As time goes on, they are bound to become smaller. The authorities insist upon print-paper being economised, in order to decrease the freight-space used for importing paper pulp, and also to cut down the balance of trade against Great Britain.

The price of paper has much more than doubled. Many of the magazines spend almost as much, or even more, upon paper than the price at which they are sold to the wholesalers. Were it not for advertisements they could not keep going at all. As it is, some are struggling, for sales have gone down on account of people practicing economy, and advertising has experienced many ups and downs.

The book trade has been very severely affected by increase in the cost of paper, ink, composition, binding, etc. Publishers who used to make a speciality of getting out cheap books have, in some cases, had to advance their prices. Volumes that used to cost 1s., for instance, now sell for 1s. 3d. The output of books has decreased. Very few volumes, besides novels and war-books, are being published.

#### POSTAL CHANGES.

The postal service has suffered greatly during the second year of the war. To-day only three deliveries are being made in the suburbs instead of five or six in 1914. The last post now comes before 7 p.m., whereas it used to be delivered between 9 and 10 p.m. Letter boxes are cleared very infrequently. The last clearance in our district is at 10-15 p.m. instead of 12 p.m. The letters posted in the heart of London take, sometimes, 21 hours to reach us, who live less than six miles distant.

The rate of postage has been increased. We have to pay 4d. for a letter weighing 4 ounces, whereas it used to cost only a penny for a letter of that weight. A 12-word telegram now costs 9d. instead of 6d., and an ordinary telephone call 3d. instead of 2d.

All the postmen are old men. Many of them appear to have been recalled from retired life. The number of postwomen has greatly increased, and more and more women are being employed in public and private offices, and in out-door occupations. "This is not women's work" is a remark that one never hears now-a-days. Girls are being employed as "copy boys" in newspaper offices, as messengers, and porters, and women, as agricultural labourers and drivers of wagons, etc. I have not yet seen women working as street sweepers, but many of the men who are doing that work are old and look as if they had come out of the workhouse or alms-house.

#### DESTITUTION, DRUNKENNESS AND CRIME.

With labour as scarce as it has been, destitution has practically disappeared. Any person who is not infirm has no excuse for being unemployed, although he may have to work at some other trade than the one he followed in pre-war days.

Drunkenness has become quite uncommon. This is mostly due to the short hours during which drinks can be sold in public-houses, clubs, restaurants, etc. There is a strong agitation in favour of stopping the liquor traffic altogether for the duration of the war. Authoritative figures show that this would effect a great economy, for no less than £164,463,000 were spent upon liquor in 1914. Those who control the distilleries and breweries are, however, all-powerful, and it is Utopian to expect that any such reform could be carried out. Democratic Governments cannot act as benevolent despots can, and prohibit the sale of liquor by a single stroke of the pen.

Diminution in unemployment, the curtailment of facilities for drinking, and the drafting of millions of men into the navy, army, and work of national importance, have lessened crime. Police Court Judges and Grand Juries have had very light duties.

#### IRISH REBELLION.

The Casement Trial proved to be a very spectacular affair. The Courts, where he was charged and tried, were crowded to their utmost capacity with men and women eager to hear the case against the man accused of high treason, and the defence in his behalf. Sergeant Sullivan—the eminent Irish barrister—won great fame for the strong plea that he made in the endeavour to save his client: but the evidence was too strong against him. At the close of the second year of the war, an effort was being made to have the sentence of death commuted into one of penal servitude on grounds of political expediency. The United States Senate passed a Resolution, some time ago, to ask the British Government to show clemency to the Irish rebels—a demand that is being pressed by Irish Nationalists and others.

Irish Home Rule still hangs fire, to the disgust of all concerned. Everyone is anxious to see it settled, so that the nation can devote itself to the prosecution of the war.

#### FOR VICTORY.

The success of the offensive in the East and West has only served to strengthen the purpose of the British to "do the job thoroughly." The cost in men and money is heavy: but is being borne with a patience that extorts praise from neutrals and on-lookers. Mourning has become quite common. Soldiers in "butcher's blue" (the hospital uniform), some with hands, arms, feet or legs cut off—the wastage of war—are to be seen everywhere. Their cheerfulness always amazes me. Some time ago I paid a visit to St

Dunstan's, where Sir Arthur Pearson, the blind Baronet, is training blinded soldiers and sailors to be self-supporting as far as possible, and I was surprised to note the jovial spirits of these handicapped men and the result of their labour.

Need for medical relief has greatly increased, and hospitals, nursing, and convalescent homes, and institutions for taking care of the "broken heroes" have gone on multiplying. Women in

nurse's uniform are to be met with everywhere. The martyrdom of Nurse Edith Cavell in Belgium by the Germans created great resentment, as the recent execution of Captain Fryatt for attempting to ram German submarines has also done. These tragedies, even more than military successes, have made the British grit their teeth and redouble their energy to fight till victory has crowned their efforts.

## The Reconstruction of Europe After The War.

BY PROF. K. T. SHAH.

**J**UST a little over a hundred years ago the statesmen and diplomatists of Europe assembled at Vienna to bring about a permanent peace after the long and exhaustive Revolutionary and Napoleonic wars. The guiding principles for the creators of a new Europe in 1814-15 were to bring about such a Balance of Power as would effectually restrain the aggressive tendencies of any single military power—especially France. With this view, a wholesale territorial re-distribution was undertaken, resulting in the creation of new States without any regard to the sympathies or antipathies of the peoples concerned. Another dominating idea in the minds of the statesmen of that day was the dread of revolutionary ideas, as they had shown themselves in France. To check the spread of these ideas, and to maintain the Divine Right of Kings, the Holy Alliance was formed by the monarchs of Austria, Prussia, and Russia, to which France was subsequently admitted, but from which England held aloof. To the student of the history of the period it is no secret of how little avail these elaborate arrangements were against the spread of democratic ideas which were in those days regarded as synonymous with revolutionary propaganda. Within less than a generation the whole

elaborate structure toppled down. The mistake of Metternich at the Congress of Vienna was not that his diplomacy was at fault—he was one of the best diplomats of his age; not that he did not recognise the possible advantages to Austria, or press for them—he was one of the best patriots that the Habsburgs ever had in their service; it was simply that he did not understand the spirit of the age and could therefore only frame schemes, which were doomed to failure from the first as they were 50 years behind time by the time they came into operation. Those, therefore, who will be called upon to reconstruct the map of Europe after this war must see to it that their schemes, too, do not meet with the fate of those that are framed in ignorance or defiance of the spirit of the age.

To consider the question of the reconstruction of Europe—political as well as to some extent economic and social—before the war has been decided may well appear as sane as trying to sell the lion's skin before the lion was killed. But, if we would not allow ourselves to be caught unprepared by Peace as we were caught unprepared by War—if we would place before us clearly the objects of this world conflict—it is the duty of every responsible and thinking



citizen to think of the future even when the present seems to be of absorbing interest, for however long and frightful this war may be, it is bound to end some time; and then, if we are not to be deprived of the fruits of our hard-won triumphs, if we would not consent to a temporary peace and suffer the Damocles' sword to hang over us indefinitely, it is imperative that we have some well defined principles to guide us in finding a solution for the hundred and one problems that are bound to arise at the end of this Armageddon. Not all of these problems could be foreseen by even the most far-sighted statesmen, and so no rough and ready solution could be expected of them for every emergency, unless they have well-defined principles<sup>c</sup> to guide them.

In his famous and oft-quoted words, Mr. Asquith has said that we would not sheathe the sword, which we have not lightly drawn, until the independence of Belgium and Servia has been fully established and amply secured; until the principles of International Law have been vindicated and placed beyond the caprice or convenience of any one power; until the standing menace to the peace of the world through the aggressiveness of one power has been once for ever been removed. To this declaration the Allies have given additional strength by signing a convention binding every one of the signatories not to sign a separate peace. We may take it then that the guiding principles for another Congress would be (1) the indication of the rights of small nationalities to carry on unmolested their own independent existence and to work out their own destinies in their own way; (2) the vindication of the principles of International Law which have been so ruthlessly set at nought by the Teutonic Powers in this war in their attempt at deliberate, scientific terrorism; (3) and the destruction of Militarism which has for so many

generations past threatened the peace of the world and prevented or set back the evolution of the human race.

Noble as these principles are, it is not to be supposed that they would be suffered to be realised without a struggle. To take the first alone, and speaking merely from a political standpoint, the idea of Nationality, a growth of the nineteenth-century politics, is by no means quite clear. Some sort of a unity is no doubt implied in the idea of nationality, but whether it is the artificial political unity as represented by the State, or whether it corresponds to natural unity—whether ethnic or geographic, of race or religion or language—is more than anybody can tell. Any arrangement, therefore, which is based on such an admittedly vague principle is bound to be more in accordance with political expediency than natural justice. Besides, no statesman can utterly ignore the balance of power in his zeal for the vindication of the principles of Nationality. We cannot, for instance, consent to the millions of Austrian-Germans being absorbed in the German Empire, even though ethnically and even geographically they are one and the same people; and even if their own opinion be asked, perhaps a large majority would consent to such an absorption. Nor can we erect independent nations out of the small and straggling peoples of the Balkans, if they are to be left at the mercy of their more powerful neighbours. If the dread of German militarism is to be removed once for all, any increase in the dominion or strength of Germany must be scrupulously avoided. On the other hand adequate guarantees, not merely of international treaties, which can be treated by a strong power as a scrap of paper, if it be so inclined, must be secured for the smaller peoples for freedom from molestation or destruction, by federation according to some well-known sympathies among themselves. Thus, while for such countries as France

or Italy it would be enough to secure to them their proper natural frontiers, for the mixed population of the Balkans some sort of a States' Union will have to be contemplated. And if the dismemberment of Germany be one of the unexpected, though not unlikely, results of this war, the principle of nationality cannot be applied to its reconstruction—at least until a certain time has elapsed and the world has received unmistakable evidence of the peaceful intentions of Germany. Among the Allies themselves the question of the independence of Poland, for instance, may conceivably occasion serious difference of opinion.

Looking at the question from a purely political standpoint, and trusting to the utterances of responsible statesmen, it would seem as though the best solution would be: (1) that to France be restored the two provinces that she lost in 1870-71, with such a redistribution of military strength on the Rhine as would insure her against further wanton aggression; (2) to Belgium her pre-war independence and integrity; (3) to Italy the regions which form the unredeemed lands. So far the question is simple. But when we consider the Balkans or the probable distribution of the Teutonic peoples in a new grouping of the central powers, the principle of Nationality must be modified in the interests of a lasting peace. And to this end it would be quite enough if the Serbians and their kindred races are formed into a United States of the Balkan peninsula, with Rumania on the one hand and Greece on the other, somewhat on the model of Belgium or Switzerland—being permanently neutralised, their neutrality, independence and integrity being guaranteed by solemn international conventions. As regards Poland after its reconquest from the enemy, it may be safely presumed that the promise given by the Tsar—in the early days of the war—of establishing an independent kingdom in that country, under the suzerainty of Russia, will be carried out; and in that event the Polish question, which for nearly

a century and a half has been causing grave anxiety to the rulers and statesmen of Europe, need occasion no further disquietitude. The question of the Germanic peoples need not be discussed at present, since not only are we not sure about the results of this war upon German unity but we cannot say what would be the sentiment of Europe about the German people as distinguished from the German bureaucracy. The question of Turkey is a little more complex. There the sense of political unity is emphasised by the sense of religious unity—a Religion, too, that has not, even now, given up its active proselytising zeal. It would be too bold to say what fate awaits Turkey in Europe. The Allies themselves are not all unanimous in their feelings about this perennial "sick man" of Europe. England and Russia have both their own reasons for not desiring the total political annihilation of Turkey. At the same time they—and France and Italy with them—cannot view with indifference the domination of Turkey by Germanic influences. If the Turkish Empire is suffered to exist for special reasons, we may be sure the German domination of that power will—must—in some way be removed. It may be that the Turkish Empire after the War will be confined to Asia Minor—where it would be more susceptible of Anglo-Russian influences—and debarred from direct communication with Germany by the interposition of the United States of the Balkans together with Greece and Rumania.

So far we have considered only one of the three principles likely to be of paramount importance in the minds of those dealing with the reconstruction of Europe. But the two other principles of equal importance will not necessarily dictate the same course under all the circumstances as the first. The principles of International Law may be vindicated even if all the requirements of the political situation have not been fulfilled; and the crushing of the

Prussian militarism be accomplished even if the whole problem of reconstruction be altogether shelved. The full vindication of the principles of International Law can only be achieved if that law is placed on the same footing as the municipal law of each independent State. This means that an authority—a central power—is absolutely indispensable to declare and enforce this law. And here it is that constructive abilities of the highest order would be required. For such a power must serve as a court of law as well as a council of state for the entire world; it must be the sovereign as well as the servant of the States; it must be the law-maker as well as the peace-maker of the nations. It must be located on some international piece of land specifically created on the same lines as the Suez Canal is to-day. That such a power may be instituted, the independent States of the world must consent to submit all questions in dispute *inter se* without exception, whether the question touches the honour of the State or is of a trivial kind, to arbitration. This would realise the ideal which prompted the famous, though short-lived, treaty between England and the United States of America negotiated under President Taft in 1912. If a single reservation is allowed an international sovereign can never be created, much less can it exist. The functions of such a power be mostly of a deliberative or arbitral kind, though occasionally they may have to be of a coercive description. The assurance of independence and integrity to weaker nations can never be real unless some definite power is appointed to watch over their interests. What is every man's business is apt to become no man's concern. And that all these functions be properly discharged, this world sovereign should have at its disposal a respectable force by sea and by land. The functions of this force must in the end become the purely police functions of supervision, regulation and control, though in the beginning, before the world has been educated in the feeling of a brother-

hood of mankind, it might have to undertake some punitive functions. Though we need not despair of it, the day is yet distant when patriotism shall have ceased to be regarded as a cardinal virtue and cosmopolitanism a crime. Until that day arrives it would be impossible not to allow such a central power as is here contemplated to be furnished with an adequate force in order that its behests should be obeyed.

The composition of such a body is bound to proceed on elective lines. Representatives of different nations, in whatever proportion it may be agreed upon, will form this Parliament of nations acting, not under orders from home, but on their own judgment—according to their own sense of right and wrong. Being an international body they would only concern themselves in international questions. They must scrupulously avoid interference with all questions of a domestic character, even when they have some remote international bearing, such as the decision, for instance, of Poland after some years to separate from Russia. Technically it might be regarded only as a rebellion which Russia must be presumed to be able—and must be allowed—to put down in her own way—or, to take the other side of the question, Poland must be presumed to have her own reasons for refusing to continue under the Russian suzerainty and her own estimate of her strength to accomplish her independence. It must be the aim of such a power to render wars impossible, but if they are inevitable in instances like these—provided they can be strictly localised,—they may be suffered and the warring powers left to work out their own destiny.

So far as the political side is concerned the creation of such a power would be enough to secure the end of militarism as well as proper respect to international law. And if the rearrangement of Europe proceeds on the basis of Nationality all the objects of this world-war would seem to be accomplished. But this is not

—it cannot be a purely political question. The reconstruction of Europe, if it is to be at all permanent, must reach right down to the causes—the most remote—of the present conflict. It is an open secret that politics to-day are as much influenced by economic considerations as they were influenced by family considerations in the XVIII century. The need for the rapidly increasing German people for expansion—for more elbow room—of which the menace to France on her western frontiers, the greed for colonies, the intrigues in Turkey and Persia, and the long and bitter commercial rivalry with England were but outward symptoms, is at the bottom of this war. Their genius for organisation, their advance in science, their domination by a military caste, have made the German people a horror and a nightmare to the civilized world; and prevented this question, which is at bottom of absorbing interest to the whole world from being discussed rationally. It is in the economic aspect that the problem of reconstruction is most difficult, because though the economic causes are at the bottom of the mischief, their proper remedy is likely to run counter to the most cherished axioms in the political world. Thus to take the instance of the principle of Nationality, which may easily be made the basis of the next reconstruction of Europe, as we have seen it is difficult to define Nationality with any clearness. As understood by the politicians and diplomatists in the XIX century, it is surely inadequate to form the basis of a new centre of civilization. On the other hand it is beginning to be admitted, however grudgingly, that economic forces have greater cohesive tendencies than the fancied bonds of race, religion, or language. The fact that Canada tried a few years ago to negotiate a Reciprocity Treaty with the United States, even while she was keeping up protective tariffs against England, is but one of many indications of the bond of union as furnished by the

identity of economic interests. To us in the British Empire this is much more interesting than the political aspect of the war; since not only we do not expect any territorial gains as the result of this war, beyond perhaps a few colonies lying outside the pale of civilization, but the very holding together of this vast fabric of our empire can only be accomplished if identity or harmony of the economic interests of the various component parts is discovered and promoted by the new arrangement.

The attempt at thrashing out a uniform economic policy among the Allies, backed, as in the case of Great Britain, by their colonies and dependencies, suggests that the importance of economic considerations is not unknown to those entrusted with the task of beating the enemy. But it has to be remembered that while purely political reasons may not influence outsiders like the United States into interference in the contest, economic considerations may induce them—force them not to regard this struggle as a local European problem. We have to consider neutral sentiment as much, if not indeed more, in an economic reconstruction as in a political one. It is a matter of speculation whether a closer economic alliance between the Allies even after the war would result in a sort of Western European Zollverein, or in preferential treatment among the Allies or in complete free trade. In any case a closer economic union, which has been resolved upon after due considerations of the conflicting interests of the various members of such an alliance, must presuppose that each constituent is allowed to make the most of its own natural or acquired economic advantages. The principle of Nationality—as made definite by the unity of economic conditions—would then become a more convenient, more reliable basis, and the reconstruction of Europe may proceed on lines accepted by the Allies in framing their economic union.

. It has been remarked by those who have been discussing this question in Europe that the attempt at ruining Germany at all points so thoroughly that for generations to come she would not be able to raise her head is likely to defeat its own end, as, by crippling her, we might lose our own advantage in trading with her after the war. Since it is madness to hope or believe that a whole people can be destroyed or held to ransom, we might, in our own interest, be considerate to a prostrate Germany. In the present temper of the Allies such a sentiment is not likely to be popular. But it gives rise to another question, whether or not States, as the representatives of their people, can so control industry and commerce as to direct them in channels previously agreed upon. If it can be done—and conferences like the Paris Economic Conference would be needless if it were deemed impossible—it would presuppose an entirely new organisation of society. The war has made many an inroad upon the old settled convictions of the people. Even in England, the great stronghold of individualism and *laissez*

*faire*, the State has been obliged to take over all the railways, to control all other national industries both from the necessity of freeing some portion of the male labour for military purposes and from the need of utilising some of these establishments for war purposes to engage in wholesale trading. State enterprise has gone much further under the pretext of this extraordinary emergency in her colonies as well as in the allied and enemy countries. Can it be that the socialisation of all industry is much nearer than we had dared to hope? Can it be that the peoples of the world will have at last recognised the tremendous waste of individualist enterprise in production and its immense injustice in the distribution of the world's total produce. The ways of Providence are inscrutable. Who knows but that this great calamity, which has plunged so many families in gloom and misery, which has cut off so many noble lives at the very threshold of their existence, which has already occasioned so much waste and engendered so much ill-feeling, may after all prove to be a blessing in disguise.

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# Pre-Historic Archaeology of South India

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BY F. J. RICHARDS, I.C.S.

**T**HE Pre-Historic Archaeology of South India is, to most people, a sealed book.

Most of the recorded information on the subject is scattered in the out-of-print journals of various learned societies, and is quite inaccessible to the ordinary man. The late Mr. R. Bruce Foote, of the Geological Survey of India, was the first to discover implements of the Early Stone Age in South India (in 1863), and it is but appropriate that the first attempt\* to summarize the work done during the forty odd years that followed, should be at his hands. His collection was purchased by the Madras Government in 1904, and in his declining years the veteran geologist set himself to the preparation of a descriptive catalogue. The work was retarded by ill-health, and Mr. Foote died in 1912, with the proof-reading unfinished. The Catalogue Raisonné was published in 1914, and the volume of "Notes" now follows.

The book comprises (a) Introduction (pp. 1-6), (b) General Notes (pp. 7-46), and (c) detailed notices of the 459 sites from which specimens were collected (pp. 47-66). The arrangement by Districts and States provides a series of concise synopses which should be of value to local workers. This is supplemented (pp. 170-197) by 23 additional notes on miscellaneous issues, 65 Plates illustrative of typical artifacts, and a map showing the sites represented in the Collection.

Mr. Foote classifies his specimens historically into four periods :—

- I. Palaeolithic or Early Stone Age.
- II. Neolithic or Later Stone Age.
- III. Early Iron Age.
- IV. Later Iron Age.

\*Foote Collection : Notes on their Ages and Distribution, by R. B. Foote, F.G.S., F.R.A.I., M.V.I. Madras (Government Press) 1916.

The supposed Pre-Palaeolithic or Eolithic Age, the existence of which is disputed by many savants in Western Europe, is not represented in the Collection. Mr. Foote wisely leaves that controversy severely alone. The peculiarities of the Indian sequence are :—

(1) That the culture of the later Palaeolithic period, corresponding to the Magdalenian, Solutrian, and Aurignacian phases of Western Europe, is absent; and (2) that the Neolithic Culture appears to pass directly into the Iron Age, without the intervention of a period when Copper or Bronze was the staple material for weapons and implements. The affinities of South Indian palaeoliths are with the Chellean and Acheulean cultures of France, and it is doubtful whether Mousterian influences can here be traced. The evidence for a Magdalenian culture (pp. 11, 118, 191) is too slender to be accepted as proof.

The alleged discontinuity between Palaeolithic and Neolithic Culture in Western Europe is disputed, but in South India the hiatus is too obvious to be questioned. It is incredible that the Neolithic types of implement could be directly evolved from those of the Palaeolithic Period, and the evidence seems to indicate that Palaeolithic Man became extinct before the advent of his Neolithic successors.

The cardinal distinction between the Earlier and Later Stone Ages lies :—

- (1) in the material used for implements, and
- (2) in the method of their manufacture.

1. Palaeolithic Man ordinarily made his weapons from the huge pebbles of quartzite to be found in the conglomerate beds which run more or less parallel to the Coromandel Coast, near the border lines of the Districts of Nellore, Kurnool, Cuddapah, Chingleput, Chittoor and North Arcot. More rarely he used quartz, porcellanite,

siliceous limestone, or a jaspersy haematitic pseudo-quartzite. The Neolithic people, on the other hand, used trap rock almost invariably for their axes, and a great variety of stones other than quartzite for domestic utensils, while the "pigmy" flakes of agate, chalcedony and chert are supposed to be exclusively of Neolithic Age. The use of true quartzite by the Neolithic people of South India is almost unknown.

2. Palaeolithic man made his implements by chipping only, but with the Neolithic people chipping was but the first stage of manufacture, and, before the implement was complete, the rough ridges created by chipping were battered into even contours, and the implement was ground and polished.

It is unfortunate that in India the sequence of cultures cannot be tested by stratigraphical evidence or by the geological evidence of associated fauna and flora, and that no human remains have been found that can be definitely assigned to either the Palaeolithic or Neolithic Age. Some of the palaeoliths were found imbedded in lateritic gravels, the origin of which is a matter for debate, but most of the artifacts are "surface finds." The only criteria for the age of such are :

- (a) the type of implement,"
- (b) its material, and
- (c) its treatment.

In a country where flint is abundant, an unfinished neolith may bear a striking resemblance to a finished palaeolith, but the evidence accumulated by Mr. Foote is, in the case of South India, sufficient for a general acceptance of the line he draws between the Palaeolithic and Neolithic Cultures.

The same cannot be said of his differentiation between the Earlier and Later Iron Ages. The distinction he draws (p. 3) between the two is that the people of the Later Iron Age were acquainted with gold, silver, tin and bronze, whereas

those of the Early Iron Age were not. It would be rash, however, to argue that a find is of the Early Iron Age, because it is not associated with gold, silver, tin and bronze, and Mr. Foote nowhere attempts to apply this test.

He does, however, draw up a tentative scheme for the chronological classification of pottery (pp. 32-34). He distinguishes four ages, (1) Neolithic, (2) "Overlap" of Stone and Iron Ages, (3) Iron Age, (4) Proto-historic, thereby obliterating his distinction between the Early and Later Iron Ages. Of these four ceramic stages, the second is confined to Fort Hill and Face Hill, Bollary, where the transition from Stone to Iron is apparently continuous, and the fourth is confined to one locality in Kistna District, one in Baroda and two in Kathiawar. He surmises that the Neolithic pottery is probably "dull coloured and rough surfaced with but little decoration," while the Iron Age pottery should be distinguished by rich "colours and highly polished surfaces with elaborate and artistic mouldings." *A priori* this is not improbable, but the specimens on which Mr. Foote bases his deductions are so fragmentary and ill preserved, that they are not likely to be accepted as authoritative or conclusive. Unfortunately Mr. Foote had no opportunity of studying closely the relics unearthed by Mr. A. Rea at Adittanallur in Tinnevely, and at Perumbair in Chingleput. The cultures of these two localities, each of which is associated with bronze, appear to be distinct, while the Nilgiri finds of the Brecks Collection seem distinct from either. The fact is that little scientific attention has yet been brought to bear on the ceramic antiquities of South India, and the recorded finds are too sporadic to justify generalizations, while the persistency of type, in shape and ornament, surviving in some cases till the present day, weakens seriously the value of inferences based thereon. Mr. Foote has no doubt rightly indicated the

lines on which investigation should run, but his conclusions are probably premature.

Mr. Foote's treatment of the "Distribution of Pre-historic Peoples" is not very convincing. The dispersion of Palaeolithic Culture from France through Central Europe to the Caucasus and the Yenesei, and from Spain through Upper Egypt to Somaliland, the Zambesi and India, is a basal fact of history, but the allusion to the supposed Dravidian migration into India from the North-West is apt to be misleading. Tempting, no doubt, it is to identify the Dravidians *either* with Palaeolithic *or* Neolithic races, but Mr. Foote adduces no evidence in support of either hypothesis. The Brahuis are certainly not of the same race as the Dravidian peoples of South India, though they speak a Dravidian language, and it is by no means proved that the Dravidians entered India from the North-West. The *precis* of the writings of Prof. Heierli and Mr. T. E. Peet are interesting, though irrelevant.

Many other interesting topics are touched on by Mr. Foote, such as the evidence of Megalithic monuments, the *Svastika*, methods of hafting and shafting, the curious absence of arrow-heads of stone, chank bangles, the use of "neck-rests" like those of Africa, human figures, and the pictorial art and "cinder camps" of Kappagal near Bellary. Mr. Foote's "zeriba" theory of these cinder mounds is not likely to retain the field. The discovery of prepared plinths beneath them, supports the earlier theory of Messrs. Newbold and Sewell, that they are the relics of funerary pyres, dating probably from late Mediaeval times.

It is unnecessary to discuss in detail the notices of Districts and States, except to express a wish that Mr. Foote had been a little more certain as to the human origin of his palaeolithic evidence from Tanjore, and the neolithic "scraper" from Tinnevely, and to ask pardon for a little scepticism in regard to the evidence from Madura and Trichinopoly.

The book is by no means faultless. The arrangement of subject matter is somewhat chaotic. A single subject, instead of being treated comprehensively in one or two paragraphs, is scattered haphazard, under perhaps half a dozen different headings. The supposed "Magdalenian" relics of the Kurnool caves, for instance, are referred to independently on pp. 11, 38, 118 and 191; hafting is dealt with on pp. 10, 19, 63, 86, etc., and so on; for instances could be multiplied *ad libitum*. To make matters worse, the cross references are inadequate, and the index is not exhaustive. The result is much unnecessary repetition, and much waste of labour in piecing together the scattered notices. It is a pity that the obsolete Mid-Victorian phonetic spelling of place names is so often adhered to, as many of these names are extremely difficult to identify in a modern map, or in a modern work of reference. It would have been better had each plate been provided with a scale, and its figures numbered serially, the descriptive references embodied in pp. 198-225 being placed opposite to the plates to which they relate. Dependence on the Catalogue numbers alone is confusing, as most of them run to four figures and have sub-numbers too. Many of the Plates have no descriptive titles at all. Slips in proof correction are not numerous, but "Brahim" for "Brahui" in p. 184 is rather bad. A complete bibliography is a desideratum, though it must be admitted the citations from works of authority are abundant.

Such blemishes, however, are of minor importance, and some of them are inevitable in pioneer work. The study of South Indian Archæology is in its infancy, and the average man is "choked off" for want of a handy summary of the work that has been done. Mr. Foote's work supplies this need, and it is to be hoped it will give a stimulus to more comprehensive and detailed research into the interesting subjects on which it touches.



# Life Assurance for the Benefit of Hindu Wife

BY DEWAN BAHADUR K. KRISHNASWAMY ROW, C.I.E.

**I**N this article on "Life Assurance for the Benefit of Hindu Wife," published in the *Indian Review* of last month, Mr. P. R. Lele, B.A., LL.B., on a consideration of decided cases, with the exception of the Full Bench decision of the Madras High Court in *Pokkunuri Balamba vs. Kakaipati Krishniah* and others (Indian Cases Vol. XX, P. 934) has advocated the passing of an Act by the Indian Legislature, expressly declaring that Section 6 of Act III of 1874 applies to Policies effected by Hindu males for the benefit of their wives and children. Legislation on the lines suggested is necessary; but it takes a long time to get an enactment passed. In the interval, the insuring public should know how the law stands as interpreted by the different High Courts. Mr. P. R. Lele has overlooked the Full Bench decision of the Madras High Court above referred to, which has overruled the decision of a Division Bench of the Madras High Court in the *Oriental Government Security Life Assurance Company Ltd. vs. Ventedu Ammiraju* reported in I.L.R. 35 Madras, P. 165, and held that Section 6 of Act III of 1874 applies to Policies effected by Hindu males for the benefit of their wives and children. Section 6 runs as follows:—

A Policy of Insurance effected by any married man on his own life and expressed on the face of it to be for the benefit of his wife or of his wife and children or any of them shall enure and be deemed to be a trust for the benefit of his wife or of his wife and children or any of them, according to the interest so expressed, and shall not, so long as any object of the trust remains, be subject to the control of the husband or to his creditors or form part of his estate.

The case of *P. Balamba vs. Kakaipati Krishniah* was first heard by a Division Bench consisting of Sir C. Sankaran Nair and Mr. Justice Sadasiva Aiyar. These learned Judges dissented from the ruling in the *Oriental Government Security Life*

*Assurance Co. Ltd. vs. Ventedu Ammiraju*; came to the conclusion that Section 6 of Act III of 1874 applied to Policies of Insurance effected by Hindu males for the benefit of their wives and children, and referred the case to the Full Bench for an authoritative ruling. Sir Arnold White, Sir C. Sankaran Nair and Mr. Justice Tyabji, who constituted the Full Bench, concurred in the opinion of the referring Division Bench and overruled the decision of the Division Bench in the previous case reported in I.L.R. 35 Madras, P. 165 (*Oriental Life Assurance Co. Ltd. vs. Ammiraju*).

So far as the Presidency of Madras is concerned, the law as laid down by the Full Bench in *P. Balamba vs. K. Krishniah* upholds the legality of the existing practice and beliefs in respect of the Policies of Insurance effected by Hindu males for the benefit of their wives and children, and removes the doubt created by the overruled decision of the Division Bench in the case of the *Oriental Government Security Life Assurance Company Ltd. vs. Ammiraju* and the decisions of the High Courts of Bombay and Calcutta (Indian Cases Vol. XIX, P. 736; Vol. XXV, P. 236). The elaborate and well-reasoned judgments of Sir Arnold White, Sir C. Sankaran Nair, Messrs. Justices Sadasiva Aiyar and Tyabji, deserve close study. They have done great service to the insuring public of this Presidency, by freeing them from the keen anxiety they felt regarding the validity of dispositions made by them, in consequence of the judicial pronouncements made by some Judges as to the applicability of Section 6 of Act III of 1874 to Policies effected by Hindu males for the benefit of their wives and children. The judgment of Mr. Justice Sadasiva

Aiyar considers *inter alia* the validity of such transactions upon general principles of law and equity, independently of Section 6 of Act III of 1874; and affirms their validity.

As regards Policies issued by any Madras Insurance Company, the judgment of the Full Bench affords sufficient protection. But there are innumerable holders of Policies issued by the Insurance Companies, whose head offices are situated outside the limits of this Presidency. In cases of dispute, these companies have, as a rule, to be sued in Courts who are not bound by the Full Bench decision of the Madras High Court. In an important matter like this, the law should be the same throughout India. The benefits of Section 6 of Act III of 1874, which afford facilities for making provision for wife and children, and which

have been unquestionably enjoyed during the last fifty years, ought to be within the reach of all Indians wherever they may live and whatever be their religion or creed. The existing conflict in the decisions of the High Courts is a tangible ground for seeking the aid of the Legislature to place the matter beyond all controversy and difference of opinion. The Indian Members of the Imperial Legislative Council will render great service to the whole of India by taking steps to have a clear and express declaration of law as to the applicability of Section 6 of Act III of 1874, to Hindus as well as to all other Indians. There is no question of religion or politics in this matter to discourage legislative initiation or to invite opposition.

## The Hindu Philosophy of Conduct.

BY PROF. T. RAJAGOPALACHARIAR, M.A., B.L.

PROFESSOR Rangachariar, well known as a profound Sanskrit scholar and eloquent lecturer, delivered some years ago in Madras a series of lectures on the Bhagavad Gita to a large number of earnest and enthusiastic students of the Hindu religion, and the book\* before us is the first instalment of the lectures so delivered, revised by the author himself. The volume under notice contains the first six chapters of the Gita, and the text is accompanied by a close and readable translation. The author rightly styles the work *The Philosophy of Conduct*, as, when properly viewed, the merit of the Gita is that it furnishes rules of conduct for life as something more important than mere abstract principles of religion or philosophy. In the words of the author: "The ethics of conduct is, in fact, the main topic of the Gita, and the psychological and metaphysical foundations of that ethics are taken into consideration" only to prove that such morality "is entirely rational, and rests unshakably upon the impregnable foundation of truth." "Work without attachment to fruits" expresses in a short compass the whole of the ethics of the Gita.

In expounding the 'foundations' of this ethical rule, the author passes in review various

questions of deep scientific and social importance. One of the subjects so discussed is *caste*. It is the author's opinion that "race-status and class-status are both responsible for the original organisation of caste in India" (p. 44). "The original idea underlying caste was surely the race-idea." Reverting to this topic, at p. 378, the author concludes: "Our ultimate pronouncement on caste is, that it has helped very much more than it has hindered progress and civilisation among us." "Those who say that caste is uniquely the curse of India, will do well to bear in mind the historical universality of caste by status, and the physical and the physiological universality of caste by quality, not to mention the spreading prevalence of the much less justifiable institution of caste by wealth" (p. 370). There is *caste by birth* as well as *caste by quality*, and the author discusses which kind of caste is referred to in the *Purusha Sukta*, the *Mahabharata*, and the *Bhagavad Gita*. In each of these he thinks that *caste by quality* is referred to, though in Manu, the author admits that caste by birth is meant. We should think that in the first of these authorities the repetition of the word "*Ajanyata*," "*Jatah*" in the texts in question makes it more natural to interpret the principal text as referring to caste by birth. The *Mahabharata* again is, except in one chapter where castes by quality are referred to, so full of the ordinary view of caste by birth that it is impossible to cite it as laying down

\* *The Hindu Philosophy of Conduct—Bhagavad Gita*. By M. Rangacharya, M.A., Rao Bahadur. Price Rs. 5. Law Printing House, Mount Road, Madras.

that caste is by quality only. Referring to the Bhagavad Gita, the text in IV-13;

चातुर्वर्ण्यमयासृष्टं गुणकर्मविभागज्ञः

which means "the system of four castes was created by me in accordance with the divisions of qualities and works," is apparently considered by the author as deciding that caste is by quality and not by birth. He remarks (p. 368): "The Upanishadic proclamation of the equality of man to man necessarily knocked away the bottom of the institution of caste by birth and status." The author thus distinguishes between the Vedic and the Vedantic ideals of caste, implying that the former was based on birth and the latter on quality. This view requires examination. The author admits one limitation in the later Vedantic view as interpreted by him, i.e., in the matter of marriage, where *Varna-Sankara* was condemned. "In respect of marriage alone caste by birth and status was not abrogated." But apart from this one matter, caste by quality is, according to him, the prescription of Vedantic and Gita texts. It should be mentioned that the question in dispute is not whether caste originated in birth or in difference of qualities alone. The question is whether it can be put as a fair historical position that in the Upanishadic and Epic periods, caste by quality was largely recognised as the ruling canon of division, and not caste by birth, except in matters of marriage. We think it hard to maintain the former view, though the matter cannot be fully elucidated in a review. We would only refer to the hesitation of Kshatriya learned men to assume the rôle of teachers, the absolute refusal of Vidura to impart knowledge of Brahman, and the *Apasudra Adhikaranas* of the Mimamsas, which declare the ineligibility of the Sudras for vedic teaching. If the Vedantic view had really been liberal in this matter, then there must have been a revulsion of feeling in the Sutra period, for which we have no evidence. Coming to the Bhagavad Gita, our author says, contrasting it with the Manu Smriti, "he who is in possession of certain specified qualities is entitled to be a Brahmin." Is that really so? Was it the opinion of Sri Krishna that one having peacefulness, self-control, austerity, purity, etc., was *ipso facto* a Brahmin, and was entitled to act in every respect as a Brahmin is directed to do in the Smritis? If this is so, it cuts the ground under the whole argument of Sri Krishna, for was not Arjuna possessed of these qualities, and why should he have been compelled to fight? Again,

if this was the conclusion of the Gita, the texts

"यःशास्त्रविधिमुत्सृज्य वर्तते कामकारत."

"तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ "

become unmeaning. What is the Sastra for one who considers himself as endowed with Brahmanic qualities while others do not so regard him? It is, therefore, impossible to assert that the Vedanta or the Gita recognised only caste by quality. Surely when considering the nature of the soul, distinctions by reason of birth or body are immaterial. To this extent, caste by birth was disregarded by the Vedanta, but that caste by qualities was the Vedantic ideal in all matters, even other than marriage, cannot be the effect of either the Gita or of the Upanishads.

Among other questions discussed by our author, are the attitude of Hinduism in the matter of religious conversions, its view of asceticism, the Gita view of ritualism, the nature of Karma, the duties of wise men as to not unsettling common folk, the theory of action and inaction, and many other matters. We need hardly say that the treatment of each of these subjects is, in the author's best manner, learned, copiously illustrated, and cosmopolitan. There is absolutely no conventional sectarianism, and nothing to suggest that the author is too much trammelled by considerations of authority in interpretation.


It is remarkable that the culmination of the Gita teaching as to self-realisation describes that state as highest (VI. 32), wherein the happiness or misery of others is to be considered as equal to one's own happiness or misery. Thus self-realisation, God-realisation, freedom to live the life of one's choice without transgression of laws, and the spontaneous feeling of sympathy with all others, are the successive stages in this Yogic attainment, and the ethical value of the whole teaching lies in the insistence of social usefulness and sympathy as the ultimate end of all moral and spiritual elevation. Thus "self-realisation is the subject matter of the first six chapters; God realisation, of the second six; the third six point out the application of these realisations to individual and social life in human communities," (p. 624). We would draw the careful attention of all readers of the book to this excellent exposition of the argument of the Gita, as interpreted by eminent commentators and followed by our author.

# WAKE UP—BENGAL.

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BY PROFESSOR B. MUKHERJEE, M.A., F.R.E.S.

(Calcutta University.)

 HE announcement made by His Excellency Lord Carmichael at a meeting of the Bengal Legislative Council held at Dacca on the 7th August last that the Government has decided as an experimental measure to raise a double company of infantry composed of Bengalis as a part of the regular Indian Army, for service at the front may be regarded as epoch making. Indeed, taking the last quarter of a century, it would be difficult to single out a more important political announcement affecting Bengal than the one just made—except perhaps the declaration in 1911 by His Imperial Majesty which set aside Lord Curzon's famous Partition of Bengal. For years we were praying for permission to enter the Army and for years it was steadily refused. When in 1885, England was on the brink of a war with Russia over the Penjdeh incident, Indians offered to be enrolled as volunteers, but though Indian Christians were enrolled, the Government declined the offer of the general mass of the people though they memorialised Lord Dufferin for the concession. Bengalis were so long kept outside the list of martial races from which recruiting or enlistment might be permitted. They were not, it was held, war-like and so they were excluded. The origin of this theory can easily be traced to Lord Macaulay's famous caricature of the Bengali character and it has long been understood to be an amiable hyperbole. In spite of it, however, the Government so long denied us this concession. It was all due perhaps to inertia on the part of the Government and want of a suitable opportunity. And though we—human beings, Government or individuals—make mistakes, Providence never gets muddled and we got our chance. The bomb which killed the Archduke of Austria and which lit the powder-magazines of Europe, which led to the "earthquake-like soul shaking" of the present war and which is literally shaking the world from end to end, gave Bengal her one chance in history. The opportunity came and it was a God-send. Thanks to the commendable public spirit of Bengal, she is utilising and is determined to utilise more and more all the opportunity which Fortune sends to her door. It is an act of supreme statesmanship on the part of the Government to grant at last the long-delayed concession and all Bengal owes a deep debt of gratitude to Lord Chelmsford and Lord Carmichael. Their supreme political alchemy has

turned an irresolute and indifferent Bengal into a determined people, incandescent with loyalty and melting with zeal.

The origin of the present movement may be briefly stated. As soon as the war broke out Bengal offered her services in any capacity. The Bengalis prayed for permission to enrol as volunteers. They offered their services also for transport, telegraph, medical relief and any other work the military authorities might want them to do. Permission was sought for raising a volunteer corps of 2,000 men and 40 doctors for war service. In less than 6 days 40 doctors and 600 young-men enrolled themselves. Enthusiasm ran high, and it was confidently assured that the work of recruiting 2,000 men would be an easy task. Scions of princely houses and of the most distinguished families offered themselves as volunteers. They knew the risks, the duties and the conditions of service abroad and yet they came.

An unfortunate misunderstanding, however, marred the whole thing. While the leaders in Bengal thought that the Government had accepted their offer and busily carried on the work of recruiting the 2,000 men, the military authorities suddenly wrote that it would not be possible to enrol our youths and train them for service abroad. Bengal felt a keen disappointment. Still Bengal prayed that the services so readily, cheerfully and voluntarily offered might yet be utilised. It is difficult to say where exactly the misunderstanding occurred or who was responsible for it. According to the *Bengalee*, on the 19th August 1914, Lord Carmichael sent for Sir S. P. Sinha and Mr. B. Chakravarti. They were given to understand, by a communication received by His Excellency from Simla that 40 doctors and 2,000 young men as ambulance bearers would be acceptable if they could be secured within a short time. Their duties were to remove the dead and the wounded from the field and any other orders must also be obeyed. Sir S. P. Sinha replied that the scheme was practicable. On the 20th August the proposal was placed before the Executive Committee appointed at the Town Hall Meeting held on the 14th August 1914. Work was at once begun. On the 22nd August 1914, Simla telegraphed to enquire whether Bengal would bear the expenses of the equipment of the proposed ambulance corps. The people were in earnest about the scheme. The enrolment went on rapidly. All of a sudden the Government wired that it would not be possible to enrol the young

men and train them for service abroad as "there was reason to believe that the expeditionary force from India was sailing without any delay." This came as a surprise.

After the pangs of first disappointment were felt out, Bengal thought of more practical schemes. As a result of the earnest efforts of Dr. Suresh P. Sarvadhicary, the Bengal Ambulance Corps proper was organised. For the first time in our history, Bengalis were sent to the theatre of war to help in war operations. All honour to the men who went, all honour to the noble band of silent workers who loved duty and feared God, who nursed the sick, soothed the wounded and cheered the dying heroes of war. At Ctesiphon and Kut, they behaved with the greatest gallantry in the face of heavy shell fire. Twenty-four of them after standing a protracted siege are now in captivity with General Townshend. Four have been singled out for special mention in despatches for gallantry and distinguished conduct. Tommy Atkins has given him the endearing nick name of "Jerusalem Boys." The Bengal Ambulance Corps did well. As Lord Carmichael remarked :

The Bengali young men who were in Mesopotamia and who have come back went there full of enthusiasm and determined to show that Bengalis can be useful in a place where war is going on. They did work which has been pronounced by those best qualified to judge to have been useful work and good work. They won the hearty thanks of those who were on the spot and who saw what they were doing. Their fellow-countrymen have every right to be proud of them and all of us, whether their fellow-countrymen or not ought to be grateful to them. They stayed on in Mesopotamia doing their work of mercy, many of them until long after they would have liked to come back and all of them for longer than they had undertaken to stay.

Even the Bengal Ambulance Corps has now been disbanded—due again to a misunderstanding. The pity of it! Owing to a misunderstanding which was not discovered until it was too late, fresh batches were not sent to reform the Bengal Ambulance Corps. His Excellency at the Council Meeting did not clear the mystery. As the *Statesman* wrote :

He only succeeded in making the mystery still more mysterious. We gather there has been a misunderstanding for which no one was to blame but which proved fatal to the Ambulance Corps. One is reminded of those ingenious plays or novels whose whole plot hangs on the fact that not one of the characters is permitted to speak the dozen words which would bring the book to an untimely end. But while playwrights and novelists may be allowed this licence, it seems scarcely credible that in the conduct of a great war those who desire medical assistance and those who are prepared to assist should play at cross purposes.

Perhaps it was not desirable at present to tell the whole story and that is why His Excellency was purposely indefinite.

In spite of all that happened before, Bengal is grateful for the latest concession in regard to formation as an experimental measure of a double company of Infantry composed of Bengalis. Bengal is grateful for it. "That the Government of India should be willing to consider this now while war is going on—while their anxieties are great, while their thoughts must be more than fully occupied—shows that they have not neglected the feelings of Bengal" (Lord Carmichael):—It is indeed a great compliment to the Province—the more so because the recent political history of Bengal has placed it under a cloud.

France had led the way. The French Administration in India called for Indian recruits for active service abroad and accordingly some Bengali young men were actually enlisted for this purpose. With such a strong support for their claim from a foreign Government, it was difficult for the British Government to refuse. Indeed the concession had become inevitable.

Information received from the Adjutant-General, Simla, shows that the double company of Bengalis is to be attached to the 49th Punjabis, Nowshera—the strength being 228. The rules relating to recruitment are :—

Age.—16 to 25. Height.—5' 4" and above. Chest.—32". Period of service.—Duration of the war with the option to the soldier of remaining if he chooses in the service after the war.

Destination.—At present Kohat on the Indian frontier for training and then anywhere required.

All field service requirements found by Government and the Committee. Training lasts from 6 weeks to 3 months and consists of instructions in firing, application of musketry to various tactical situations, use of miniature rifle range, elementary theory of rifle and care of arms, field practices. Bad shots or inefficient recruits will be discharged by regimental order. Field service diet as usual by Brahmin cooks and camp followers. Clothing.—In addition to ordinary uniform the following are given—blankets, boots, putties, water-proof sheets, socks, etc., etc.

Allowances.—Ordinary pay, good conduct pay, good service pay, working and special pay, gratuities, wound and injury pension and family pension as per Army Regulations. In special cases, the Committee will help dependants left behind.

Decorations.—Victoria Cross with a special pension of Rs. 150 per annum. Order of British India carries with it the title of Sirdar Bahadur and Rs. 2 per diem. The Indian Order of Merit carries Rs. 3 to Rs. 34 monthly. Other medals with or without gratuities.

The double company is to be a portion of the Regular Indian Army and will enjoy the rank and status and discharge the full responsibility of the Regulars in active service.

Recruits were pouring in fast—most of them being of the upper middle class. Not only will the required number be soon filled up, but, it is expected, there will be many more in reserve—enough to make further units—if accepted later on.

The selection of recruits by the military authorities began from the 30th August at Fort William. Within 2 days 87 men were formally enrolled.

The first batch of those who have been formally attested has already left for Nowshera. On the 6th September last, they were given a hearty farewell in Calcutta. A monster meeting was held at the Town Hall, at which Lord Carmichael was present. The recruits marched from College Square to the Town Hall, headed by the band of the 127th Baluchis, amidst the ringing cheers of the people. It was a red-letter day in the annals of Bengal. All Calcutta cheered them to the echo.

Dr. S. K. Mullick—the chief organiser—gave a gratifying account of the recruits at the meeting. They were all well-educated men coming from very respectable families—some of them with the highest University qualifications. These men were going to risk their lives for the sake of their King and country at tremendous personal sacrifices. Students gave up their scholarships and all academic prospects. Men who were almost at the end of their academic or professional training, and who were expecting to complete their works within the next few months, were going without regrets. People with decent jobs, some of them in the highest stations of life, Deputy Magistrates, Vakils, and Zemindars—they were going fully accepting the hardships of a soldier's life and leaving their everything behind them—their families, their careers, and all their prospects. Loyalty is aflame. It now quivers on every lip. It now beams from every eye. "The spirit," said Dr. Mullick, "animating the recruits has been the loftiest that can inspire mortal man."

This concession to Bengal will have far-reaching effects in history. It will give Bengal a sense of her Imperial responsibilities and Imperial citizenship. It will make her self-reliant, self-respecting and self-confident. It will bring back the lost manhood of her people. It may, if it proves successful, open a new source of employment to the people. And, above all, it will remove a sore feeling between the people and the Government and thus make easy the problems of good administration.

One unfortunate incident threatened to mar the scheme. Fortunately it has been got over. One newspaper claimed that to make the scheme successful, Government should grant higher pay to the Bengali soldiers than what it pays to the Native Army generally. "To expect educated people," wrote the *A. B. Patrika*, "to descend to the level of ordinary sepoy and durwans whom they employ, is to cry for the moon and to give a dog a bad name and then hang it."

It is grossly unfair to suggest that Bengal is grumbling. Bengal does not grumble. To do what the *Patrika* suggests means an act of injustice to the other sections of the Native Indian Army, who will no doubt want to know why an untried race will be given special terms. We cannot claim privileges now. We have yet to prove that we deserve them. In all quarters public discussion as to pay and emoluments are deprecated. Dr. S. K. Mullick wrote that the recruits themselves never thought of it. They offered their services even in an honorary capacity, "their desire to enlist to give a good account of themselves being their chief concern. . . . They themselves want nothing but their uniform and food and their marching orders."

This soul-shaking war will no doubt end.

German Imperialism is an imperialism of brute force which means barbarism. This must end!


In spite of the long catalogue of unspeakable horrors in the present war, there is one bright side. England has discovered a new India. It is the crowning achievement of statesmanship. Bengal has gained in confidence and self-respect. May it grow evermore! God bless the Government of India.

The young men who will go will carry a nation's hopes and fears with them. They will bear on their shoulders a heavy debt of honour and a tremendous responsibility. On their conduct in war will depend the whole future of our race. Theirs is a great privilege—to do and dare all for their King and country. If they succeed—as we are sure they will—they will build much better than they know. They will establish the claim of the whole race to a great privilege. The whole country will keep a constant watch on them. God grant, they may succeed. It is better to do small things than to dream of great ones. Efficiency is not a birthright. It is an education. Our chance begins as soon as we believe we have a chance. Opportunity is knocking at the door—wake up, Bengal!

# THE NEEDS OF THE INDIAN RAIYAT

BY DR. N. KUNJAN PILLAI, M.A., B.Sc., PH.D.

(*Director of Agriculture and Fisheries, Travancore.*)

 **HAT** the condition of the Indian raiyat is far from satisfactory needs no arguing. To globe-trotters and pleasure-hunters, who seldom get opportunities of finding out the real state of affairs, India, with her luxuriant vegetation, her charming landscapes, her diverse climatic conditions, her abundant rainfall, and the apparent fertility of her soils, may appear to be a land overflowing with milk and honey. But one who has stayed long enough in the country and moved closely with the toiling millions, the actual cultivators of the land, who form the majority of the population of India, knows fully well that when compared to other countries, the so-called material prosperity of India vanishes into insignificance, the average earning capacity of Indians being much less than that of other civilised nations. India's prosperity is mainly dependent upon the produce of the land. She has very few industries and even those that she has are not conducted on up-to-date scientific lines. The question of industrial development in India, no doubt, being largely discussed in the Press and on the platform; but so far, there has been a great deal of discussion but only very little of action. The Government are, unfortunately, not prepared to render the same practical help to the nascent industries of this country which the Governments of other countries under similar circumstances render to theirs. What the German Government did in the earlier part of the 19th century and what the Japanese Government did in the latter part of that century for the development of their industries, the Indian Government are not prepared to do at present. As long as the Government of India hold to their present policy of non-participation in the starting of profitable new industries for fear of curbing private enterprise, so long the question of the development of Indian industries will remain unsolved, and till then India must get her national wealth chiefly from agriculture. Agriculture can make a country prosperous, provided it yields the maximum income it is capable of yielding. Canada, Australia, New Zealand and even some parts of the United States are all agricultural countries and yet the people thereof are much better off than the people of India. That is because the land in those countries is made to yield the maximum return, while in India the yield from the land is seldom above the minimum.

What is the cause of this striking difference in the returns from the land in India and other countries? First and foremost it is due to the peculiar climatic conditions of India. One chief factor that contributes to the success or failure of Indian agriculture is water. Where water is available at the proper season, there cultivation is successful. In some parts of India and particularly in some years there is copious rainfall, but very often the rains are either scanty or untimely and then the crops fail and famine ensues. To make the raiyats independent of the vagaries of rains, Government have executed some gigantic irrigation projects; but the area commanded by these projects is so small compared to the total area under cultivation that they benefit only a minute portion of the several millions engaged in agriculture. The large majority of them have even now to depend upon the precarious rains for raising their crops. The first requisite in improving the agriculture of this country is to devise means for providing facilities for irrigation. Here the help of the Government is absolutely necessary. It is they who ought to take the initiative in this matter, whether it be for the improvement of the existing irrigation tanks and canals, or for the construction of new ones or for the sinking of wells and the installation of pumping plants. These are all works which each average individual raiyat is unable to undertake, and which, if they are to be successfully carried out by the raiyats, would require the co-operation of many. Co-operation of this kind is utterly unknown in India, and it would take several generations before it can be implanted in the country. In the absence of such a co-operative spirit among the people, the only alternative which will bring about the desired result is for the Government themselves to carry out the works, realising, if necessary, the cost either partly or wholly from the people concerned.

Water is the first requisite of the Indian raiyat. Without it his agriculture will not prosper. Next to water he requires knowledge. He must know in what ways his methods of cultivation can be improved. He is at present blindly following the practices which have been handed down to him by his ancestors. He is ignorant of the aids that Science has rendered to the agriculturists of other countries. He has yet to learn the uses of improved implements and labour-



saving machinery, and the advantages of artificial manures, and of the selection of seeds. In fact, he is woefully lacking in the knowledge of modern scientific agriculture. How can the ignorance of the Indian raiyats be removed? Some would say: "Demonstrate the advantages of improved methods and they will readily follow them." Others might say: "Distribute broadcast among the people vernacular leaflets pointing out the advantages of such methods, deliver popular lectures on agricultural subjects repeatedly at important centres, organise agricultural exhibitions periodically in every village, and adopt every conceivable means of disseminating knowledge about scientific agriculture among the people." There might be still others who would say: "The measures described above would only affect the present generation of farmers and their effect would, therefore, be only transitory. If any permanent improvement is to be brought about in Indian agriculture, the boys who are to be the future farmers must be induced to interest themselves in this profession and must be trained in its scientific side, so that they might willingly follow the vocation of their fathers instead of hunting after petty Government appointments." All the views above referred to appear to me to be perfectly correct, and it is gratifying to find that the Agricultural Departments of India are thoroughly conscious of this fact. They are conducting demonstrations, publishing leaflets, arranging for the delivery of popular lectures, organising exhibitions, and attempting, so far as possible, to educate the sons of farmers in scientific agriculture. If, however, I may be permitted to make a suggestion, I would suggest that the Agricultural Departments should carry out far more demonstrations and pay better attention to the education of the boys than they do at present. Demonstrations will open the eyes of the present farmers and education will shape the mind of the future generation of farmers. With regard to both these, and particularly with regard to education, I feel that our Agricultural Departments are not doing all that they ought to do. A number of Agricultural Colleges have, no doubt, been created in different parts of the country; but it must be admitted with regret that these colleges have so far not attracted that type of students who would, after their course of studies, go back to the land and become practical farmers. The students who attend these colleges do so mostly with the object of procuring billets in Government service and not for the purpose of gaining knowledge which

they wish to apply in actual practice. It cannot be gainsaid that the courses of studies in these colleges, and the standard of general education required of those who seek admission therein, are such that the boys who would naturally take to the profession of agriculture in after-life are entirely shut out of them. The medium of instruction in the Agricultural Colleges is English and those who desire to get admission into them must, therefore, possess a fair knowledge of this foreign language. The percentage of English-educated boys in India is very low, and the few who do go in for English education treat agriculture with contempt. Under such circumstances the only way of imparting agricultural education to the boys who would wish to develop into farmers is to open agricultural schools of a much simpler and less costly type than the present Agricultural Colleges. In such schools the medium of instruction should be the common vernacular of the locality in which the schools are situated, teaching should be more practical than theoretical, and the schools should be conducted at such places and at such times that even the boys who are actually engaged in farming can attend them. Agricultural schools of this kind are common throughout Great Britain, the United States, Germany and other agriculturally advanced countries; and in India they are conspicuous by their absence. Unless this desideratum is removed and vernacular agricultural schools are started in hundreds throughout the country, agricultural education will not benefit the type of boys whom it ought to. It is reported that a few such schools have been opened in the Bombay Presidency and that they have proved completely successful. If so, it ought to be an incentive to the Bombay Government to increase the number of such schools and an example for other Governments to copy from.

In addition to starting vernacular agricultural schools, the Government must also slightly modify their elementary educational system of rural areas. The education that is now imparted in all the elementary schools, whether rural or urban, is purely of a literary kind, which only tends to create among the boys a hankering after Government service and a dislike for agriculture and other similar professions. In rural areas where the boys are all the sons of farmers, general education must be so changed as to give it an agricultural bent, and this can be done by omitting from the present curricula of studies a good portion of the non-essential subjects and including therein subjects like Nature-study, and elementary agriculture. If a school garden can



also be attached to each elementary school as is being done in Germany, the United States, and even in Ceylon, the instruction can be made practical as well, so that both the mind and the hand of the boys can be trained at the same time. It is education of this kind that India stands in need of at present, and it is this kind of education that is being neglected here.

The third and the last essential requisite of the Indian raiyat is capital. Capital is the backbone of all agricultural improvements. Without capital it is not possible to purchase improved implements, labour-saving machinery or artificial manures or, in fact, to adopt any of those methods which form the basis of intensive cultivation. Most of the Indian raiyats are unfortunately without capital; nay they are even poor and are in a chronic state of indebtedness. At the time of cultivation they have no money to buy seeds and manures, they go to the nearest money-lender and borrow some money at an exorbitant interest to carry on their cultivation, and at the same time they enter into an agreement with him to repay the amount with interest at the time of harvest in produce, calculating its price at the rate fixed by the creditor which is invariably much lower than the usual market rate. The crop, when harvested, will very often hardly suffice for the repayment of the debt, and both for their maintenance and for their further cultivation the raiyats have again to go to the money-lender for loans. This process is repeated year after year until at last the accumulated debts become so great that even the little land that the raiyats own has to be sold to the creditor. Thus the raiyats are reduced to a condition of ever-lasting poverty, while the money-lender grows fat on the fruits of their hard labour. This process of the ruination of the raiyat is a common spectacle throughout India. It is the duty of the Government to help him out of his difficulty. They must provide means whereby he can be prevented from falling a prey to the avarice of the money-lender. One such means they have already provided by the organisation of Co-operative Credit Societies. But the co-operative movement is still in its infancy in India, and has so far brought within its fold only a very minute fraction of the large agricultural population of the country. Till this movement becomes universal, it is incumbent upon Government to

bring into operation other measures of helping the raiyat with cheap capital.

There are two such ways by which the Government can help the raiyat. One is to grant him loans under the Agricultural Loans Regulation. This Regulation is in the Statute-Book of most of the Provinces and Native States; but in very many places it practically remains a dead letter. There is evidently something radically wrong with the Regulation, and unless radically amended it will not benefit the poor raiyats.

There is yet another way open to Government for rendering help to the raiyats. Capital is generally wanted for the purchase of seeds, manures and implements. Government can open depots under the supervision of the Agricultural Department and arrange for the sale of these articles to the cultivators on credit with proper security, if necessary, and for the recovery of the money in instalments along with the *kist*. This procedure will not involve any additional expenditure to Government; and though it may give some extra work to the Revenue authorities, the trouble they have to undergo will be infinitesimal when compared to the immense benefit that will accrue to the poverty-stricken raiyats. From my experience in Travancore, I find that when once the raiyats are convinced of the advantages of a certain manure or implement, they are willing to purchase it; but very often they are unable to translate their wish into practice for want of capital. Just at the time when manures and implements are to be purchased they may not have money in hand, and at that time they must be able to get the necessary amount or buy the articles on credit. If such facilities are afforded to them, one of the chief impediments to the spread of intensive cultivation in India will be removed; and the work of the Agricultural Department will become very much lighter, and the fruits of its labour will be seen in a more tangible form.

To sum up. The three essential needs of the Indian raiyat are water, knowledge, and capital. It is owing to the absence of these that he is not able to get out of his land as much as his brethren of other countries do, and it is owing to the poor return which his land yields that he is always in the clutches of the money-lender. Unless his needs are attended to, there is no possibility of improving his lot.—*From a Paper prepared for the Indian Industrial Conference.*

# SIR SALAR JUNG.

**N**AWAB Mir Turab Ali Khan, Salar Jung, Siraj-ud-Dowla, Mukhtar-ul-Mulk,\* D.C.L., G.C.S.I., was born on the 2nd January 1829. While an infant he lost his father, and when four years old his grandfather, Munir-ul-Mulk II., died leaving the boy in sole charge of his second son, Seraj-ul-Mulk. There is a story related which shows the great affection which Munir-ul-Mulk II. had towards young Salar Jung. The latter had an attack of typhoid fever, and for many days his condition was considered to be critical. Thereupon his grandfather, like Baber of old, performed the ceremony which is known among Mussalmans as Tassaduk, and prayed that any evil which might befall the child might be transferred to him, and that if it was the will of God that Salar Jung should die, he prayed that his own life might be taken. Strange to say the boy recovered and the grandfather fell ill and died. The guardianship of the boy therefore fell on his uncle, Seraj-ul-Mulk.

Salar Jung's education, till he was thirteen, was not regular and continuous. His early training can scarcely be said as having made him fit for the high and responsible position, which he was called upon to fill in after life. He was weak, and the pecuniary and other troubles of his family apparently obscured all his future hopes. His grandfather, Munir-ul-Mulk II. had left debts to the extent of 25 lakhs and the then Nizam, H. H. Nasir-ud-Dowla, paid off the debts of his Minister, and took possession of the greater portion of the family estates as security. However Seraj-ul-Mulk cheerfully performed the trust confided to him and gave his nephew such education as was thought fit for a scion of a noble family at Hyderabad. Salar Jung read Persian and Arabic under a private tutor for nearly seven years. The teaching of English was not then in vogue at Hyderabad; and Salar Jung began

to learn this language when he was 19 years. He worked at it for half an hour every day under an Eurasian private teacher, later on he pursued the study so assiduously till he came to know English as well as his mother-tongue. Towards the end of his life he became a good English speaker, and the testimony borne by Sir Monier Williams is well worth repeating here:—"I conversed with both these great Ministers (Sir Salar Jung and Sir T. Madhava Row) not long since in their own houses and found them capable of talking on all subjects in as good English as my own."

In 1847, Salar Jung was appointed as the Taluqdar (Collector) of some Telingana Districts, which till then were managed by an Englishman named Mr. Deighton. He was thus early brought into contact with the administration of the State, and he found no difficulty in mastering the system of land revenue introduced by his predecessor, and worked it out satisfactorily during the eight months he was in office. By this time the Nizam restored some of the family Jaghirs to Seraj-ul-Mulk, who lost no time to appoint Salar Jung for looking after them. For five years he worked hard to improve the condition of his estates while at the same time to increase their revenue. When in independent charge of his family Jaghirs, he moulded and shaped the high administrative capacity, which he showed in such unmistakable manner in after life.

Seraj-ul-Mulk died on 26th April 1853, and as is usual in Hyderabad affairs, a political *impasse* intervened. The choice of a Minister became a matter of perplexity to the Nizam. Of the available candidates, the one whom the Nizam least favoured was Salar Jung. The latter was only 24 years old, and he was the nephew of the Minister who negotiated and concluded the treaty by which Berar was transferred to the English control. Salar Jung's candidature was however supported by Lala Bahadur (the State Record-Keeper) and two other favourites of the Nizam. "It is not a minister," they said to the Nizam, "but your

\* Condensed from a sketch published for the Biographies of Eminent Indians Series by G. A. Natesan & Co., Madras. Price, Four Annas.

prestige that governs. Seraj-ul-Mulk conducted the administration through the subordinate departments. Lala Bahadur, who did every thing, will as before conduct the affairs of the administration for Salar Jung." Such arguments did not miss the mark, and the favourites won the day. Salar Jung was invested with the office of Minister in full Durbar on the 31st of May 1853.

The ten years before were marked with a series of administrative and financial adversities. Salar Jung's predecessor left a heritage which no statesman could envy. The administrative capacity of the man was put to the greatest test, and it may be affirmed that the new Minister successfully tided over the strain and worry attendant on those who bring order out of utter confusion.

Since his accession to power up to the outbreak of the Sepoy Mutiny in 1857, he found means to introduce many reforms in the State, and this made him very unpopular with those who counted that his youth would be a safeguard for their own private aggrandizement. The very first to quarrel with the young Minister was Lala Bahadur who, experienced as he was in Hyderabad affairs, tried his best to oust him from office. Again and again the prospect of dismissal seemed imminent; but the Nizam had no other subject as capable, upright and loyal as Sir Salar Jung.

For in May 1857, the great Sepoy Mutiny broke out near Delhi, and all Mussalmans in Southern India turned their eyes towards the Nizam's capital. The rebellion spread like wild fire in the North. Hyderabad filled with a large population who had only recently been brought under one settled government, and who cherished the memory of the great Imperial House of Baber, was showing its sympathy with the Sepoys, who espoused the cause of the Moghul Emperor at Delhi. Wildest rumours of the dire peril, to which the British were exposed in Hindustan, having reached Hyderabad from the north, the city Mohammedans were plunged in a state of intense excitement. Some openly manifested their displeasure to the British Government. The city people assembled in large numbers in the streets clamouring for war against the English.

At such a critical moment the Nizam Nasir-ud-Dowla died; and great fears were therefore entertained in responsible quarters regarding the issue of events at Hyderabad. Salar Jung was then only four years in office, and he so well gauged the situation that he firmly and persistently adhered himself to the definite policy of seeing that Hyderabad did not join in the general revolt, and thus extend the disaffected area far down to the south. He was a Mohammedan and serving a Mohammedan State: to him it was "a trial, the tension and force of which could never be understood by a European and a Christian."

A new Nizam was placed on the Masnad without any loss of time; and the Resident on returning from the installation ceremony found a telegram from the Governor-General announcing the fall of Delhi. He sent for Salar Jung at once, and communicated the news to him. The Minister replied that the news had been known in the city three days ago. To many unacquainted with British resources, the fall of Delhi was synonymous with the destruction of the British *Raj* in India. If Salar Jung had ever wanted to be disloyal to the British Government, he had the best opportunity of disclosing his motive when information reached him about the success of the mutineers at Delhi. What would have been the fate of the British officers assembled in the Nizam's palace on the Durbar day if Salar Jung had only given any sign to show that he sympathised with the mutineers!

The situation was so critical that the Governor of Bombay telegraphed to the Resident at Hyderabad: "If the Nizam goes, all is lost." There was certainly a panic in the above message, but Englishmen in India felt a keen sense of relief when it was found that the Nizam did not and would not go. "Had the Nizam," says Colonel Briggs, "untried as he then was, sided the movement or even openly avowed his sympathy with the mutineers, there can be no doubt that the whole of Southern India would have been in a blaze." But wiser counsels prevailed at the Nizam's Durbar, and Salar Jung's statesmanship saved the situation.

The British Residency at Hyderabad is situated very near the busy quarter of the city

and is far removed from the cantonment of Secunderabad. A body of 500 Rohillas with 4,000 disaffected people led by two leaders, Torabazkhan, and Allauddin, marched and attacked the Residency, which was not then protected by any fortifications. The Minister knew of the projected attack, and gave a timely warning to the Resident, Colonel Davidson, who at once ordered for some reinforcements from Secunderabad. On their arrival, they were joined by a party of Arabs sent by Salar Jung. These troops repulsed the mutineers' attack: one of the leaders was shot dead, and several others taken prisoners and deported. Some of the ringleaders were executed, and others fled to Hyderabad with the hope that the Nizam's government would protect them. But the Minister issued orders to hand over the mutineers to the Resident for necessary punishment. A large concourse of people assembled at the chief Mosque with a view to send a deputation of some Moulvies to the Nizam to expound the duties of a Mussalman Sovereign, and persuade him to order the release of all the sepoys who had been imprisoned for attacking the Residency. But it was soon dispersed; a mob collected near the Residency, and broke open two of its gates. Before further injury could be done, fire was opened on them and they were driven away.

Sir Richard Temple characterised his services to the British Government on this occasion as "simply priceless." The Governor-General in Council informed him that "the ability, courage, and firmness with which he had discharged his duty to the Nizam and to the British Government entitled him to the most cordial thanks of the Government of India."

In July 1860, the Nizam was presented with British manufactures valued at a lakh of rupees, and his Minister articles worth thirty thousand. The districts of Raichur and Dharaseo were restored to the Nizam, and the petty State of Shorapur was added to the Nizam's territory.

The attitude which Sir Salar Jung wisely followed during the Mutiny brought on him much unpopularity. A determined attack on his life was made on March 15th 1859, when he was leaving the Nizam's Darbar Hall with

the Resident. A Rohilla, said to have been from Hindustan, discharged a loaded carbine which, though missing the mark, hit one of the Minister's retinue. The assailant then rushed on the Minister with a drawn sword; but fortunately he was overpowered by the Nizam's guards who cut him down immediately.

Salar Jung's passion for reforms in the administration of the State was well known. But Hyderabadies were slow to recognise it: he grew more and more unpopular with them. In 1861, an attempt was made to remove him from office. The Nizam was made to believe that the Resident was anxious to dismiss Salar Jung. The Nizam in an interview with the Resident made him understand that he would gladly dismiss the Minister. The Resident was surprised to hear the proposal, and dissuaded the Nizam from entertaining any such idea. The conspiracy against Salar Jung was exposed, and the Minister was once again in the good graces of his master. It is said that the Nizam's harem contributed not a little to this change of attitude between His Highness and his Minister. These ladies were, since Salar Jung was made Minister, getting their pensions and allowances regularly—a fact of very rare occurrence in the administrations of the previous Ministers. They in a body petitioned to His Highness pointing out how successful Salar Jung had been as a Minister and threatened in the event of a change some violence to his successor. That Salar Jung had been restored to confidence was evidenced by the presentation of some fine jewels to him by the Nizam at the Ead Durbar; and when the Minister had a fall from his horse, the Nizam was so glad of his recovery that he caused a large sum of money to be given away to the poor as a thanks-offering.

In 1866, Her Majesty Queen Victoria conferred upon him the title of the Knight Commander of the Star of India. A year later, once again the relations between the Nizam and his Minister were strained. The Government of India proposed a treaty for the mutual extradition of certain criminals. The Nizam suspected that it was an encroachment on his power, and believed that the Minister was res-

possible for it. He made no secret of his dissatisfaction with him. At this time one of the two officials whose business it was to act as confidential Vakil between the Nizam and his Minister died. His Highness lost no time in appointing Laskar Jung, a bitter personal enemy of the Minister, to the post. Salar Jung resigned: and the Resident, Sir George Yule, sought an interview with the Nizam, who was much perturbed at what he called his Minister's pride. The Minister threatened to resign more than once, and this His Highness could not stand. He wished that Salar Jung had been more humble and acted as his servant. Salar Jung being persuaded to apologise in a most humble way did so, much to the gratification of His Highness who permitted him to continue in office.

In January 1868, another attempt was made on the Minister's life while he was proceeding to the Nizam's palace to attend the Ead Durbar. Two shots were fired at him—one of which went so close as to graze his turban, and the other wounded an attendant. The Nizam warmly congratulated his Minister on his escape, and issued strict orders regulating the possession of firearms by the people. The would-be assassin proved to be one who had been prejudiced by Salar Jung's administrative measures.

In 1875, His Royal Highness The Prince of Wales (afterwards King Edward VII.) came to India: and among the nobles that formed his suite was the Duke of Sutherland. The Duke paid a visit to Hyderabad as the guest of Sir Salar Jung. When leaving he pressed the great Minister to visit England. Salar Jung accepted the invitation and visited Europe in the summer of 1876. He could not have been quite ignorant of the sort of reception he would meet in England. People would not forget his invaluable services during the Mutiny: his administrative ability and statesmanship were wafted across to distant lands? and his kind and genial personality made him an acceptable friend to many an Englishman.

Lord Lytton, who had succeeded Lord Northbrook as Viceroy of India, landed in Bombay on the 7th April 1876. Salar Jung was

present at his reception at the Bombay Dockyard. The next day he sailed for Europe, reaching Rome on the 5th of May. Sir Salar paid a visit to the late King, Victor Emmanuel, at the Quirinal. Three days later, the Pope received him in audience at the Vatican and expressed his gratitude for the facilities allowed to Catholics in the Hyderabad State. After visiting Rome, Naples, and some of the other chief cities of Italy, the party reached Paris on the 13th of May. Here, Sir Salar was detained for nearly a fortnight owing to an unpleasant accident. On the very evening of his arrival at the Grand Hotel, he slipped on the stairs which resulted in a fractured thigh bone. He suffered great bodily pain not to speak of the vexation of an enforced stay in his rooms, but in spite of it he preserved, says a visitor to him, "the equanimity and resignation characteristic of men of his stamp, nationality and faith."

By the end of May he recovered so far as to travel and on 1st June 1876, he left Paris for England and landed at Folkestone, where the Duke of Sutherland was the first to welcome him to the English shores. Sir Salar who was still unable to walk was carried ashore by a party of English sailors, and the Mayor of Folkestone read an Address of Welcome. From that day till he left England invitations, honours and addresses poured thick on him: and the English Press kept up a never-ending chorus of praise of the worth of the great Indian on a visit to England. But his stay was made less pleasant owing to the unfortunate accident at Paris, and while confined to his rooms at London, he was visited by the Prince of Wales (King Edward VII), and other members of the Royal Family. On June 20th, the Prince of Wales gave a banquet in Salar Jung's honour when the leading noblemen, statesmen, and old Indian officials were invited to meet him. Next day he went over to Oxford, where the honorary degree of D. C. L. was conferred upon him by the University. On July 3rd, Sir Salar Jung was presented to H. M. Queen Victoria by the Marquis of Salisbury at the Windsor Castle, where he dined with the Queen and other members of

the Royal Family. He spent the next day in visiting the Woolwich Arsenal and the London Docks. On 5th July, Sir Salar Jung and his suite attended the State Ball at the Buckingham Palace, and the next day the Marquis of Salisbury (the then Secretary of State for India) entertained him at dinner. Later on Sir Salar had the honour of giving a dinner party at his temporary residence in Piccadilly to H. R. H. The Prince of Wales. Before Sir Salar Jung left London for Trentham, the East India Association presented him with an address recounting his services during the Mutiny and expressing satisfaction at the way in which the various reforms were introduced by him in the Nizam's State. After spending a pleasant week at Trentham Hall with the Duke of Sutherland, Sir Salar Jung travelled over to Scotland, where he received deputations from the Town Councils of Inverness, Dingwall, Tain and Wick. Later on, he went to Edinburgh where he and his party drove through the streets seeing all the places of interest in that ancient city.

He returned to London on the 22nd and three days later a special meeting of the Court of Common Council was held at the Guildhall to present Sir Salar Jung with the Freedom of the City of London. The Lord Mayor proposed the toast of Sir Salar Jung and eulogised his services to the Nizam and the English. On July 26th, Sir Salar received deputations from the Manchester Corporation and the Manchester Chamber of Commerce, and owing to ill health had to decline invitations to visit Liverpool and Manchester. In a word his tour in England was a triumphal march.

Salar Jung, after a stay of two months in England, left London for Paris on his return journey. He was much struck with the marvels of the French Capital: but the severe aspect, and the incessant activity of London (as contrasted with the pleasures of Paris) appealed to his imagination.

Leaving Paris on the 3rd August, Sir Salar visited Turin and Milan and took the steamer to India from Brindisi, and arrived at Bombay after an absence of nearly four months. He was not quite recovered from the effects of his

accident, and so he was helped over the side of the steamer, when the crew and the passengers cheered him to their utmost capacity. How much the English sailors of the day knew and appreciated Sir Salar is evidenced by the following incident: The steamer conveying Salar Jung and his suite passed a troopship. As soon as the soldiers and sailors knew who was on board, they swarmed on to the deck and into the rigging and "three cheers for Salar Jung, the Saviour of India" was the cry followed by such enthusiastic hurrahs which took a long time to subside.

He arrived at Hyderabad on the 26th of August, and was received with the liveliest demonstrations of affection by all classes of people.

H. H. The Nizam Afzul-ud-Dowlah died on the 26th February 1869, and his son Mahbub Ali Khan, aged about three years, was placed on the Masnad. Salar Jung and Shams-ul-Umarah—the premier nobleman of the State—were made co-Regents during the minority of the Nizam, and there seemed every prospect of a smooth sailing in the State's progress towards administrative efficiency. But Sir Salar's attitude towards the Berar question brought him in conflict with more than one Viceroy. He fostered so passionate a desire for the restoration of Berar to the Nizam that he expressed his object in a letter to Lord Northbrook:—"Either I must recover Berar or I must be convinced of the justice of the reasons for withholding it or—I must die." Berar had been nominally in the Nizam's possession since 1724, and the dimensions of the province were repeatedly curtailed by grants to the Peshwas of Poona, who laterly were even empowered to collect taxes from the people. Since 1804, the Nizam had the sole authority over the country, but owing to its unsettled state it remained the rendezvous of the lawless. It had dwindled with every political change till in the middle of the last century it was not the Berar of the early Nizams, far less the Imperial Subah of that name. In 1853, upwards of 45 lakhs of rupees became due to the British Government for the maintenance of the Hyderabad contingent. Lord Dalhousie,

the then Governor-General, instructed the Resident to ask the Nizam territorial guarantee for the regular payment of the contingent charges, and the liquidation of the debt. After much negotiations a treaty was drawn up, by which districts yielding an annual gross revenue of 50 lakhs were assigned to the British. These included Berar, the Raichur Doab and Dharaseo district. The treaty was signed on the 21st April 1853; and two weeks later Salar Jung was appointed Prime Minister.

In 1866, the Minister addressed a communication to the British Government on behalf of the Nizam claiming the restoration of Berar. The request was not complied with, and Salar Jung was told that "the spirit of extravagant assertion which pervades Sir Salar Jung's letter, unworthy alike of his princely master's dignity and of his own reputation for enlightened statesmanship, leaves the Governor-General in Council no alternative but to require that the future communications of the Hyderabad Durbar shall be framed in a tone more serious and circumspect." There was still hope, and it was based on the statement of the Government of India that the restitution of Berar must remain an impossibility so long as satisfactory arrangements were not made for the regular payment of the Hyderabad contingent from some other source. When the Minister had effected many administrative reforms in the State, he was able to point out "a source" to the British. In 1872, Salar Jung offered to deposit with the Government of India in lieu of Berar, the sum of 12 crores of rupees, the interest on which would be sufficient to meet the cost of the contingent. The Minister noted that this scheme will not only furnish a proper security but also be a deposit of His Highness' treasure, which would enable the Government to carry on some public works out of that source, and also reduce the cost of management. The Government of India were unable to entertain such a proposal since "a territorial guarantee was the fundamental principle of the treaties of 1853 and 1860." After much correspondence, Salar Jung was informed that the Resident would not receive for transmission any correspondence on the

subject in future. Whereupon the Regent forwarded an appeal direct to the Secretary of State for India. While in England it is said that Salar Jung influenced a number of British politicians to recognise the justice of his claim. The Secretary of State (Lord Salisbury) affirmed that Berar was not ceded to the British, and that the Nizam's sovereignty over the assigned districts remained unimpaired. His despatch to the Viceroy concluded as follows:—"Your Excellency has noticed the inconvenience of discussing questions of this kind while the Nizam, on whose behalf they are professedly raised, is himself a minor. In this opinion I entirely concur."

Early in 1877, the co-Regents declared in writing that "they fully accepted the decision of the Secretary of State as conveyed in the above despatch, and would take no steps whatever in the matter during the minority of His Highness." But Salar Jung was not spared till the young Nizam Mahbub Ali Khan came of age and assumed the reigns of government. The subject was therefore shelved till it was reopened in 1902 by Lord Curzon, when by a new treaty Berar was ceded in perpetuity to the British Government on the latter paying to the Nizam 25 lakhs of rupees per annum.

To sketch the reforms introduced by Sir Salar Jung in the State, is to describe the history of Hyderabad for nearly thirty years. The State at the time of his accession to power had been compared to the England of the Stuarts. The Revenue Administration was in the most deplorable state, and the accounts showed a sum of only 18 lakhs of rupees as the net revenue available to the government after paying the troops in the State service. The collection of revenue was carried on what was known as the contract system. The territory was parcelled out for a certain period among contractors called Taluqdars, who were paid at a definite rate for the cost of management. Their sole aim was to make as much money as possible when in power, and therefore much oppression and mismanagement prevailed. Besides certain districts were in the hands of Arabs who had advanced money to the State



and who were empowered to collect the revenue of those districts in repayment of the loans made.

Sir Salar Jung's attention was first drawn to the maladministration of the Revenue Department. A court was established to adjudicate the claims of the Arabs: and all turbulent men were arrested and punished either by deportation or imprisonment by the Arab Zamindars, whose support was an asset to the youthful Minister. As much of the debts as the finances of the State could allow were disbursed to the creditors. By 1854, Salar Jung was able to recover mortgaged lands yielding a revenue of 40 lakhs, and to disband nearly 4,000 Arabs and Pathans from the State service. The old Taluqdars were forced to submit their resignations, and trustworthy persons were appointed in their places.

In 1856, a Central Treasury was established at Hyderabad, to which all Revenue collections were transmitted. Vexatious transit duties and other minor taxes were abolished. The country was for administrative purposes divided into four parts; and Salar Jung took under his charge the largest division yielding 60 lakhs of revenue.

The traffic in Mohammedan and Hindu children had been going on for a long time, and in 1856, Salar Jung issued a proclamation forbidding the practice under pain of punishment. There were daily robberies and dacoities in the districts; and villages were in many cases looted by armed men. More than once a body of the contingent troops were requisitioned to scare away the besiegers. A special Rohilla Court was established at Hyderabad to try such cases, and several gangs of robbers were imprisoned. There was famine in 1862 and 1866, and Salar Jung took effective measures to relieve the poor and the distressed. In 1867, the Zillabandi system was introduced, and the State was parcelled out into five divisions and seventeen districts.

There was a thorough reorganization of the Judicial, Public Works, Medical, Police and Educational Departments. In the Telugu districts the system of payment in kind was the rule. The Minister abolished it to the great satisfaction of the ryots, and sent a memoran-

dum on the disadvantages of this system to the Famine Commission.

In the beginning of 1882, Salar Jung drew an elaborate scheme for the general management of the administration. This was the last and in some respects the greatest undertaking of the Minister for the benefit of the State. This system was adopted practically *in toto* by his successor, and still remains the basis of administration in the Dominions. To help the Minister, four Moin-ul-Mahams (Departmental Ministers) were appointed, and elaborate details regarding the powers and working of the Ministers and Secretaries were framed. The Government of India, after a careful and close examination of the scheme, gave it their most hearty and cordial appreciation.

Before Salar Jung's time there were no regular courts throughout the dominions. The Minister established a Court in Hyderabad with a Chief Judge, and four assistant Judges having full powers to try civil and criminal cases. To suppress crime in the districts, Zilladars with a fully equipped force were appointed, who either captured or imprisoned all turbulent Rohillas. A Special Court to try Thuggee and Dacoity cases was instituted. In 1860, a Court at Hyderabad with a Hindu as its presiding Judge was established to try civil cases among Hindus. Government stamped paper was also introduced; and a stamp office was established in the capital.

Before Salar Jung came into power, the village servants acted as the police; and military troops arrested thieves and dacoits when called upon to do so. Cases of torture were very frequent. In 1865, Salar Jung reorganised the police department. At the head of the administration there was the Inspector-General of Police with *Mohatamims* (Superintendents) and *Amins* (Inspectors) in charge of districts: the Jamadars and Dafadars worked under them. A Kotwal (Commissioner of Police) was appointed for the Hyderabad city, and the Police Code revised and amended.

In 1875, a survey department was established on the lines followed in the Bombay Presidency. Education in Hyderabad had been carried on, on the old lines: boys were



only taught the Koran, and to read and write Persian or Arabic. In 1855, Salar Jung established an Oriental College, where English was taught as an optional subject. Some years later a school was opened in the chief village of each Taluq and one at the headquarters of each District. The department was brought under an Educational Secretary and a Director of Public Instruction. A Civil Engineering College and a Medical School were opened. In a short time the educational charges of the State rose to nearly a lakh and half. In 1880, the school at Chadderghat (in Hyderabad) was raised to the status of a College, and affiliated to the Madras University. With a view to encourage the nobles of the State to study the English language, the 'Madras Aliza' was instituted which was subsequently reorganised and named the Nizam's College. To train teachers for schools, a normal school was established; and five divisional inspectors were appointed for supervision of the schools in the districts.

There was also a reorganization of the Public Works Department. Many tanks were repaired, roads and district communications were improved, and several government buildings were erected. In 1874, the Hyderabad-Wadi Railway was completed, and to Salar Jung thus belongs the credit of connecting the Nizam's capital with Madras and Bombay. In 1862, regular postal communication between the capital and the districts was established. There were many mints in the State, but Salar Jung withdrew all the coins and established a State mint at Hyderabad. The Abkari Department showed an increased revenue owing to the suppression of illicit manufacture, and the income of the Customs Department rose to nearly 40 lakhs. Municipalities were established at Hyderabad, Aurangabad, Raichur and Gulburga, where the management was effected by a Council consisting of official and non-official members. When Salar Jung became Prime Minister, the military cost of the State per annum was nearly 80 lakhs; but at the time of his death it was reduced to nearly 20 lakhs. Indeed it would take us far afield to

measure all the reforms he introduced in re-modelling a State like Hyderabad. Suffice to say that he is in a sense the maker of modern Hyderabad.

In 1871, the Government of India bestowed on Salar Jung the distinction of the Grand Commander of the Star of India; and he received at the Imperial Assembly at Delhi, on 1st January 1877, a salute of 17 guns as a mark of personal distinction. Nawab Shams-ul-Umarah died in 1879, and Nawab Vikar-ul-Umarah became the co-Regent, whose death two years later left Sir Salar Jung as the sole Regent of Hyderabad.

In the summer of 1882, Sir Salar Jung paid a visit to Simla to discuss in person certain administrative questions of the State and to arrange for the tour of the young Nizam to Europe in the following year. His stay was very brief not exceeding eight days, and yet he left behind him a very good impression in the highest society that was gathered together in the summer capital of the Government of India. In January 1883, the Regent accompanied the young Nizam on a tour to Raichur, Gulburga and Aurangabad. On return to Hyderabad, arrangements were being made for the forthcoming visit of H. H. the Nizam to Europe: but to the great sorrow of all, Sir Salar Jung died of cholera on the 8th February 1883.

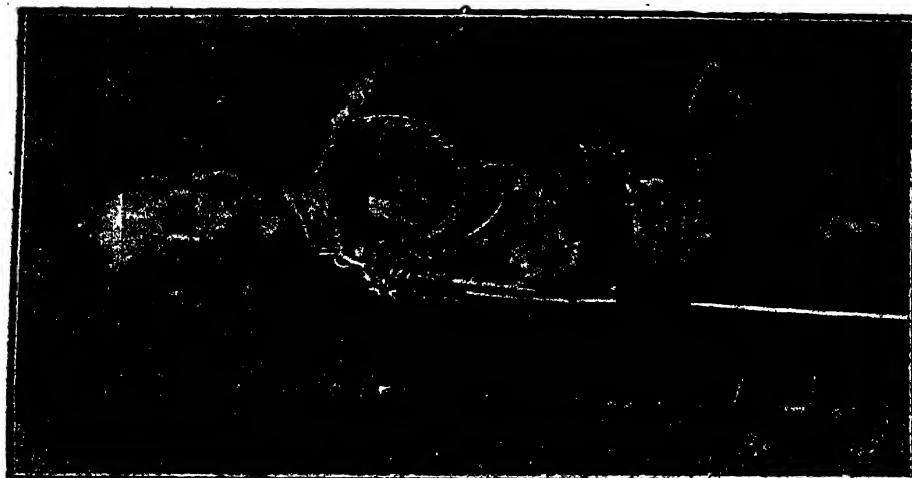
The Minister left two daughters, and two sons—Mir Liak Ali Khan, and Mir Saadut Ali Khan; the former was the second Salar Jung, and was the Prime Minister of Hyderabad from 1884 to 1887, and the latter a Member of the Council of State and an acting Prime Minister during his brother's absence on tour. His son, Nawab Mir Yusuf Ali Khan Salar Jung III. succeeded to the post held so brilliantly by several of his ancestors in 1912, soon after the accession of the present Nizam to the throne of Hyderabad. He however, resigned his high office on the 1st of December 1914, that he might take a trip to Europe for the sake of his health. The office of Minister has since been retained in the hands of H. H. the Nizam himself.



IN SALAD JUNG.




GEN. SIR CHARLES MUNRO,  
*Who succeeds Sir Beauchamp Duff.*



SIR BEAUCHAMP DUFF,  
*Late Commander-in-Chief in India.*

## THE NEW COMMANDER-IN-CHIEF OF INDIA.

 At the request of the Chairman of the Statutory Commission, which has been appointed to enquire into the conduct of operations in Mesopotamia, General Sir Beauchamp Duff has been recalled to England to give evidence before the Commission. His Excellency has had a long career with the Indian Army, as Military Secretary to the Commander-in-Chief, as Assistant Military Secretary at the War Office with special charge of Indian affairs, as Adjutant General in India from 1903 to 1906, and as Chief of the Staff in India from 1906 to 1909. Sir Beauchamp Duff had opportunities to master the Indian Army system under the founder of that organisation, Lord Kitchener. The manner in which, within a few months after the declaration of war, the Indian Army was equipped to be despatched to France, Egypt, Africa, and Mesopotamia, is no mean tribute to the organizing genius of the late Commander.

The successor of Sir Beauchamp Duff is one worthy of the exalted office of the Commander-in-Chief in India. For, General Sir Charles Munro, G.C.M.G., K.C.B., who is five years younger than Sir Beauchamp, has won great distinction in the present war and has proved himself one of the foremost of the British Commanders on the field. His service in France and Flanders has been duly recognized. But General Munro will be remembered primarily in connection with the successful withdrawal of the British Army from Gallipoli after the failure of the Expedition. It is on all hands recognized as one of the finest feats in the present war. General Munro's record of service is by no means unworthy of his achievements, and his is not new to India. He was serving in the operations on North-Western Frontiers of India in 1897 and 1898. He has partaken in the

expedition into Mohmand country and Bagaar, and was conspicuous in the Tirah Expedition. He then served as Deputy Assistant Adjutant-General in the South African War in 1899 to 1900 with distinction. In 1903, he was appointed Commandant of the School of Mons Ketry, at Hythe. From Hythe he went to Ireland as Brigadier, and the outbreak of hostilities in August 1914, found him in command of the London District. He quickly exchanged this for the command of a Division under General French in Flanders and soon attracted the admiration of the Commander-in-Chief and Lord Kitchener. He was thus chosen specially as the only General who could extricate the British Army from the dangerous position in Mesopotamia. General Munro thus deservedly enjoys the confidence of the Imperial Government.

## THE LATE JAMNABAI SAKKAI.

BY MRS. SAROJINI NAIDU.

O fearless and fragile, O selfless and tender and strong !  
Why needeth your greatness our tribute of speech  
or of song ?  
Your hands that were swift and so eager to comfort all needs  
Have crowned your sweet name with the garland  
of glorious deeds.  
And lotus-memorials have sprung round each  
gracious foot-fall  
That carried your mercy to solace sad Poverty's  
call.  
The tears you have stilled shine like gems on  
your brows and your breast . . .  
Set forth, O brave Soul, like a queen to your  
Island of Rest !

## THE ADVENTURES OF THE "DEUTSCHLAND."

THE arrival of the German Merchantman *Deutschland* at the Baltimore harbour in America created quite a sensation in the United States. She has no guns or torpedo-tubes. The cargo-holds are beneath the bulging sides, and according to Captain König, her Captain, she is but the first of a fleet of submarine freighters which will seek American forts in defi-



CAPTAIN KÖNIG.

ance of the British Navy to carry dye-stuffs and drugs to America in exchange for the supplies that Germany needs most. American papers understand that, besides the *Bremen* which is to follow the *Deutschland*, several more undersea freighters are being built in Germany with the express purpose of evading the mighty watch-dogs of the sea. The *Deutschland* herself under her Captain König,

with a crew of 3 officers and 26 men and a cargo of 750 tons of dyestuffs, has covered a distance of 3,800 miles in 16 days, from June 23 to July 6. But, of course, fifty-two trips a year with a cargo of 750 tons or even a thousand would not go far towards restoring the normal conditions of commerce between the United States and Germany. But the lesson is obvious. As the *Manchester Guardian* points out, although the *Deutschland* may be disarmed, she is none the less a threat to the American navy, and secondly, as a lesson in neutrality, the appearance of a German submarine merchantman in the American harbour is also significant. The vessel is 300 ft. long, and has a tonnage of 791 tons. She started with 180 tons of fuel-oil, and had 95 tons left when she arrived at Baltimore. Captain König's feat, like that of his countryman Captain Karl von Müller of the notorious *Emden*, is evidently adventurous and for sheer audacity and pluck certainly deserves praise. But of what avail is all this evasion? To traverse a sea haunted by eager enemies, any one of which could send the crew and cargo down to the bottom with a single shot, is precarious in the extreme. And the successful evasion of a plucky vessel can only be an exception. As the *Globe* points out:—

"Of actual practical value the achievement is probably destitute. Many hundreds of such trips would hardly suffice to relax the strangle-grip on Germany's foreign commerce, nor is it likely that what one boat did many would be permitted to do; human ingenuity is by no means limited to yes action, the fecund mother of no-action. It is certain, therefore, that the highly stimulated expectations of elated Germans are destined to disappointment in respect to substantial gains from Captain König's thousand or less leagues under the sea."

The *Deutschland* started back from Baltimore, on the 1st August last, laden with rubber, nickel and gold. "It will be just as easy to go back," says her Captain confidently, "as it was to come over."

## CURRENT EVENTS.

BY RAJDUARI.

THE month's outstanding feature may be said to be *nil*. No doubt on the Somme, both the British and French troops are steadily making a substantial headway and gaining fresh ground. The capture of some of the most important and strategic places is a distinct advantage. Ferrone and other places have been effectively bombarded and Combles is besieged on three sides. It is the strategical key of the German communications. It has absolutely cut off the enemy on the West. The steady advances of both the allied armies has given enormous *elan* to the men. And they fought the battles with a consciousness of the fact that each day brings them nearer to victory. Of course, no decision has yet been realised. But every forward step taken uninterruptedly is a step towards that end. Experts, however, are of opinion that the war cannot terminate so soon as many fondly imagine. It may be another year before we see an end to this colossal sanguinary struggle. Some weeks ago there was a deal of impatience on the part of the French people as to what the British army was doing. It was all the while steadily and sagaciously fulfilling its duty, but so unobtrusively and so silently that the French had no correct and authentic information touching its movements. All that impatience has now been dissipated. For the British War Office has taken all necessary steps to keep the French well informed of the achievements of the British force from day to day. A bureau has been opened in the French Foreign Office whence are daily issued the necessary war bulletins. The French are highly pleased and now know what the British are doing in full concert with the chiefs of their own army. Air-craft, too, has been most active in different directions on all

the fronts in the West. The damage done to all military places and works is exceedingly great. No doubt, the enemy must be cursing and swearing at the appalling destruction of their chief materials of warfare. On the other hand little or next to nothing is heard of late of the activities of the submarines, neither of the peregrinations of Zeppelins on the eastern coast. At the same time the Admiralty seems to have redoubled its watch, and every effort is made still more to improve air craft. It is reported that the latest machines are so constructed as to fly exceedingly high and at the same time pursue the raiders with greater celerity and destruction than before. Of course, every month relates its own narrative of bold and courageous enterprises of England's sons on the air, which are as astonishing as the escapes are miraculous. In this respect the French flyingmen are even more inventive and scientific. It seems that when the present sanguinary struggle comes to a close, this branch of the new military and naval warfare will receive a great impetus. There are immense potentialities of airships of the future, apart from their military value. There is no saying what science may achieve in this direction during the next two years. They say wonders never cease. And the world is bound to witness the great wonders of our flying machines of the future. In the arts of peace it may be reasonably assumed that the achievements will far surpass those we have for so long associated with the Suez Canal. What may Indians think of a flight from Bombay to London in two or three days? Or what the Government of India itself may do? Is it impossible that a Viceroy and Governor-General may fly from Simla or Delhi to London, like a chieftain to confer personally with the Secretary of State or even his Sovereign, and return to the seat of his authority, without the public being made aware at all of his movements. But no

more of this discourse which is a digression. The glorious gains of science for future generations are incalculable. Only we wish there may be no more wicked Armageddons of the type brought into being by the vandalism of a reckless, ambitious, and overweening potentate, who is already hated by mankind in all parts of the civilised world.

#### CENTRAL EUROPE.

The Central Europe belligerents are verily in a quandary at present. Having failed to take Verdun after a bloody struggle of six months, and after having lost at least half a million of men, they have been battling against the ceaseless hosts of Russia in Galicia. The Austrian, if not crushed, is next to it. At any rate, he is demoralised to a degree undreamt of in the military history of the Habsburgs. The steam roller is doing its work steadily and deliberately, full of military strategy which has rejoiced the world. Passes after passes on the Carpathian chains have been captured and the loss to the enemies to hold their own is very great. Hungary is alarmed every day that the Muscovite is nearing the plains. There is the greatest ferment at Budapest and the political groups in the Diet are indulging in bitter recriminations against the mad folly of resistance. The Magyar, a replica of the Prussian sergeant, is furious. He would invoke Berlin but in vain. Berlin is thinking too much of itself and how to come off out of this struggle, its own thoughtless action, with something of the military prestige, now so greatly lost, but on which it prided itself. The next month is most likely to be fruitful of great events which, in all probability, will decide the fate of Hungary. There is considerable talk of a separate peace with the Allies, but on the face of it there is impossibility that they could conclude any peace till a decision is reached in the West. So long the wish is idle,

Italy, on the other hand, is steadily forging ahead. Her gains in the last month in the Trentino are of a sufficiently satisfactory character, and the manner in which the Italian has been penetrating into the inmost places of strategy is marvellous. These, by themselves, will form a brilliant chapter not only in her own history but in the military history of the world.

On the Danube, the struggle is going on, the fate of which still remains undecided. But the union of Roumania with the *Entente* Powers has greatly accelerated the operations at Salonika. Both the French and the British, with the Serbians, are driving away the Bulgar, who had awhile occupied some places in Macedonia. The Bulgar is resting on a broken reed. The little Czar Ferdinand, having sown the wind of his own folly and rank ingratitude to Russia, is beginning to reap the whirlwind. He is being slowly enmeshed by Roumania in the North, South-East and by the allied forces in Greece. He is really pressed between the upper stone of Russia and the nether stone of the *Entente* Powers in Salonika. The Serbians are fighting on the side of the *Entente* with their customary valour. And it is to be hoped that the *Entente* Powers will restore to them their dear old country so ruthlessly despoiled by the Austrians and Germans.

Greece is in a condition of chronic crisis. Mon. Zimis has thrown up his seals of office. A new Prime Minister has been called to make up a kind of cabinet which is neither fish, nor fowl nor red herring. The king is yet exceedingly stubborn and under no circumstance would he call Venezelos to power or allow Zimis to form with him a Coalition Government. This little so-called independent State, which is now controlled from Berlin, seems to be on the verge of committing its own political suicide, thanks to the rank folly of the king, who has done everything

not only to exhaust the patience of the *Entente* Powers but enrage them. The latter have now taken a most drastic step to bring Constantine to bay. It is only an alternative of unconditional surrender to the Allies or destruction of Greece. It remains to be seen what Machiavellian Berlin prompts him to do under the impending crisis.

Very little is heard of Constantinople. Neither of Enver and Talaat Bey.

In Mesopotamia, military activity seems to be almost at a standstill. Very little news seems to be allowed to travel from that dark region. It is inferred that the Turks, grown desperate, are opposing the Russians with desperation, so much so that the latter do not seem to have made any move forward beyond Bitlis where they were last heard. At the same time it is satisfactory to notice that the Turks, led by German desperadoes and military adventurers, are no longer a menace to Persia. They have been driven away from most of the important places.

#### THE BRITISH FLEET.

Since the great naval engagement off Jutland, not much is heard of the British Fleet in the North Sea. Admiral Sir John Jellicoe's despatch was published *in extenso* at the beginning of the month which, in terse language, drily describes the engagement and the havoc which was made with the enemy's battleships and cruisers. Independent reports inform us that the German Fleet is in a worse condition than was originally imagined. The damage has been of a character which will take many months to repair so as to hazard another wild goose venture of the kind which took place on 30th May last. Meanwhile the British Fleet is not only doubly active in its vigilance in the North Sea, but strengthening itself every way in long range artillery and other naval warfare.

The navy is the least advertising of all the belligerents. It is doing its work silently but efficiently, which makes the heart of every starting Briton throb with just pride. When the time comes History will have to record with the pen of iron what incalculable benefits the British Fleet has conferred on the nations of the world, and how largely the future freedom of the millions inhabiting the globe depended on its ceaseless watch and ward.

#### THE KING AT THE WESTERN THEATRE.

It was in November last that His Majesty King George visited the Western theatre of War and gratified each rank and file of his great army which he owed to the genius of that far-sighted Military Commander, Lord Kitchener. The nasty accident he met with and his slow recovery therefrom are matters of history. But it bespeaks volumes to his credit and patriotism that once more he essayed to review his gallant army and instil fresh hope and a more glowing optimism by his personal presence. This time his arrival and departure as well as his doings on the scenes of action were kept a dead secret from the public. It was only when His Majesty had returned, fully satisfied, and glowing with pride at the valorous achievements of his army and the aircraft, to Buckingham Palace, that the British public and the world knew of this second arduous and dangerous visit. But King George is made of sterner stuff than many seem to imagine. His manly heart glows with patriotism of a high order, and he seems thoroughly to understand his duties and responsibilities as the head of the State in this momentous crisis, the end of which it is impossible yet to forecast. All honour to His Majesty, who is bound to leave behind him a name and fame all his own in connexion with the unprecedented struggle, which will be remembered till the world itself shall pass away.



## THE WORLD OF BOOKS.

[ONLY SHORT NOTICES APPEAR IN THIS SECTION.]

**THE ILLUSIONS OF NEW INDIA.** By Pramatha Nath Bose, B.Sc. (London). Rs. 3 (Available of G. A. Natesan & Co., Madras).

This very interesting and suggestive volume represents the convictions of a thoughtful Indian, who has made a special study of the problem of human civilisation as to the present condition of India and the nature and character of the remedies suggested for her improvement. Mr. Bose contends that the opinion of the majority of the Western educated Indians that Mother India is an invalid and is deteriorating is utterly without foundation and that, as a matter of fact, she is as hale and hearty as might be expected in the circumstances in which she is placed. The best proof of her vitality, he says, is the fact that she has successfully withstood the ravages of time for untold centuries. Mr. Bose subjects the ideals of Western civilisation to a searching examination and pronounces them to be hollow and unsubstantial, physically, mentally, morally and spiritually, as evidenced by the great world-war now raging in Europe. He regrets that the glitter and glamour of Western civilisation has enthralled the mind of New India and hopes that disillusionment will come sooner or later. To pave the way for this disillusionment, he paints rather a doleful picture of the evils wrought in Indian life and character by the forces of Western civilisation, which have been in continuous operation in this country for nearly a century. Decadence of culture, dearth of originality, an artificial standard of living, the diminution of the spirit of benevolence and social service, stringency of the struggle for existence, industrial slavery, economic drain, these and a hundred other evils, which infest Modern India, are held by him as the inevitable result of the injudicious adoption of Western methods and ideals of reform. The

author shows a decided predilection for the preservation of the ancient Hindu civilisation in all its essential features. He admits that it needs re-adjustment in certain particulars to make it fit in with modern conditions, but postpones to a future work the consideration of the lines on which this re-adjustment should be carried on. We hope that the views and opinions of such a learned and thoughtful writer as Mr. Bose will be carefully pondered over by the neo-Indian advocates of reform.

**THE MASTER POETS OF INDIA.** By Lala Kannool Mall, M.A. Atmanand Jain Pushtak Pracha Mandala, Roshan Mohulla, Agra.

In the small compass of some fifty pages, Mr. Kannool Mall has noticed about as many poets of Hindustan who can bear comparison with the master poets of any country. What is here attempted is merely a "Kaleidoscopic view of the important works of some of the most illustrious Sanskrit and Hindi poets, with a brief notice about their personalities." The writer shows a remarkable mastery over the history of Sanskrit and Hindi literature, and his brief but comprehensive summary of the two literatures must urge many a reader to the study of the poets themselves. In an appendix is also given a list of 60 notable Hindi poets not noticed in the book.

**OUTLINES OF JAINISM.** By Jagmunderlal Jaini, M.A. Published by the Jain Literary Society at the Cambridge University Press.

We welcome this short and lucid exposition of the principles of Jainism by a learned Jain scholar. The subject is treated under the headings of Theology, Metaphysics, Ethics and Ritual, and is accompanied by extracts from original texts and various appendices on technical Jain doctrines. It is likely to be extremely useful to all interested in the Jain religion.

# BOOKS RECEIVED.

- POLITICAL AND LITERARY ESSAYS.** Third Series.  
By The Earl of Cromer. Macmillan & Co.  
**CHARACTER AND LIFE.** Edited By Percy L. Parker. Williams and Norgate, London.  
**THE CATSPAW.** By William Hamilton Osborne. Hodder and Stoughton, London.  
**THE JOURNAL OF THE SOCIETY OF COMPARATIVE LEGISLATION,** No. XXXVI, July 1916. Edited by Sir John MacDonell. John Murray, London.

# BOOKS RELATING TO INDIA.

- ANCIENT INDIAN POLITY.** By K. V. Rangaswami Aiyangar. University of Madras, Madras.  
**G. K. GOKHALE** (in Malayalam) By K. C. Epen, B.A. Tiruvella  
**THE POPULATION PROBLEM IN INDIA.** By P. K. Wattal, M.A. Bennett Coleman & Co., Ltd. Bombay.  
**THE RELIGIOUS LIFE OF INDIA: THE VILLAGE GODS OF SOUTH INDIA.** By Rt. Rev. Henry Whitehead, D.D., Bishop of Madras. The Association Press, Calcutta.  
**TULASI RAMAYANAM** (in Tamil). By N. Srinivasachari. Madhava Vilas Book Depot, Triplicane.  
**BHOJA CHARITRAM** (in Tamil). By T. S. Narayana Sastri, B.A., B.L. Vidyan, Mamo Ranjin', 16 Coral Merchant St., Madras.  
**GUNABHOOSHANAM, OR THE CONFLICT OF DUTIES** (in Tamil). By K. K. Srinivasachariar, M.A., M.L., District Munsiff, Kumbakonam.  
**SOME ASPECTS OF BRITISH RULE IN INDIA.** By Sudhindra Bose, PH.D. University of Iowa.  
**BARODA ADMINISTRATION REPORT, 1914-1915.**  
**SACRED TALES OF INDIA.** By Dwijendra Nath Neogi, B.A. Macmillan & Co., London.  
**THE PANJAB, NORTH-WEST FRONTIER PROVINCE AND KASHMIR.** By Sir James Douie, M.A., K.C.S.I. University Press, Cambridge.

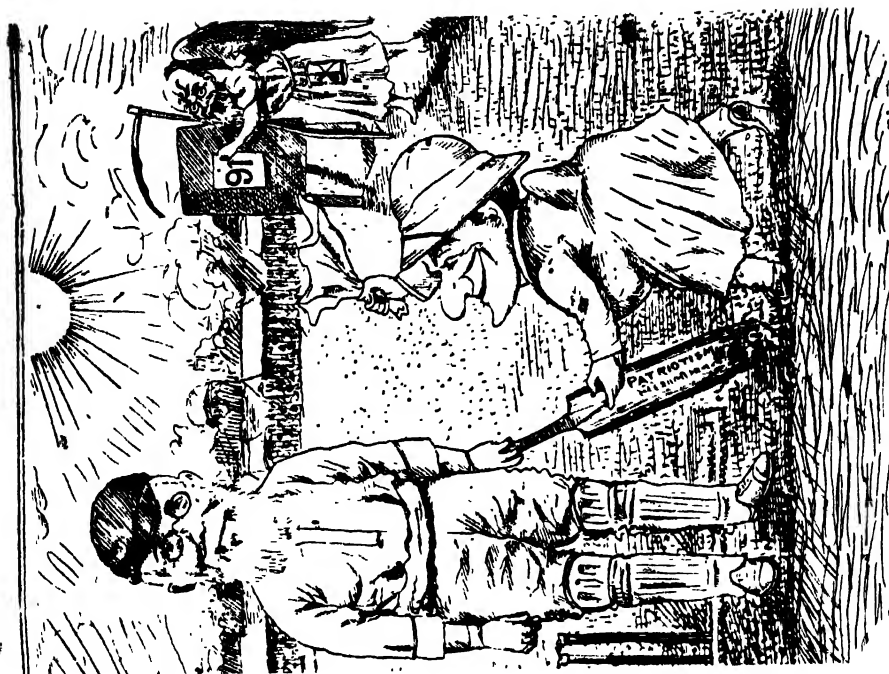
# DIARY OF THE MONTH.

- August 27. Severe artillery duels on the Somme.  
August 28. Roumania declares war on Austria. Forfeiture of Security of Rs. 2,000 of *New India*.  
August 29. Germany declares war on Roumania. Dismissal of the application of Miss Regina Guha, B.L., to be enrolled as a pleader, by a Full Bench of the Calcutta High Court..  
August 30. M. Vintila Bratiano appointed Roumanian Minister of War.  
August 31. Mrs. Annie Besant deposits Rs.10,000, as the keeper of the *New India Press*.  
September 1. British artillery brings down six German aeroplanes.



GENERAL VON HINDENBURG.

- September 2. General Von Hindenburg appointed Chief of the Staff in place of General Falkenhayn.  
September 3. An air raid over London.



THE GRAND OLD BAT.

EMPIRE PUNCH—You've already made 91, and are in for a century, sir. The ninety-first anniversary of the birthday of Mr. Dadabhai Naoroji, the Grand Old Man of India, Monday, 4th September 1916. —From "the Hindi Punch."

September 4. The Gujarati Streemandal presents a congratulatory address on the 92nd birthday of Dadabhai Naoroji.

September 5. The Hon'ble Mr. Setalvad moves that the Bill to enable Hindus and Mussalmans to make dispositions of transfer or by will for the benefit of unborn persons be referred to a Select Committee of the Imperial Council.

September 6. Lieutenant W. H. Robinson, son of Mr Horace Robinson of Madras, is awarded the V. C. for the destruction of a Zeppelin.

September 7. The Indian Association of Calcutta submits a representation to H. E. the Governor in Council regarding the Defence of India Act.

September 8. Violent artillery duel on the Struma and at Lake Dorian.

September 9. Turko-German counter-attacks repulsed by Russians.

September 10. Russian success in the Carpathians. Bulgarians abandon several trenches.

September 11. Recruiting Meeting at Calcutta, Babu Motilal Ghose presiding. \* \*

September 12. Decoration of Indian heroes by His Excellency the Viceroy at Simla.

Public Meeting at Bombay under the presidency of H. E. Lady Willingdon, expressing deep regret at the death of the late Jamnabhai Sakkai, President of the Gujarati Stree Mandal and Vice-President of the Seva Sadan Society, Bombay.

September 13. Capture of enemy trenches in the Somme region by the French.

September 14. Terrific allied assault on the German lines.

September 15. Sir John Jellicoe created O. M.

September 16. Opening of the Lalgudi Educational Exhibition by the Hon'ble Sir P. S. Sivaswami Iyer at Trichinopoly.

September 17. British victory in Egypt.

September 18. German East African ports taken by British. Serbians capture Florina.

September 19. Bulgarian retreat from Monastir.

September 20. Sir S. P. Sinha appointed to succeed Sir Syed Huda to the Bengal Executive Council.

# TOPICS FROM PERIODICALS.

## THE GUARDIAN-SPIRIT OF GAUTAMA.

Writing in the July number of the *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Elizabeth Colton Spooner traces an evident Persian influence in the Buddhism which prevailed in Gandhara. Dr. Spooner's recent papers show that Magian thought and dogma lay at the very root of the Buddha's system; and Drs. Rhys Davids and Grunwedel have already pointed out the Iranian influence in Buddhism and were convinced of the Persian background of the Dhyani Buddha doctrine. With this essential connection between Zoroastrianism and Buddhism, it is not strange to find Iranian influence in the Gandhara Buddhist sculptures.

On all the reliefs of the Gandhara School and in all scenes where the Buddha is shown and thus in constant association with him, there appears the figure of Vajrapani with the thunderbolt grasped by the hand in the middle or supported on the palm. This thunderbolt is the exact copy of the weapon which Indra or Sakra holds. "The older writers on Buddhism," so says Mr. Vincent Smith, "wrongly identified the Thunderbolt-Bearer as Devadatta, the heresiarch enemy of Gautama Buddha; or as Mara the Buddhist Satan; or as God Sakra, the Indra of Brahminical Mythology. Dr. Vogel has recently started a fourth theory, ingenious but not proved that he should be regarded as a personification of Dharma, the Law. The best supported hypothesis is that which treats him as a Yaksha or attendant sprite, inseparable from the person of the Buddha. Probably the sculptors intended that he should be considered invisible to spectators in accordance with a well-understood convention." Vajrapani is represented in various attitudes and expressions which are however always harmonious with the Buddha's and which imply a more than human sympathy, and actual participation in his experiences. In the picture which represents Prince Siddhartha leaving the

palace in the splendid vigour of early manhood, Vajrapani is seen floating high in the background, thunderbolt in hand, radiant in beauty and splendid in virility. Again, in the scene depicting the austerities of Gautama, his sufferings are copied on Vajrapani's face. And where the Buddha is seen trying to convert the Nagas, the hostile and strained attitude of Vajrapani reflects the excitement and alertness in the mind of the Master, who as Lord of Truth is confronted by Evil. And if we turn to the peaceful events recorded in the biographical series, the mild and benevolent expression on Gautama's face is matched by the peaceful expression of Vajrapani and his easy disengaged attitude. And in the scene of the Mahaparinirvana, below the couch of the dying Buddha, we see Vajrapani struggling in sympathetic agony.

Vajrapani appears to exercise a double function, that of a Guardian Angel and yet more that of a soul mirror; and there is no precise parallel to Vajrapani in Hindu or purely Indian thought. The Fravashi (Guardian-Spirit) in Zoroaster's teaching, when personified, is regarded as a protecting spirit and bears the dual character of Guardian Angel and mystic counterpart and is the "spiritual archetype of every man, without beginning and without end, attaching itself to the body at birth, and leaving it at death." And all sentient beings of the good creation, at any rate, have their Fravashi including even Ahura himself.

The figure of Vajrapani is marked by four characteristics—divinity, invisibility, inseparableness and actual identity of experience. And the conception of the Fravashi reveals also the same characteristics. And it is likely that Vajrapani might be a borrowing from Persian ideas; and this is confirmed by the actual *Vajra* which he holds and which called by the same name of *Vazra* is a recorded attribute of Mithra in the Persian system.

## THE THREE MUSLIM QUEENS.

Mr. Mahomed Hyath, writing in the current number of *East and West*, describes the simultaneous rule in the 13th century of three Muslim Queens—Sultana Razia in Delhi, the Persian Queen Abish, and the Egyptian ruler Shajarad-Durr. It is in the nature of a strange coincidence which brought these three—the only three women who were ever elected to wear the crown in the Mahomedan world—to rule in one century. In spite of the Prophet's maxim: "The people that makes a woman its ruler will not find salvation," these three ruled magnificently and efficiently over their respective realms.

Sultana Razia was clearly perceived by her father to be the fittest of all his children to rule; she was able to check the disintegrating forces of the anarchy-born nobles; and the courage and spirit that she inspired into her troops indicate a partial resemblance with Joan of Arc. The chronicler, Hassan Nizami, puts the whole thing in a nutshell by saying: "Sultana Razia was a great monarch; wise, just, generous, a benefactor of her realm, a dispenser of equity, the protector of her people, and the leader of her armies; she had all the kingly qualities except sex, and this exception made all her virtues of no effect in the eyes of men: May God have mercy upon her."

The Persian queen Abish ruled over the kingdom of Fars in the most befitting manner and, in spite of the rough and ready habits of her Mongol husband, was able to rule for about 25 years with the utmost skill and diplomacy. The Egyptian Mameluke Queen resembled the Indian queen in many respects, was brave and courageous and fought her enemies just as Razia did; on occasions she made herself very fearful. Her sudden fits of anger were immensely counterbalanced by her magnificent generosity which she displayed in many critical situations. She rose

with the most remarkable zeal and energy against the Crusaders, especially Louis IX, and took him prisoner; and she, instead of displaying the usual animosity, generously spared the life of the Christian King. The courts of all these three rulers were magnificent and noted for the encouragement of literature and the arts.

## RELIGION AND ART.

Discoursing on this debated question, a writer makes the following observations in the pages of the July issue of the *Prabuddha Bharata*: Religion broods over the whole sphere of human thought and sentiment which unfolds itself as life and the world, just as God broods over His self-manifestation or creation. And nowhere, except in India, has the human mind won its way to this true conception of religion and its all-sufficiency. So is it ever possible in India for any ideal of art or literature to reach beyond the guiding inspiration of religion? We reply in the negative.

The function of religion is to lead us from life as it appears to be to life as it really is. So it has to stand by us amidst life's appearances, giving us a progressive method of reading beyond them to life's realities. Religion does not seek to lead us blindfolded through life's appearances. Rather it is its peculiar interest to keep our eyes open to all that constitutes life as we find it on the surface, for then only we can more fully enrich and confirm its process of reading beyond life's appearance. Provided, therefore, that the leading of religion is for us what it should be, we have absolutely no reason to complain if art goes on faithfully depicting life in all its richness and depth of colour. In the ancient literature of India, we find this perfect freedom allowed to art side by side with the strong efficient leading of religion.

## THE BENARES SANSKRIT COLLEGE.

Under the title of 'A Peep into the History of Sanskrit Education in British India,' *Politicus* gives an elaborate description of the various stages of the growth of the Benares Sanskrit College and of the influence that it has been exercising on the Indian literary mind. The advantages which were expected to accrue from the College at the time of its inception were regarded to be two, viz., (1) an accumulation at only a comparatively small expense to Government of a precious library of Sanskrit literature in correct and standard form, and (2) the preservation and dissemination of a knowledge of Hindu law and the training of future doctors and expounders thereof to assist European judges. The object was not attained, and in 1820, H. H. Wilson and Captain Fell were appointed to report on the progress of the College; but their report was far from encouraging. They declared that very little proficiency had been attained by the pupils, that not a single pupil was capable of discharging the important function of being an expounder of Hindu law to the English Courts, that the course of studies in the Vedas did not introduce the students to any sort of acquaintance with the subject of their studies and that all that the professors themselves were able to communicate was the mechanical repetition of unintelligible sounds. Later reports also complained about the uselessness of the Dharma Sastra class as well as the futility of an attempt to engraft a knowledge of Persian on the Sanskrit scholars.

In 1828, the Court of Directors urged the idea of introducing a leaven of English education among the scholars of the College with a view to fit them for the subordinate ranks of the public service. They also wanted that college discipline should be mainly directed towards the elevation

of natural self-esteem among the students. Under the Principalship of J. R. Ballantyne, the College had, as its primary objects, (1) the teaching of all the most valuable branches of Sanskrit learning free of cost; (2) the teaching of the best works in the English language to the most promising and advanced pupils; and (3) a study of the capabilities of the Hindi language with a view to its improvement and its fixation. The Anglo-Sanskrit Department, which was instituted in 1848, has changed the whole history of the College. It has encouraged students to translate English works into Sanskrit and the vernacular, and take part in research into the history of Sanskrit literature and Hindu life and thought. Though the department was abolished in 1877 owing to financial exigencies, its influence is being felt even now. This led to a keen controversy between Dr. Thibaut and Babu Pramadadasa Mitra as to whether the Pandit of the old type should be made to reinforce his knowledge, deep, extensive, accurate and technical, with the critical, historical and philological knowledge of the West. This controversy begun then has not yet come to a close, and it might be argued on the one hand that Pandits of the old type keep the ideal of learning high and are a useful corrective to shallow and superficial learning which is sometimes associated with the names of European Sanskritists. On the other hand it might be asserted that the union of Sanskrit learning with the critical, historical and comparative methods of the West will alone give a rational exposition of our culture traditions and ideals.

Thus the history of the Sanskrit College at Benares is a safe guide to the regulation and fixing of Sanskrit studies in the Hindu University.—Summarised from a recent article published in the "*Modern Review*."

## Home and Communal Life in Buddhist India.

Mr. S. C. Mitra, writing in the August number of the *Hindustan Review*, tries to construct on the basis of an examination into the Parables of the Buddha, a picture of the home and communal life of the people in Buddhist India. The centre of civic life was the village or the hamlet whose importance was computed according to the number of houses contained in it; and fortified cities and towns are also mentioned. Jewellers, ivory-workers, workers on bass-relief, painters of frescoes, workers in stone, potters, manufacturers of cloth stuff and fine muslins and delicate fabrics of silks, of rugs, blankets, coverlets and carpets of fur, dyers, barbers and shampooers who sold also perfumes and were skilful adepts in arranging the elaborate turbans worn by the wealthier people, leather-workers, fishermen, fowlers, and professional hunters, tailors and, above all, the courtesans—these existed in all their varieties. They formed themselves into guilds very similar to those of Europe in the Middle Ages. Large caravans of bullock carts employing pilots to guide them through the trackless deserts also seem to have been common. There were also rest-houses in the villages, while money appears to have been used as a medium of exchange and commerce.\*

The houses of the wealthy had foundations of stone while the upper parts were made of wood-work which was often plastered over with a coating of fine chunam, which again was painted over with decorative designs. The roof was generally covered with thatching. Fish and meat were among the ordinary articles of food, and there is also mention of oxen being slaughtered apparently for purposes of food; and among the delicacies may be named, rice-milk, rice-cakes and honey, sugar and curds; and spirituous liquors were also drunk.

Disputes about land appear to have been settled by arbitration; while criminal justice was administered very severely and theft was punished with capital punishment. Slavery was prevalent, and merchants and rich men used to keep slaves for doing their menial work. Brahmins themselves ploughed and sowed, and we have a vivid description of the way in which agricultural operations were carried on in those times in the parable of *Buddha the Sower*. The practice of planting orchards and gardens appears to have been in vogue. Rivers were crossed by means of boats which had rudders, and there appear also to have been bridges over rivers. Helmets, bows and arrows, two-edged swords, etc., marked the soldier, while the war-elephant was armed with sharp swords on its tusks, with scythes on its shoulders, with spears on its feet and with iron-balls at its tail.

## The War and Indian Princes.

Mr. Saint Nihal Singh mentions in the *Windsor* the Rajahs of fifteen States, who rule over an aggregate population of about four millions, are or have been at the front. Some of them have had business which compelled them to return to India and the Government has induced them to stay there, but no one could keep Sir Pertab Singh there longer than was necessary for the investiture of his ward, the Maharaja of Marwar. He tore himself away from the battlefield with tears in his eyes, the only time in his life that he has been known to give way to emotion. This veteran of nearly 75 is back at the front and is resolved not to leave the field of action until the final victory has been won. His first act of loyalty to the British Raj was in his fifteenth year during the Mutiny when he took all the English women and children he could find to Jodhpur, and his father Takht Singh gave up his palace to them.

### Recent Advance in Railway Development.

Mr. Kelway Bamber, lecturing before the East India Association,\* described the improvements effected in India during the past thirty-five years in the provision of facilities for Railway travel and transport and sketched the possible progress which may be attained in the near future.

In 1871, the length of railways open for traffic was 5,074 miles and is now more than 35,000 miles. For the past quarter of a century, the construction of metre-gauge lines now forming more than 40 per cent. of the total open mileage has kept pace with that of the broad-gauge; while the mileage of light lines acting as feeders to the broad-gauge has also made considerable progress. The capital expended up to now on the construction of railways is about 384 million sterling; and the annual gross earnings amount to about 40 millions, of which the coaching receipts amount to about 35 per cent. The average net returns on the total capital expended has risen during the past 35 years from 4.31 per cent. for the decade ending 1880 to 6.04 per cent. for the four years ending 1915.

Roughly the capital cost per mile of metre gauge lines has been half, and of the small gauge lines considerably less than one-third that of the broad-gauge systems. The average annual addition to the number of passengers is nearly 2 million; and the lowest average cost of hauling one passenger one mile is about  $\frac{1}{10}$ d. on metre,  $\frac{1}{16}$ d. on the broad, and a little over  $\frac{1}{10}$ d. on narrow gauge lines. The lowest average cost of hauling a ton of goods one mile is at present about  $\frac{1}{10}$  on the broad,  $\frac{1}{8}$  on the metre and a little over  $\frac{1}{4}$ d. on narrow gauge lines.

The lecturer referred to the broad-gauge royal train constructed in India in 1903 entirely by Indian workmen under European supervision. He is convinced that the Indian craftsman is capable of producing work of the highest quality, and after a few months' progressive training is well able to manipulate high-speed machinery of the most up-to-date character.

### ECONOMIC STUDY AND RESEARCH.

Prof. B. Mukherjee, writing in a recent number of the *Mysore Economic Journal*, deploras the lack of interest in economic questions and of well-informed and intelligent criticism thereon among our publicists. It is only very recently that Economics was recognised in all its importance and significance as a separate branch of study in the Calcutta University, which was the first in India to have its own Professor of Economics. Recently the University of Allahabad created a separate department of Economics under Professor Jevons, who has organised the study of the subject by a well planned system of inter-collegiate lectures, seminars, etc., and by starting the *Indian Journal of Economics*. And the Punjab and Madras have followed suit with their own Professors of Economics. Post-graduate instruction in Economics is being regularly imparted in Bengal, the affiliated colleges have improved their staff and library equipment, and the Economic Section of the Calcutta University Library is very efficient and is possibly the best collection of economic literature in India. The Bengal Economic Association was started in February last to stimulate interest in, and to promote the advancement of, economic science in India; and the *Bengal Economic Journal* has been published under the auspices of the Association. The Association has to promote local research for which there is an enormous field of work, and must get those with the requisite expert and practical knowledge to make a study of the morphology of Indian industry and commerce and must bring together theoretical economists and practical businessmen. The need for sound economic education was at no time greater than now when India is facing an industrial evolution, and the development of economic science is desirable in the interests of the Government and none the less in the interests of the governed.

\* Published in the *Asiatic Review* (Aug. 15, 1916).



## RACE-SUICIDE.

This is the title of an article written by the Countess of Warwick to the *Hibbert Journal* (July 1916) expatiating upon the social disease of race-suicide which first crept in stealthily into France and has later on invaded England and America. The birth-rate of England, France and the United States, associated with the death-rate of the newly-born, is one of the most depressing signs of the times. Sterility is in some cases the deliberate protest of the wage-slave; but it is in most cases the selfish protest of the pleasure-seeker, and in a small minority of cases the genuine yet narrow fear of the theorist and his following. "There is going to be an unimagined shortage among the best elements of the most highly civilised population; a shortage due in part to the fashion in which responsible women have neglected their duties hitherto. If pleasure-lovers decline their share of child-bearing on the ground that it robs them of long periods of amusement and if the finest type of women-workers refuse on other grounds, what will be the result? There will be a sharp social cleavage; the few clever exploiters will enchain the unfit who are produced so rapidly, we shall develop a small class that governs and a large class that is ruled, all progress will come to an end, while the conditions obtaining, when the industrial era was opened by steam-power, will be revived with all the attendant horrors in some new and unsuspected guise."

We cannot tell what the final harvest of war will amount to, but with the dead, the diseased and the disabled, it will probably run into many millions; and in addition there will be among the dead thousands of men whose talent might have developed into genius, and there will be hundreds of thousands of widows left in the full flush of womanhood with all their possibilities unfulfilled

and in countless cases beyond the reach of fulfilment. European civilisation that stands in bitter need of its best breeding stock, has deliberately slaughtered a very large percentage of it. The whole question of her future has been brought by the war outside the domain of personal or even national interest and suddenly it has become racial.

"My own dream and my own vision are of woman as the saviour of the race. I see her fruitful womb replenish the wasted ranks, I hear her wise counsels making irresistibly attractive the flower-strewn ways of peace. I see the few women who encourage war turning from the error of their ways and those who have spurned motherhood realising before it is too late the glory of their neglected burden. And I believe with a faith that nothing can shake, that with these two changes and a wise recognition that the fruits of the earth were intended for us all, not in accordance with our gifts but in the measure of our needs, a new season may come to this distracted earth. . . . I have too much faith in my sex to believe it will let the world perish if the real meaning and significance of its duty can be brought home to it. We have been ill-educated, we have been spoilt, we have been corrupted, but for all that there is a certain soundness at the heart of woman. She has not shrunk from the duties she understands; even the lapse from grace that recent years have revealed, will not outlive this understanding."

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### The Expansion of Asia in the Middle Ages.

Professor Benoy Kumar Sarkar, writing in the September number of the *Modern Review*, explains how the period known as the Middle Ages in Europe is the brightest period in Asiatic history and is one of continuous growth and progress. The Chinese Renaissance followed hard upon the Hindu Renaissance of the fifth century A.D., and immediately afterwards, the Japanese on the East and the Saracens on the West appeared on the scene and added to the splendour of the Asiatic Middle Ages. The Chinese rulers of the seventh century marched westwards into Turkestan, opened up communications by sea with Sassanian Persia, and even held intercourse with the Byzantine Emperors and their Governors in Syria. While in the land of Japan there was ruling the brilliant Nara dynasty. The amazingly rapid conquests of the Mahomedans carried the frontiers of Asia to the Pyrennes and converted the Mediterranean Sea almost into an Asiatic lake. And the avalanche of the barbarians of Scythia kept the whole territory of the Slavs to the east of the Carpathian Mountains as a mere appendix of Asia. And the princes of Moscow were feudatories and tax-farmers to their Mongol masters. In the words of Marco Polo: "In Asia and Eastern Europe, scarcely a dog might bark without Mongol leave, from the borders of Poland and the gulf of Scanderoon to the Amur and the Yellow Sea."

Culturally speaking, Hindustan was the preceptor to the whole of Asia in the early part of the Middle Ages. The Sanskrit *Panchatantra* was translated into Persian and palmed off in Europe as *Aesop's Fables*; Hiouen Tshang was propagating Hindu culture in Far Cathay, and Japanese scholars were imbuing themselves with Hindu ideals at the feet of Chinese Masters of Law. The intellectual and spiritual currency of the Eastern World was struck off in the Indian mints of thought, and India became the heart and

brain of the Orient. And it was the message of this Orient that was carried to Europe by the Saracens and led to the establishment of her mediæval universities. And according to Sir H. Howorth, even the Mongols furnished their quota of ideas to Europe. "The art of printing, the mariners' compass, firearms and a great many details of social life were not discovered in Europe, but imported by means of Mongol influence from the furthest East." The story of the Middle Ages in Europe is really the story of Greater Asia.

### INDIA AND THE COST OF WAR.

In the course of an article "in the *Fortnightly Review* on "England, India and the Cost of the War," Mr. H. J. Jennings points out:—

Those who complain of India's alleged inadequate contribution conveniently forget that this country is probably the *poorest in the world* in spite of nearly a century of British rule and the peaceful progress accomplished under it, and that her contribution is to be judged by the standard of her extreme poverty and not by that of wealthy England. Relatively to her means India is already very *heavily taxed*, but the advocates of extra and heavier taxation, acquainted with Indian conditions as they are expected and supposed to be, probably lack the sympathy which alone can enable them fully and truly to appreciate the noble contribution of India to the war, as has been warm-heartedly acknowledged by Sir William Meyer. The fact appears to be that there is a class of interested Englishmen who are jealous of India's good name, and who consider it a part of their political duty to belittle the services rendered by this country to the cause of the Empire, and to create wrong impressions about the attitude and sentiments of the people of India at a time when such high encomiums have been poured upon her for the willing and signal assistance rendered by her princes and people towards the successful prosecution of the war.

## WAR AND THE ARTS.

*The English Review* for August contains a very interesting article on 'War and the Arts,' wherein the probable effects of this great European War are portrayed. "The present war has the advantage of startling the excellent people who are careful to obey the laws of respectability and avoid scandal and all the tribe of those who have got on in the world because of their manners and positions. It has been a war of miracles which were outside their world of possibility . . . . . So far as the war increases the importance in the eyes of the world, of small nationalities such as Belgium and Serbia and gives them confidence to express their views of the world, we shall have an influence counteracting the easy silly optimism of England . . . . The defeat after a terrible struggle of a nation that tries to tear the tongue from the mouths of its opponents, should encourage a reaction of eloquence in these smaller peoples who will know too well the terrible sacrifices without which safety cannot be preserved . . . . . By this great European War, men have been brought back to the primitive emotions. Art which depends on mere wit, mere ingenuity, mere thin cleverness, will become unimportant. . . . For it is the simple passionate elements of life that have been almost wholly eliminated from the arts—from our architecture, our statues, our paintings, our music, and from much of our literature."

When the war of ideas takes place on earthly battle-fields, the ideas indeed will struggle against each other long after the physical conflict is exhausted, and in some epochs and for some subjects of life, "war and revolution are the thunder and voice of the trumpet without which the best moral and political ideas never attract sufficient attention to lead to difficult action. For the world will not listen to a truth, until bloodshed

and violence have awakened its imagination . . . The sluggish imaginations of men are not readily stirred except by an appeal that arouses the primitive emotion of terror. It was largely by war and persecution that the supremacy of Christianity was first established . . . . The argument of force is never conclusive without the argument of reason, but neither is the argument of reason often effective without the argument of force. When we open the pages of history, we may find proofs, if we understand them, of this vital quality of art . . . . The growth of the wonderful Moorish art in Spain offers a curious and interesting case of an interchange of influences on the arts between two races engaged in long-continued warfare." The Moors were a race of young and vigorous culture which made such astonishing and rapid growth that, although in Africa they had hardly emerged from savagery, in Spain they manifested a truly wonderful receptivity and absorbed and developed the best elements they found in the life of the country. And notwithstanding the age-long wars between Spanish Christianity and Moorish Islamism, the Spaniards and the Moors remained closely related in the arts, and they contributed to the same work of national civilisation.

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- INDIA IN INDIAN & FOREIGN PERIODICALS.  
 THOUGHTS ABOUT INDIA. By Capt. H. Wilberforce-Bell, F.R.G.S. ["The Asiatic Review," July 1916.]  
 THE ARCHITECTURE OF GAUR. By Mr. Nani-gopal Mazumdar. ["East and West," September 1916.]  
 ESSAYS ON THE GITA. By Sri Aurobindo Ghose. ["Arya," September 1916.]  
 ANCIENT IRANIAN EDUCATION. By Mr. J. J. Modi. ["Indian Education," August 1916.]  
 THE WAR AND OUR FINANCIAL FABRIC. By Dr. Gilbert Slater, M.A., D. SC. ["Mysore Economic Journal," August 1916.]  
 HOME AND COMMUNAL LIFE IN BUDDHIST INDIA. By Mr. Sarat Chandra Mitra M.A., B.L. ["The Hindustan Review," August 1916.]

## QUESTIONS OF IMPORTANCE

# India After The War: Self-Government for India

BY THE RT. REV. DR. WHITEHEAD, BISHOP OF MADRAS.

The following is a reprint from *The Nineteenth Century and After* :—

It may seem premature to discuss what is to happen after the War, till the War is over and the victory won. So far as Europe is concerned, this is probably the case. It will be time enough to consider how the map of Europe is to be re-arranged when we can see the end. Before that comes, many things may happen which will greatly modify the final settlement of accounts. On the other hand, in India the War is clearly bringing us face to face with definite problems of great difficulty and complexity, that will need long and anxious study before they can be rightly solved, and it is not too soon to begin at once to consider the problem that we have got to solve and the difficulties which lie in the way of its solution.

In the first place, then, we must frankly recognise that the War is bound to have an enormous influence on Indian life and thought and upon the whole political situation. The Russo-Japanese War had an extraordinary effect on India, and one could feel the thrill of a new hope passing over the whole Continent when it was over; but this War will have a far more potent and widespread effect on the peoples of India than the war between Russia and Japan. To begin with, India is taking a direct part in it. Indian blood is being freely shed, Indian treasure is being lavishly spent. In the Russo-Japanese War, India was only an interested spectator: in this War she is one of the actors. And while the former was a mere local War for material interests, this is a great world-struggle of conflicting moral and political ideals. The liberty and civilisation of the world are at stake, and the princes and peoples of India feel to-day that they are making history. The day that Indian troops, therefore, landed at Marseilles marked the beginning of a new epoch in Indian history, it put India into a new position not only as regards the British Empire, but also as regards the progress and civilisation of the world. Never before has India taken part in a great world-movement. Shut off from the rest of the world by the great barrier of the Himalayas, she has lived her life, dreamed her dreams and thought her great thoughts apart in solitude. Now her long period of isolation is at an end. She is taking her part in a great War that is to decide the future progress of the world's civilisation for the next hundred years.

It is well that we should try to realise what a change this sudden entry on to the stage of the world's history must make in the outlook, the feelings and the ideas of the Indian peoples. If we may compare great things with small, it will be like the change that comes over a boy when he goes to school. The sudden passing into a new world affects his whole way of looking at things and even his attitude towards his parents. We must expect that there will be a similar change in India and that when the War is over, she will enter upon a new stage in her history.

Even before the War, the political situation in India was one of unstable equilibrium. On the one hand it is acknowledged by all reasonable men that the great needs of India - peace, justice, unity, social reform, education and the development of its material resources - can only be satisfied by the maintenance of British Government. The outburst of loyalty to the British Empire and to our Sovereign at the beginning of the War was a striking testimony to the strength of this feeling among Indians of all classes. There is undoubtedly a very small body of anarchists in Bengal who still carry on a criminal campaign of outrage and assassination against the police and the British officials, and there is a section of the Nationalist Party who are now starting a campaign in favour of Home Rule for India immediately; but with these exceptions it is true to say that the desire for the maintenance of British rule is universal among the great mass of the peoples of India. On the other hand, the last fifty years have seen the rapid growth of an educated class throughout India who have received a Western education, are imbued with English political ideals, and by reason of a common language and civilisation have been inspired with a sense of National unity, and which the Indian National Congress is the outward and visible sign. Among this class of educated men there has been growing up for the last half-century an increasing desire for a larger share in the government of their own country, a longing that India should have its place in the sun, and the vision of an Indian Nation, independent and self-governing, taking its place with the Colonies of Canada, South Africa and Australia, as an integral part of the British Empire. We must not imagine that the War will alter the fundamental facts of the political situation and lead the educated classes of India to abandon their ideals. People in England are apt to imagine that the great outburst of loyalty in India at the beginning of the War has put an end to political unrest, and that, when the War is over, we shall find ourselves in smooth waters: but that is an utter mistake. If educated Indians desired a large share in the government of their own country before the War began, that desire will be far stronger when the War is over; if the desire to realise the ideal of Self-Government and to play an honourable part in the history of the world was strong in the hearts of the Indian peoples before the Indian troops landed in France, it will become incomparably stronger after the War.

All Englishmen would acknowledge that these are honourable ambitions and that the vision of the India that is to be is a noble and inspiring ideal, and that there is nothing in this ambition or this ideal in any way inconsistent with perfect loyalty to the British Empire or with the full and frank recognition of the fact that for many years to come the strength and efficiency of the British Government are absolutely necessary if the ideal is to be attained. There is, therefore, no reason in the nature of things why we should look forward with any apprehension to the fact that the War is

bound to give an immense stimulus both to the honourable ambitions of the educated class and also to their longing to realise the ideal of a Self-Governing India. At the same time there has undoubtedly been a conflict between the ideal of the Englishman in India and the ideal of the educated India during the last few years, and we must expect that the conflict will be more acute after the War. It is not due to the fact that the two ideals are necessarily irreconcilable, but simply to the fact that each of the two races naturally tends to look at the political situation from a different angle and to take a one-sided and partial view of the problem it presents. It is perhaps natural that this should be so, simply because Englishmen and Indians differ so widely in temperament and mental characteristics. We English people are by temperament suspicious of ideals: we naturally fix our attention on present facts and deal with them as best we can: our whole interest is in the *status quo*; we live and work for the present and do not look forward to the future, and that to a very large extent is the secret of our success in the building of the Empire. It has been said that England conquered India in a fit of absent-mindedness, and this is partly true: we did not come to India with any idea of Empire or with any intention of conquering India: we came as traders; we established factories because they were necessary for the security of our trade; we assumed the Government of Districts and States because it seemed necessary to do so for the security of our factories, and so we were led on by the practical necessities of the case step by step until at last there came out this Empire! We are doing much the same thing now; we are taking one step after another by the education of the people, the extension of railways and telegraphs, the spread of the English language, the training of the people in the arts of Government, the creation of a sense of unity among the peoples of India, and we are thus preparing the way for great political changes in the future; but we never trouble ourselves to look ahead or seriously to think what is the inevitable goal towards which we are tending. Sufficient unto the day is the good and evil thereof.

On the other hand, Indians are essentially idealists; their whole interest in the past has been centred in religion, philosophy, and the abstract sciences of logic and mathematics. They have never taken much interest in history; their tendency is to concentrate on ideals, to go back to first principles, to dream dreams and see visions, and largely to ignore the intermediate steps by which the visions and ideals must be realised. In this respect there is a strong resemblance between the genius of the Indians and that of the Germans. Bernhardi remarks in one of his books that the most important fact about a politician is his conception of the universe; and the debates of the German Reichstag are full of fervent appeals to these general conceptions of the universe. Appeals of this kind would be greeted with shouts of laughter or with cold contempt in the British Parliament. Mr. Balfour is a philosopher and has his conceptions of the universe, but he would never dream of appealing to them in the House of Commons. But, as I have said, this love of ideals and abstractions is thoroughly Indian. A few years ago, when I was visiting a college in India, I attended a debate, got up for my benefit by some college students. They had chosen as the subject of debate the superiority of celibacy over matrimony. The subject was a purely abstract one so far as they themselves were concerned,

as they were all married men, and the discussion was equally remote from the ordinary facts of life; the leader of the Opposition began his speech by stating with great fervour and conviction: 'Celibacy is contrary to the categorical imperative of Kant.' As another illustration of the same characteristic of the Indian mind, I may quote the effort of an orator in a humbler rank of life. When I was in Calcutta, I formed a guild of Indian Christian servants; at our first meeting the question was discussed whether the limit of age for admission to the Guild should be seventeen or eighteen. The Bishop's butler spoke first and solemnly began: 'In the beginning God created the heaven and the earth'; the intermediate facts necessary for deciding the question before us were entirely ignored.

When people with such utterly different mental characteristics look at the political situation as it now exists in India, they naturally view it in an entirely different way. English officials in India, as a rule, fix their thoughts on the facts and needs of present and ignore the ideals of the future; educated Indians fix their minds on the ideals of the future and to a very large extent ignore the facts and needs of the present.

## II.

On the one hand, the English officials do not at all realise what a natural and honourable ambition it is on the part of the educated class to desire a greater share in the government of their own country, nor how splendid the vision is of a self-governing India; nor can they understand how difficult their position must necessarily be in India from the mere fact that they are foreigners governing a people with an ancient civilisation and history of their own. They forget that no educated and civilised people like to be governed by foreigners, however well they govern, and that the desire for independence and Self-Government is a simple elementary fact of human nature. They have always imagined that because they have governed well, their Government must necessarily be popular. It was once said by Sir Henry Campbell-Bannerman that good Government is no substitute for Self-Government; opinions may differ on this point, but we ought to realise more fully than we do the enormous disadvantage we labour under owing to the mere fact that we are governing India as a foreign bureaucracy.

Then, again, it is hard for us to realise the fact that India has a civilisation of its own, which it ought to develop upon its own lines. There are certain principles of thought, morality, social life and political progress which are common to all mankind. It is our duty and privilege to establish these principles in India; but, on the other hand, the exact form which these principles will assume in India is necessarily different from that which they have assumed in England. Our function is to sow seeds and let them grow in accordance with the genius of the Indian peoples. India has got its own contribution to make to the thought, the religion, the social and political life of humanity; but it can never make this contribution unless it is allowed ultimately to grow and develop upon its own natural lines in accordance with its own genius, and this is not possible without political Self-Government. At the present moment the progress of civilisation in India necessarily proceeds upon Western lines; it is at every point governed and directed by Englishmen; but our ultimate aim ought to be the development of a truly Indian civilisation on Indian lines.

And then, again, it is difficult for Englishmen in India to realise that in spite of the facts of past history, it is still true that the ultimate basis on which the British Government in India must rest in the future, is the will of the Indian peoples. Englishmen have been accustomed in the past to talk of India as a conquered country. We constantly hear it said that after all we have won India by the sword and intend to keep it by the sword; in the same way English people in India have often spoken of themselves as the ruling race. Such language has always been foolish and mischievous; it has tended to wound the self-respect of educated Indians and it has made more galling than it need have been the yoke of foreign Government. But what we need to realise now is, that as a statement of our future position in India such language will be a complete anachronism. Whatever may have been the origin of the British Government in India, its only justification now is the fact that it is necessary for the welfare, the happiness and the future progress of the Indian peoples themselves and that the great mass of the Indian peoples wish it to continue. Were the peoples of India ever to become fit for independence and wish for independence, the British Government would have done its work and would retire. The idea that we can ever maintain our Government by force against the general will of the Indian people is unthinkable. Even if it were physically possible, our conscience would never allow us to use force and shed blood to maintain a foreign Government in India, if the mass of the people wished for a Government of their own. And the present War is making it doubly impossible for us ever to try to impose our Government upon the peoples of India by force. We are fighting now to the death against the claim of a single nation or race to impose its civilisation on the world and to dominate the other nations of Europe; but if it is wrong for Germany to attempt to impose her *Kultur* upon unwilling nations, it is equally wrong for England to attempt to impose her Government and civilisation upon India against the will of the Indian peoples. We cannot fight for one set of principles in Europe and then apply another set of principles in India.

At the same time the present War is surely striking proof that the British Government can take its stand upon the will of the Indian peoples with perfect safety. It has been a wonderful demonstration of fundamental loyalty of the great mass of the princes and peoples of India to the British Empire; and if it has revealed the loyalty of India to the people of England, it has also revealed to the people of India the value to them of the British Empire. This ought to make a great difference to the practical policy of the British Government in India. Hitherto undoubtedly the policy of England in India has been to a very large extent dominated by a latent fear for the security of British rule. One result of the War surely ought to be to exercise this fear and to lead Englishmen as a body boldly to face the realities of the situation and to base their Government on the will of the people.

The outbreak of sedition in the Punjab at the beginning of 1915, and the revelations made at the trial of the conspirators of a plot to massacre Europeans, raise a revolt among the Indian troops and drive the British out of India, may seem at first sight to show that this fear is by no means without justification even now, and that the will of the people is a very shaky foundation on which to base our rule. But in reality this very plot only supplies a strong additional reason for trusting

the masses of the Indian peoples. The plot itself was hatched in America and British Columbia. It was probably engineered mainly by German influence and German money. The conspirators were the men who went over to British Columbia in the *Komagata Maru*, and the people who brought the plot to the knowledge of the British Government were the Sikh peasantry. The fact that the conspiracy utterly failed and was nipped in the bud was due entirely to the staunch loyalty of the mass of the Sikh peasants and soldiers in the Punjab. If the plot proves anything, it is that the British Government need not fear for one moment to take their stand on the will of the great mass of the people of India.

I hope it will not seem presumptuous to suggest that politicians in India may well learn a lesson from the experience of the Christian Church. As a rule, no doubt the children of this world are in their generation wiser than the children of light. But I venture to think that for once the children of light have shown the greater wisdom. The Missionary Societies in India have to deal on a much smaller scale with precisely the same problem as that which confronts the State. They are administering the affairs of a large body of Indian Christians through a small body of foreign missionaries, who correspond very closely to the foreign bureaucracy of the State. There is the same tendency to apply Western methods to an Eastern people, the same discontent with foreign rule, the same claim on the part of educated Indians for a larger share in the administration of Indian affairs, the same spirit of unrest; but the Anglican and Protestant Missionary Societies throughout India have always recognised the fact that, however good and efficient foreign rule may be, and however necessary it may be for the foundation of the Church, it is essentially a temporary expedient which cannot possibly be regarded as a permanent substitute for Self-Government. They have always maintained that the only possible ideal for the Church in India is an independent Indian Church managing its own affairs, living its own life, and developing on its own lines. They realise that the Self-Government of the Indian Church is necessary to enable it to play its proper part in the life and thought of Christendom. There may be, and there are, legitimate differences of opinion as to the steps that ought to be taken in the immediate future for the realisation of this ideal and as to whether it is expedient at a particular time to take a particular step forward or not. But there is no difference of opinion whatever with regard to the ideal itself.

The result of this attitude on the part of the Missionary Societies is that, while there undoubtedly is occasional friction between individual missionaries in the field and their Indian fellow-workers, and differences of opinion with regard to the exact measure of Self-Government for which any particular section of the Christian community is fitted, at the same time Europeans and Indians alike are working consciously for a common end, and are inspired by a common ideal. And this fact dominates the whole policy of the Missionary Societies, each step that they take being intended definitely to be a step onwards towards the one goal. They are intent not on securing their own position or ensuring the permanence of their work and influence in India, but on preparing for the time when their presence in India is no longer necessary. When, therefore, Indian Christians speak or write about the future Self-Government of the Indian Church, the Missionary Societies do not

accuse them of disloyalty or regard them in any way with suspicion. The more talk there is about the Self-Government of the Indian Church, the better we are all pleased. We do our utmost to encourage ideas of this kind and to stimulate the Indian Christians to realise their responsibilities and prepare themselves to meet them, and we can look forward to the natural development of their ideas and aspirations with equanimity. Our greatest triumph will be the final establishment of an Indian Church entirely independent of foreign missionaries and foreign control.

I cannot help thinking that in the same way the British Government would enormously strengthen its position in India if it were to make the Self-Government of India as an integral part of the British Empire its avowed object and ideal, encouraging educated Indians definitely to look forward to this ideal and shaping its own policy consistently with a view to this one great end. The Government would then practically adopt the platform of the Nationalist Party. There would be no differences between them as to the end at which they are aiming, and though there would naturally be much difference of opinion, not only between Englishmen and Indians, but also between Indians and Indians and Englishmen and Englishmen with regard to the particular steps that might wisely be taken at any particular time, still both alike would be working for a common ideal. The difference that this would make in the relations between the Government and the educated Indians as a body, as represented by the National Congress, would be immense. It would alter the whole of the political situation and would do more than anything else to allay the unrest which has been such a disquieting feature of Indian politics during the last fifty years, and it would give a consistency to our work and policy which at the present moment they do not possess. The danger of the present situation consists largely in the fact that, with notable exceptions, Englishmen in India are not only opposed to the feelings and sentiments of educated Indians, but also to the inevitable tendency of their own work and policy. Western education, the influence of British civilisation, British literature and British political ideals have all been tending for the last seventy years to stimulate strongly among the educated classes the desire for national liberty and Self-Government. And yet Englishmen have managed to give the impression that they regard this desire as dangerous and disloyal.

### III.

But if, on the one hand, Englishmen in India used to cultivate the spirit of idealism, on the other hand there is an equal necessity for a change of attitude on the part of educated Indians. They need to realise far more than they do at present, the enormous difficulties that lie in the way of the realisation of their ideal of a self-governing India.

To begin with, India is a continent, not a country. It is inhabited not by one race but by forty. Its vast population is split up by divisions of race, religion, and caste. The Dravidian races in the South are widely different in temperament and character from the races of the North. The Bengalis are utterly different from the Punjabis, while the Maharattas of the Bombay Presidency are different from them both. The antagonism between Hindus and Muhammadans is notorious; they differ not only in religion but in their ideals of social life and Government. So, too, within the Hindu community there is no real homogeneity. The Brahman and the outcaste are as wide asunder as the poles, much

wider asunder than the slaves and their master in the Roman Empire. How to enable these heterogeneous elements to work together as members of one body for the development of a common civilisation is a problem that will tax to the uttermost all the resources of British statesmanship. The political development of India, indeed, must in the future be the work of Indians and not of Englishmen. All that the English Government can now do is, to prepare the way and to create those conditions which will enable the Indian peoples to work out their own political and social salvation. But still the preliminary work of creating these conditions rests in the immediate future mainly with the British Government, and no statesmen in the world have ever had set them a more difficult task.

Then, again, to add to the difficulty, there is a singular lack of ordinary business capacity, governing power and political instinct among the vast majority of the Indian people. To govern an Empire of 320 million people is a big business proposition. It requires great financial ability and power of organisation. But these are just the weak points in the Indian character. The Parsis in Bombay have a genius for business. A few Hindus are successfully managing large business concerns in Bombay and elsewhere. A few Muhammadans are successful merchants; the Indians in South Africa owe their unpopularity largely to their talent for petty trade; but owing to the circumstances of their history for the last five thousand years, the Indian peoples have had no training in business that would at all fit them to administer the affairs of a large Empire. At the present moment, I doubt whether it would be possible to get together a body of Indians who could successfully manage the railways of India, and there is a wide gap between the management of the railways and the administration of the Empire. And this particular difficulty is increased by the fact that State socialism is far more developed in India than in England. People look to the State for everything. The land is owned by the State; most of the railways are owned by the States; if a new industry needs starting, everyone clamours for the State to start it. The Government is expected to play the part of fairy godmother on a much more extensive scale in India than in England. And that means that it is constantly called upon to embark on enterprises that demand a great deal of business capacity. It is unfortunate, therefore, that so very few of the graduates of the Indian Universities ever embark on a business career. All of them, with very few exceptions, either go into Government service or become lawyers, doctors or teachers. It would be a great step towards Self-Government in India if half of our graduates would devote themselves to business, instead of to Government service or the law.

Then, again, there is the further difficulty that there is at present very little foundation on which to build any form of popular Government, really expressing the will of the Indian people as a whole. There is hardly any trace of democracy in India; the only forms of Government known are despotism and bureaucracy. The Native States are for the most part governed on the principle of despotism, in some cases tempered by bureaucracy, and British India is governed by a bureaucracy tempered by a narrow oligarchy. There is a Legislative Assembly for each Province and a Legislative Council for British India as a whole; but the various constituencies which elect the members of these Legislative Assemblies differ very little in size from the small



boroughs in England a century ago. The number of electors is astonishingly few, and in South India, where more than 80 per cent. of the educated classes belong to the Brahman caste, the Legislative Councils practically represent a minute fraction of the population. It is broadly true, therefore, to say that at the present moment popular Government in India does not exist. It is possible that the germ of democracy may be found in the old Village Panchayats; but the highly centralised administration of the British Government has so far destroyed their power and importance, that they are at the present moment almost non-existent.

There is yet one more difficulty which must be faced. It is the old familiar difficulty of putting a new patch on an old garment. We have got a system of Government in British India at the present moment which on the whole works fairly well, which has given to India the signal blessings of peace, order, justice, unity, material progress, and civilisation, and no reasonable man would be mad enough to propose that it should be swept away and an independent Indian Government of some kind or other suddenly put in its place. But it is extremely difficult to develop any system of real Self-Government under the shadow of the existing bureaucracy. It is one thing to associate Indians with Englishmen in carrying on a European system of government and developing a European system of civilisation; but it is another thing altogether to train the peoples of India to govern themselves and to develop their own civilisation on their own lines. Here again the experience of the Christian Church is much to the point. The English Church has been introduced into India and has established among a large body of Indian Christians the Anglican system of doctrine, discipline, and worship; we have translated the English Prayer Book into the vernaculars of India; we train our clergy in Anglican theology and administer discipline in accordance with the law of the English Church. Thus the whole system is Anglican through and through, and it is not the less Anglican because we administer it among our Indian congregations mainly through Indian clergymen; we do not imagine that, because an Anglican system is administered by Indian clergymen, it becomes thereby any the more fitted to be the true expression of the faith, devotion, and spiritual life of Indian Christians. What we look forward to in the future is, not an Anglican system administered by Indians, but an Indian system of faith, worship, and discipline, developed and managed by Indians themselves. We fully recognise that the fact of the system being administered by Indians does not make it truly Indian or suited to the genius and the needs of the Indian people, and that it will be impossible for a truly Indian Church ever to develop on its own lines until it can grow up independent of English control.

#### IV.

Assuming, however, a spirit of sweet reasonableness on the part of both Indians and Europeans, each trying to see the other's point of view and both working together with their different gifts and temperaments towards the common end, what possible lines of advance are there towards the great ideal of a Self-Governing India?

The first is obviously to increase the number of Indians in Government service and promote them continually to positions of greater and greater responsibility, with the idea that ultimately the British element

in the Government will to a very large extent disappear and India be governed almost entirely by Indians. This is practically the policy which has been steadily pursued for the last sixty or seventy years. Lord Morley's reforms were a great step in this direction, and the further reforms which have for some years past been advocated by the Nationalist Party will tend to the same end. This policy undoubtedly is valuable, inasmuch as it serves to train a large body of Indians in the art of administration and to bring the Government more in touch with Indian thought and feeling; but on the other hand, as has been pointed out above, it cannot be regarded as a true solution of the problem that has ultimately to be solved. When it has reached its end, it will only be the substitution of an Indian for a foreign bureaucracy. But what is needed in India in the future is a Government based upon and expressing the will of the Indian peoples. The problem before us is not the creation of an Indian bureaucracy, but the development in India of some form of popular Government. One of the foremost Indian politicians remarked very truly a few months ago: 'Even if all the posts in the Civil Service were filled with Indians, that would not constitute Self-Government for India. Self-Government must begin from below. There can be no such thing as Self-Government until the people in every village have learnt to govern themselves.'

The second line of advance is the development of Local Self-Government in municipalities and villages. This policy has been steadily carried out in India so far as municipalities and districts are concerned since the days of Lord Ripon, and it has achieved a certain measure of success. It has opened out to Indian gentlemen throughout the country an opportunity of useful public service in towns, cities, and districts; it is giving to a certain number of them a training in public affairs; it has accustomed people to the working of representative institutions, and it has undoubtedly sown the seeds of popular Government. It would be unreasonable indeed to expect that a system of this kind would be an unqualified success from the very beginning. It started with a body of men untrained in public business, very often, it must be admitted, deficient in public spirit and more prone to 'talk than to act'; but I think that it is true to say that during the last thirty years Municipal Government throughout India has made steady progress. It remains to extend this system to Local Self-Government from the towns and districts to the villages. This is one of the reforms which the late Mr. Gokhale advocated in the statement submitted by him to the Royal Commission on Decentralisation. He proposed that, in all villages with a population of 500 and over, a Panchayat (lit. a Committee of five) should be constituted by statute, to consist of five or seven members, and that the villages below 500 should either be joined to larger adjoining villages or grouped into unions. These Panchayats, he said, should be invested with such powers and functions as the disposal of simple money claims, the trial of trivial offences, the execution and supervision of village works, the management of village forests, the carrying out of measures of famine and plague relief, the control of village water-supply and sanitation, and the supervision of school attendance.

The Village Panchayat is a very ancient institution, dating from the days when the village was a Self-Governing community with a very large measure of



independence. The institution of village Panchayats, therefore, would not be a new thing in India. We have utilised them for the purposes of Church discipline in many mission districts with great success. They are institutions which the people understand and which they are capable of working by themselves. There seems to be no reason why they should not be as successfully revised by the State, as they have already been by the Church.

A third possible line of advance is much more open to criticism. The ideal towards which we ought to aim in British India is, as has already been said, not a bureaucratic system administered by Indians, but a truly popular Government; but we are confronted with the difficulty that, on the one hand, we cannot make any advance towards that ideal so long as we maintain the existing system of Government; while on the other hand in British India, as a whole, the maintenance of the existing bureaucratic form of Government is for the present and in the immediate future absolutely necessary. The suggestion, then, has been made more than once that it might be possible for the State to make some such experiment in particular areas as is now being made by the Church. We are confronted by precisely the same difficulty in the development of our Church life as the difficulty that now confronts the State; the affairs of our Indian Christian congregations are administered by European missionaries appointed by the Committees of Missionary Societies at Home, and while this system continues it is very difficult to make any real advance towards the independent life of the Indian Christian Church. What we have done, however, is to take a particular district and put that entirely in charge of Indian clergy and lay-workers under an Indian Bishop; the whole work is supported by Indians and managed by Indians and carried on in accordance with Indian ideas. The experiment met at the beginning with very severe criticism, and obviously there was the possibility of failure; but, even had it failed, failure in a particular district would not have been a great disaster; as a matter of fact, it has proved an unqualified success. Would it not be possible for the State to make a similar experiment? There are already a very large number of independent States in India under despotic forms of Government tempered by bureaucracy. Why should not one or more of these States establish a popular form of Government? This could, of course, only be done by the Indian rulers or princes of these States themselves acting on their own initiative. It is not a reform that could be or ought to be forced upon them by the British Government, and it is also not a reform that could be introduced into any State that had not been previously prepared for it by the spread of education among the mass of the population. But I believe that a few, at any rate, of the more progressive Native States would very soon be ready for an advance in this direction, and that the more enlightened Indian princes would be glad to introduce this reform, and for the good of their people limit their own autocratic powers and accept the honourable position of constitutional rulers. Even if the experiment was not altogether a success, it would not be a great disaster; it is not likely that such States would be worse governed than some of the existing Native States under autocratic rule. On the other hand, if it was a success it might form a model for the extension of popular Self-Government not only among the Native States generally, but also in British India.

It is a minor point, but I venture to think that it is a mistake to discourage the serious study of Indian politics in our Indian Universities. There is at the present moment a good deal of wild talk and writing on political subjects, but there is extraordinarily little serious and sober study of them. We greatly need in India a large body of thoughtful Indian politicians of the type of the late Mr. Gokhale, and a great deal might be done to create such a body of men for the service of the State by fostering and encouraging the study of political and social questions in the Universities. I fully believe myself that a school of Political Science in each University, with a body of really able professors to teach the subject, would have a very wholesome and steadying effect upon Indian politics. It would create in each Province a sound body of public opinion; it would discourage wild and thoughtless talk, and it would raise up a body of men who in time would be able to apply the universal principles of political science to the special conditions of Indian life and society.

A more important point is the cultivation of friendly social relations between Europeans and Indians. It may be true that social relation between Europeans and Indians cannot be quite satisfactory so long as there is political inequality; and it may also be true, as is constantly urged by Europeans, that Indian customs, especially the seclusion of women and the caste rules of the Hindus with reference to food, place great obstacles in the way of social relations between the two races. At the same time it is a great exaggeration to say that there can be no social relations at all between the two races until these obstacles are removed. I can bear witness from my own experience of thirty years in India, both in Calcutta and Madras, that a very large amount of social intercourse between Europeans and Indians is perfectly possible in spite of all obstacles, and that such intercourse is of the utmost value to both parties. There can be no doubt, I think, that more friendly social relations would do a great deal to enable Europeans and Indians to understand one another and to soften down on the part of educated Indians the inevitable dislike of foreign rule. The existing aloofness of Europeans from educated Indians in social matters necessarily gives the impression of haughtiness and a sense of superiority, and this is exactly what we ought to try by all means to avoid. It may be quite true that as rulers and men of business, Europeans are superior to Indians, but it is not desirable that we Europeans should be constantly asserting the fact.

What we both need to recognise far more fully than we do at present is, that Indians and Europeans have different virtues, different faults and different gifts, and that the colossal task of creating a Self-Governing India needs the gifts and virtues of both races. It is utterly impossible for the Europeans alone, or for the educated Indians alone, to accomplish so great a task. It is imperatively needed that we both work together in harmony and sympathy.

We have long ago learnt that lesson in the Christian Church; it is high time that it was fully learnt in the State as well; but it never will be learnt so long as Europeans as a body maintain their present attitude of aloofness and will not make the effort needed to make friends with educated Indians. I do not overlook the difficulties in the way of this. Social intercourse is not easy between two sets of people who have different interests, different social customs and a different outlook upon life. . . . . The main point, however, that is of

supreme importance is, that Englishmen and Indians alike should henceforth make a real and serious effort to understand one another, to see clearly the goal for which they ought to strive and to work together in a spirit of brotherhood towards a common end. The war is a great call to brotherhood not only to the British Empire but to the Nations of the world, and the only solution of the great problems which it will create in the world and the Empire alike will be found in the cultivation of the Christian spirit of brotherhood instead of the old pagan spirit of race-pride, class-prejudice and what has well been called 'private mindedness,' which has hitherto been the root of all evil in international relations, and in the social and spiritual life of States and Empires.

A more serious and difficult question than the War is bound to bring to the fore is that of National defence. Two grievances have for some years past been acutely felt with reference to this matter. The first is the exclusion of Indians from the ranks of commissioned officers, and the second their exclusion from the volunteers. At present no Indian can be appointed to a Commission in the Indian Army and no Indian can join the volunteers. The poorest Eurasian can become a volunteer, but not the son of an Indian Member of Council. This is naturally resented as a stigma on the loyalty of the Indian people. The only reason that can be given for it is, that a large body of Indian volunteers would constitute a danger to the stability of the British Government.

But whatever the reason for these two disabilities may be, it is clear that the question will have to be reconsidered after the War. At the meeting of the Indian National Congress held in Madras in December 1914, a Resolution was passed urging on Government 'the necessity, wisdom, and justice of throwing open the higher offices in the Army to Indians and of establishing military schools and colleges where they might be trained for a military career as officers of the Indian Army'; and also 'the reorganisation and extension of the present system of volunteering so as to enable Indians, without distinction of race or class, to enlist as citizen soldiers of the Empire.' This demand was renewed in the National Congress held at Bombay in December 1915, and has found expression in numerous local Conferences during the last few months. These questions, therefore, are bound to come up immediately after the War, and it is well that Englishmen in India should begin to consider what is going to be their attitude towards them. Ultimately, it must depend on whether they hold to the old idea that the British Government in India rests on British bayonets or realise that the time has now come to base our policy frankly on the principle that the only possible foundation of the Government of India is the will of the Indian peoples. If that is once realised and admitted, there can be no possible danger in allowing the peoples of India to undertake the responsibility for the defence of their own country. And we need to remember that the lessons of the War have shown us clearly that in the future the only people who can possibly defend India from an attack by land will be the Indians themselves. Happily, there is no prospect of an attack on India by any Great Power, at any rate, for the next fifty years. But if ever the time comes when it is necessary to defend India against serious aggression, her present army will be in numbers hopelessly inadequate. It does not number nearly a million men, and even three millions would be

insufficient for a great war upon the modern scale. England might possibly be able to send 500,000 men to India at a crisis, but the vast majority of the troops would have to be raised and equipped in India. Surely this ought to be taken into account when we are considering the question of National defence in India at the present day.

But after all the main point that ought to be strongly emphasised at the present time is, that what we need after the War is a change of attitude on the part of both Indians and Europeans. On the one hand, we need a more statesmanlike attitude on the part of the general body of Indian Nationalists and a fuller recognition of the work that has to be done in co-operation with the British Government before Home Rule can become a question of practical politics. The worst enemies of Home Rule are the people who clamour for it to be established at once. The Home Rule for India League has recently circulated a leaflet in England which asks that 'when peace returns to the world, such a change may be made in India's position in the Empire as will bind her by love to her fellow Dominions through the full enjoyment of Self-Government,' and demands that when the War is over, 'Self-Government must be established in India.' This agitation is wholly mischievous, and can do nothing but harm to the cause it advocates. It will divert the minds of the less wise and less stable members of the educated class in India from the great works of education, social reform, industrial development and Local Self-Government that must prepare the way for Self-Government for India as a whole, and it will also alienate many Englishmen both in England and in India who are naturally inclined to sympathise with the Nationalist cause. It will be a serious disaster if the National Congress identifies itself with this agitation.

Then, on the other hand, we also need a new attitude on the part of Europeans in India, both official and non-official, towards the peoples of India and their aspirations, a new ideal for our work, a new conception of the ultimate basis of our power. The all-important thing is, that after the War we should cease to talk of the population of India as a subject people, cease to talk of ourselves as a ruling race, cease to base our Indian Empire upon force, cease the effort to impose upon the peoples of India a purely Western civilisation and cease to allow our policy to be dominated by the fear of weakening the position of the foreign bureaucracy. We need to realise that we cannot now base the Government of India upon any other foundation than that of the will of the Indian peoples, that we are here servants of the Indian peoples and not as their masters, that a foreign bureaucracy can only be regarded as a temporary form of Government, and that our ultimate aim and object must be to enable India to become a Self-Governing part of the British Empire and to develop her own civilisation upon her own lines. How exactly this change of attitude will affect the details of Government and administration in India is a different question. There is room for much difference of opinion as to what ought to be the next steps, how fast and how slowly we ought to proceed, and what will be the wisest methods of attaining our end. But the all-important thing is to have a definite conception of the end itself, a clear vision of the goal for which we are striving.

## UTTERANCES OF THE DAY.

### MR. MADHAVA RAO ON LAND POLICY.

In the course of a speech at a meeting held at Tanjore recently, Mr. V. P. Madhava Rao, C.I.E., late Diwan of Travancore, Mysore and Baroda, criticised the land revenue policy of the British Government in the following terms :—

It is useless at this time of the day to go back to first principles. Questions as to who was the proprietor of the land in India and whether recurring settlements have any warrant in the past history of India, and whether any limit to the assessment was fixed in the past, could only be of academic interest. The Government apparently have not based their system on the past but have started, so to say, with a clean slate. This however was not an unmixed evil. It meant the democratisation of landholding in ryotwari tracts. The survey *patta* was the charter of emancipated serfs. Taking the last pronouncement of the Government of India in resisting the proposals of the Deccan Decentralisation Commission, that from time immemorial the State is entitled to a certain proportion of the produce of the land, and the Government and its agents are the best judges of what the proper assessments should be in regard to different tracts of the country, the question arises how is the proportion to be fixed, who is to fix it, and whether the ryot, who is affected by the assessment, should be heard before it is fixed, so that agricultural industry in the land may be maintained at its highest efficiency. The contention of the Government is that its highly trained officers may be trusted to fix the assessment in a manner that will make the rates sit lightly on his ryots, and that, as a matter of fact, as the enquiry conducted during Lord Curzon's time showed the assessments were not excessive, that the settlement officers are sympathetic to the ryot and try to make his lot an easy one on the whole. All these proceed on the assumption that the Government agency is infallible, that all its members at all times are animated by the same feeling of sympathy and desire to be moderate in their demand, and that we can place implicit trust in their discretion. This is neither the place nor the occasion for discussing the question whether the Government have been consistent in their policy, whether, in the first place, they have any policy at all (otherwise where is the difficulty in embodying in an enactment the principles on which land revenue should be assessed and settlements revised?) Just apply this principle of leaving everything to the bureaucracy, to the state of things that prevailed in England at the commencement of the present war. We should have had by this time the whole of India under the heel of Germany, not to speak of the humiliation of England herself and her reduction to a second rate Power. It is the fierce and relentless criticisms of the Press that showed up the weak points of the Cabinet and drove it to put its house in order. Contrast this with the state of things in India where, regardless of the teachings of the modern science of economics, the destinies of 80 per cent. of the population of India are left to be regulated by antiquated ideas of a tradition-bound bureaucracy, who would have been cured of their subjectivity long since in a country in which public men and their measure receive the freest criticism.

## INDIANS OUTSIDE INDIA.

### INDIANS IN FIJI.

The following letter has been addressed by a number of Indians in Fiji, on July 15 last, to Mr. P. Castaldi, Secretary to the Indian Immigration Committee, Java, Fiji :—

Sir,—We have been made aware from newspaper reports, etc., of the questions that are exercising the mind of your committee regarding the future property of this Colony, in which our countrymen are admittedly a most important factor.

2. As regards the proposal to substitute a system copied from the Federated Malay States, we beg most respectfully to submit that such a change would revive penalties similar to those already lately deleted from our existing indentured labour code. And the power that the employer would possess to place a labourer under arrest for real or imaginary impertinence or disobedience, etc., would lend itself to many abuses, also the power the magistrates would possess in the matter of the penalties for such offences might be abused. . . . .

3. In view of the foregoing we beg to suggest that the system outlined by Messrs. Andrews and Pearson in their admirable report deserves to be given the first place in your consideration.

4. We also submit that whatever system is finally decided upon, the code enacted concerning it must be translated into plain and intelligible Indian vernaculars, such as may be readily understood by intending Indian emigrants, who should be each furnished with one copy of the tract gratis or at a nominal cost.

5. Besides, we desire to recommend the necessity, from the point of view of improving labour conditions in all parts of the world and in justice to the risk undertaken in modern manufactures, of having some legislation similar to the Employers' Liability Act and the Workman's Compensation Act prevalent in England.

6. In conclusion, we beg to record our heartiest gratitude for the scheme agreed upon, to secure regular and frequent steamship communication between Fiji and India at nominal rates of passage which is a boon to the colony and to the Indian people in particular, the magnitude of which boon it is scarcely possible to realise fully at this stage, but which we feel sure will be the means of developing this beautiful country by leaps and bounds.

### INDIAN STUDENTS IN AMERICA.

Babu Bisveswar Sen, writing of the world tour of Dr. J. C. Bose, in the "Modern Review," says :

A very striking feature of American life is the opportunity it affords to poor students to earn by their own labour means for maintenance during their college life. No work is regarded as menial and the students who maintain themselves by work do not fall in social estimation. This undoubtedly encourages true manhood. Some of the Indian students have maintained themselves in this way, and the fortitude and determination they have displayed under appalling difficulties are worthy of the highest praise. But there are several drawbacks in their case which are not applicable to their American fellow-students. First among these is the severe strain on their strength and the interruption in their studies which manual labour entails. The second is the politico-economic force that is arrayed against them.

# FEUDATORY INDIA

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## Secondary Education in Jamnagar State.

At a Durbar held on the 1st instant to celebrate the 44th birthday of the Jam Saheb His Highness Sree Ranjitsinghji of Jamnagar, it was announced that secondary education in the State would be made free from that day. It will be remembered that primary education was made free in the Jamnagar State from March 1, 1912 as the first step towards the development of education among the Jam Saheb's subjects. The present concession not only means a remission of fees realised from students but also an increased expense on the staff and buildings as free secondary education is likely to swell the number of students.

## Proposed Railway to Pudukottah.

The opening of a railway to Pudukottah (a Native State in Madras) has been the subject of discussion since 1886, and it is now only, it is said, that settlement has been reached. The Durbar has undertaken to find Rs. 20 lakhs for constructing a line from Trichinopoly to Pudukottah, and the matter was under correspondence between the Government of India, the South Indian Railway Company and the Durbar for about two years. The Durbar appointed one of its own officers to be land acquisition officer last year, when a new difficulty arose. The military authorities at Trichinopoly raised an objection against the proposed line passing through their land, and the Durbar had to wait, pending the disposal of this objection by the Government of India. It is now understood that the latter have asked the Durbar to commence the work, irrespective of the final decision as regards the objection of the military authorities, and to have only light work done so far as it applies to the military ground. It is also said that the Durbar has replied, agreeing to these terms.

## Industries in Mysore.

In his closing remarks at the Mysore Economic Conference, the Dewan said that they had re-engaged the services of Signor Mari, who will devote attention to the two primary objects they had in view, *viz.*, increase in the products of silk and training the people in modern methods of sericulture. The economic distribution of water was another important question. If the existing irrigation facilities were properly utilised, they ought to be able to increase their farm produce by about 30 per cent. almost immediately. Coming to the subject of industries, he said the cotton mill in Mysore was an important scheme and the question of the manufacture of iron and steel had been under investigation. The scheme for a land bank should be further developed, and the Government was anxious that the Chamber of Commerce should start industrial guilds to bring together people, who follow the same occupations. As regards help to industries, the Government was ready to abide by the orders already issued, and every promising scheme will receive sympathetic consideration.

Continuing, he said: The chief economic defect of the country is its low productive power. This is due to lack of education among our people, lack of a correct knowledge among them of world conditions, and lack of practical skill in industrial and professional pursuits. We have to equip our people with all these. The Maharaja has been pleased to direct that liberal provision should be made in the Budget Estimates for education. His Highness at the same time hopes that sufficient moral effort will be put forth by the officers and the leaders of the people to stimulate private enterprise and enlist private charity for the same object.

### Educational Progress in Baroda.

The Report on Public Instruction in the Baroda State for the year 1914-15, is a record of an all-round progress in the domain of education. At the end of the year 1914-15, the total number of educational institutions in the State was 3,141, consisting of one Arts College, 5 High Schools, 26 A. V. Schools, 27 aided Schools and classes, 6 unaided Schools, 3,010 Primary Schools, 18 special institutions, 3 Fund Schools, 20 aided and 24 unaided Primary Schools, and 1 orphanage. The total number of students at the above institutions was 250,248 as compared with 229,903 studying in 3,088 institutions in the previous year. Of the above, 601 were in the Arts College, 8,435 in Secondary Schools and the remaining 249,212 attended Primary Schools and special institutions. Of the latter again 153,802 were boys, while 95,410 were girls. It appears that on an average there is one institution per town or village, and taking 15 per cent. of the total male population as the average number of boys of school-going age, the number of boys enrolled in schools during the year is cent per cent. of the school going age. Similarly reckoning 12 per cent. as the average of girls of school-going age compared to the total female population, the percentage of girls at schools comes to 81.6 per cent. of the school-going population. The percentage of the total number of school children to the total population of the State goes up to 12.3. The number of English teaching institutions rose from 58 to 65 and that of pupils from 8,629 to 9,036, which is more than double of what it was in 1907. The total expenditure on the above institutions amounted to Rs. 2,83,432 as compared with Rs. 2,76,832, while the receipts from fees, &c. were Rs. 78,236 against Rs. 83,930 in the previous year. The number of students at the Baroda College is increasing from year to year and was 601 during

the year against 550 in the preceding year. In the matter of University examinations also the results were satisfactory. Further, it is gratifying to note that higher English education among girls is keeping pace with the general progress. The average annual cost of educating each pupil comes to Rs. 16-15-3 as against Rs. 22-15-0. The Report states—'Though the school fees charged are smaller than those in British districts, poor students do not take full advantage of English schools, because they are unable to pay even these small fees.' We are glad to note in this connection that this is sought to be remedied by increasing the percentage of free studentships from 10 to 15 per cent.

### "Temperance" in the Native States.

In some of the principal Indian States, there have been notable indications during the year of sympathy with the temperance movement. The Government of H. H. the Nizam of Hyderabad prohibited the sale of liquor throughout that State during the ten days of Muharram. Liquor shops are permanently excluded from the city of Hyderabad. In the State of Mysore (especially in Bangalore) complaint was made of the opening of liquor bars, gambling, and *nautch* dancing at industrial and other exhibitions. The Government of H. H. the Maharaja have informed the Bangalore Temperance Federation that all such objectionable features will in future be excluded from exhibitions throughout the State. Presidents of district boards, municipalities, and other public bodies have been officially notified of this. In the State of Travancore (where there is no auction system, as in Madras) the number of liquor shops has been reduced in seven years from 7,050 to 2,273—a decrease of 68 per cent. In the State of Baroda, as has been previously noted, a system of local option prevails under which liquor shops are not permitted when 60 per cent. of the inhabitants of the locality are opposed to them.

# INDUSTRIAL & COMMERCIAL SECTION

## Leather-Tanning in the Punjab.

Leather-tanning, says the *Tribune*, has very great chances of success in the Punjab. The raw materials are all available in plenty, and the Punjab, being covered over with a network of canals, has got an abundant supply of water. Leather-tanning schools, as in the Madras Presidency, should also be started here, and the depressed classes should be encouraged to take to this industry on modern lines. The working of the Madras School, it may be pointed out, has never been a continued success, and it has had so many breaks and alterations that it could neither be called a success nor a failure. A school conducted on right lines in the Punjab is sure to be a success for leather-tanning in the Punjab.

## India's Shyness of Industrial Ventures.

Sir William Clark writes in the *Daily Graphic*:— There have been successful enterprises of the kind in the past—for instance, the great cotton industry of Bombay—and some very important departures have been made recently, notably the Tata Iron and Steel Works at Sakchi and the Tata Hydro-Electric Scheme for the supply of power to Bombay. But, broadly speaking, India is still backward industrially, and Indians are shy of risking their capital in industrial ventures. The importance of overcoming this reluctance is now more and more generally recognised. Industrial development would mean a higher standard of living. The people would be less dependent on agriculture, and, therefore, less at the mercy of the monsoon, and a higher level of prosperity means greater political content. The Government of India, on their side, have fully appreciated the importance of the problem, and have recently appointed a weighty Commission to examine the question of industrial development in India and of the assistance which the State may usefully give in the matter.

## Tanur Soap Factory.

The Soap Factory attached to the Government Factory Station, at Tanur, has been removed to Calicut, and will commence work shortly. The Government having sanctioned a sum of Rs. 75,000 for the improvement of the factory, fresh machinery has been got down with a view to increase its activities and to enlarge the scope of its usefulness. With the new machinery, the major portion of which has now been fitted up, the factory, which will be in charge of Mr. A. K. Menon, B.A., the oil and soap expert, will be able to manufacture various kinds of toilet and other soaps. The factory is the only one of its kind under Government management in this Presidency, and it is understood that Sir Frederick Nicholson, K.C.I.E., the Honorary Director of the Madras Fisheries, intends requesting His Excellency Lord Pentland to perform its opening ceremony during His Excellency's visit to the Fishery Stations at Tanur and Beypore next month.

## Foreign Imports in India.

The Administration Report of the Port of Calcutta by the Port Commissioners for 1915-16, gives several interesting tables, showing the effect which the war has had upon the shipping and trade of the port. While there has been a general decline in imports, the imports from Japan, America, and Scandinavia show considerable increase. As the Report says:—

The entire cessation of imports from enemy countries and Belgium, and the curtailment of imports from France were made up to some extent by increased imports from Japan, America and Scandinavia. The Japanese import trade has shown remarkable development in silk manufactures, cotton piece-goods, matches, beer, glass and glassware, hardware, toys, stationery and chemicals; and the trade with the United States in the imports of motor cars, iron and steel, hardware and cutlery. The former practice of reserving the Jetty berths for liners with cargoes from the United Kingdom, Europe and America, has been modified to the extent that since the outbreak of the war, and the consequent decline in the demand of the European liner for accommodation at the Jetties, practically all the vessels of the China and Far Eastern trades, which formerly discharged in the stream, and vessels of the B. I. S. N. Co. from Bombay via Coast Ports, have been berthed there,

## Lord Chelmsford on Indentured Labour.

In opening the proceedings of the Imperial Council on the 5th Instant, His Excellency the Viceroy Lord Chelmsford spoke as follows:—

One of the most important questions which is now occupying the attention of my Government and of the Provincial Governments, whom we have addressed on the subject, is that of a scheme to be substituted for "indentured emigration" as it is sometimes described. This is perhaps hardly a correct way of putting it, as it implies that we are trying to work out a scheme for the purpose of supplying labour to the Colonies, whereas the scheme we are contemplating relates to a very different matter, *viz.*, the control of the operations of persons so engaged. Labourers have a right to emigrate if they wish and it would be very unwise and very undesirable on our part to prevent them, and we are, therefore, trying to devise arrangements which will secure that recruitment in this country is conducted under decent conditions, that a proper sex ratio will be maintained and that on arrival in the country of their destination they will be properly treated and allowed to engage themselves on terms at least as free as those obtaining at present in the Malay peninsula where a labourer can leave his employer by giving a month's notice. These are the conditions which in our letter to the local Governments we explained that are regarded by the Government of India as necessary for a satisfactory system of emigration. I think it will be clear to all who have studied the question that the Government of India would be departing gravely from its duty if it allowed emigrant labourer to leave this country without proper protection and safeguards. There are a certain number of labourers, I believe a very small number, who emigrate as genuine free labourers, that is to say, unassisted by pecuniary help and uninvited by any interested agency.

But if we confine ourselves to the abolition of our existing indentured emigration, a position will arise in which the parties interested in procuring Indian labour will be free to induce labour to emigrate by pecuniary help under any conditions they like so long as the labourer does not go under indenture. The abuses likely to arise out of such a state of things would be very serious. I need only refer to the state of affairs which existed before the amendment of the Assam Labour and Emigration Act in connection with the so-called free labour. The consequence of this system was, as Sir Charles Rivaz put it in his speech before the Legislative Council in 1901, that a horde of unlicensed and uncontrolled labour purveyors and recruiters sprang into existence, who under the guise of assisting free emigration made large illicit gains by inducing under false pretences ignorant men and women to allow themselves to be conveyed to Assam. These emigrants were, it is true, placed under labour contracts on arriving in that Province, but the abuses complained of were those in connection with the recruitment and not with the contract. Similarly when the system of indentured emigration first arose in India, the only precaution required was that the intending emigrants should appear before a magistrate and satisfy him as to their freedom of choice and their knowledge of the conditions they were accepting. It was shown in a report submitted in 1840 that abuses undoubtedly did exist in connection with recruitment in India, abuses

which the constantly increased safeguards provided by successive Acts of the Legislature were designed to correct. Uncontrolled recruitment cannot, it is clear, be permitted under any circumstances.

Lord Hardinge promised, and I associate myself with him, to deal with certain points raised by my Hon. friend Pandit Madan Mohan Malaviya during the last session of the Legislative Council. These points were the better supervision of Colonial recruiting in India, the insertion of information regarding the penal conditions attaching to labour contracts in the indenture signed by intending emigrants, and the undesirability of labourers in the Colonies being compelled to do work repellent to their caste ideas and religious beliefs. Regarding the first matter we have already consulted the local Governments very fully when asking their views as to the precautions which will be required after the abolition of indentured emigration. As to the second point you are, no doubt, aware that Fiji has now abolished imprisonment for labour offences and other Colonies are arranging to follow suit. But there will still be certain provisions remaining which, we think, should be brought to the notice of intending emigrants, and we have arranged to do this as soon as the various Colonial Legislatures concerned have passed the amendments to which I have alluded. We have also asked the Secretary of State to press the third point on the attention of the Colonial Governments concerned. I should like to say just one more word about the reference we are making to the local Governments. The conditions under which we are to allow labour to be recruited in India, and under which it would be employed in the Colonies, are peculiarly matters on which Indian public opinion has every right to be heard and on which we desire its full expression as an aid to us in formulating our proposals. We have, therefore, asked the local Governments to consult private persons and associations who are specially interested in or have special knowledge of this important question, and we hope that the case which we shall be able to put forward for the discussion which will shortly take place on this subject in London will represent not only the result of our own experience and judgment but the views of the most intelligent sections of the Indian community.

## A New Dyestuff.

Aurantine has been used in many mills in the United States during the past few months with much success, replacing the finest and highest quality of fustic. Many shades can be obtained, such as orange, old gold, tan, olive, chocolate, with both chrome and iron mordants, and any of the shades produced on wool with these mordants. It can be used in combination with all the natural coloring matters, alizarines, and colors that dye mordanted materials. It can also be used on cotton, silk, etc., being well adapted for cotton in place of fustic, quercitron and other dyewood. Aurantine is handled by Messrs. McArthur, Irwin, Limited, Montreal.



### Indian Economic Society's Questions.

The following set of questions is prepared by the Indian Economic Society, Sandhurst Road, Bombay, with a view to collecting information for the purpose of preparing a memorandum to be submitted to the Industries Commission. The answers received, it is stated in the covering letter, will be sifted and collated by the Committee and a memorandum made out to represent the views of the people as far as possible. The object of the Society is to ascertain the difficulties of the people engaged in the manufacture of industries.

1.—What is the name of your concern and when was it started? 2.—What do you manufacture or deal in? 3.—What is the present position of your concern in the matter of (a) ownership, (b) capital, (c) banking accommodation, (d) average annual output (quantity and value), (e) average annual return on capital invested by owners. 4.—Whence do you get your raw material? 5.—What are the facilities or otherwise in the matter of (1) the quantity, (2) the quality, (3) the regularity of supply and (4) the transport of your raw materials? 6.—Do you stand in need of any help from Government by way of—(1) Expert advice, (2) Demonstrations, (3) Financial assistance by way of advances or guarantee of interest, (4) Bounty, (5) Road communication, (6) Railway communication, (7) Provision of sidings, (8) Special concession on Railways, (9) Exemption from any tax on the industry? Please state reasons in support of your answer. 7.—What is the condition and what are the requirements of your labour supply with regard to (1) Expert management, (2) Skilled labour, (3) Unskilled labour, (4) Average wages, (5) Quantity of labour, (6) Regularity of labour. 8.—Do you think there is any scope, or, (1) the extension of your business, (2) the utilisation of waste and bye-products? Please state reasons in support of your answer. 9.—Are there any special difficulties that hinder the progress of your industry? 10.—Is there any new industry which, in your opinion, could be started at your place? If so, please state the special advantages that might help it. 11.—What is the nature of the demand for your goods? Is it an artificial and temporary demand, or a normal and regular one? 12.—From what part of India or the world, does the demand come? 13.—What steps have you taken to put your goods on the market, and with what results? 14.—Do you get adequate transport facilities of sending out your goods, by rail, river, canal or sea? If not, what reasonable facilities could you suggest? 15.—Are you hampered by any railway rates or freights? If so, can you indicate the direction in which they could be readjusted in your particular case? 16.—Does foreign competition affect you? If so, how? 17.—Are there any foreign tariffs against your goods, which hamper the growth of your industry? 18.—Will the imposition of an import duty on goods imported into this country, which compete with yours, help you in any way? 19.—Is there any other information that you would like to offer?

### Indian Railway Policy.

Sir Gilford Molesworth read a paper on "Indian Railway Policy" before the East India Association recently, at Caxton Hall, Westminster. He said that he had always been an advocate of the railways being retained by the State as instruments of development instead of simply creating revenue, and that he held that view as strongly as ever. Sir Mancherjee Bhownaggee agreed that the railway should not be for the benefit of the companies, but for that of the people of India generally.

### Japanese Co-operative Movement.

To the latest number of the *Bengal Co-operative Journal*, Professor C. J. Hamilton, who is now in Japan studying the economic situation, contributes an article on "The Co-operative Movement in Japan." Co-operation originated in Japan as long ago as 1842 with the formation of a society which still conducts its operations in Tokyo. It was, however, the need of the silk-growers when the external trade began to expand after 1868, which gave the movement its chief impetus. Three great central sales societies were formed to cover the whole silk-growing area and assist the producers to avoid exploitation by the middlemen. Viscount Shinagawa, who was Japanese Minister in Berlin during the eighties, brought home many new ideas on the subject, and his period as Minister of the Interior saw another great advance. The foundation in 1905 of a central co-operative association designed to link up all the district societies was also intended to free the movement from State intervention. It would appear, however, to have been only partially successful. The movement is still noteworthy for its framework rather than the development of the purely co-operative spirit. Nevertheless, the societies have a membership of almost a million, and co-operation holds a big place in Japan's economic life.



## Poverty and Industrial Progress.

Mr. Manohar Lal, M.A., late Minto Professor of Economics in the Calcutta University, contributes to the *Indian Economic Journal*, Allahabad, a very thoughtful and suggestive paper on Indian Industrial Development. He naturally deplores that while all other countries are trying their best to adjust themselves to the new economic conditions created by the war, India finds herself almost unequal to the task. The obstacles in her path are many. And one of the main causes is the general poverty of the people. Poverty, as Mr. Manohar Lal rightly points out, may not be a sin or a crime in the moral sense, but it requires very small reflection to show that it means economic death.

Poverty means living from day to day, from hand to mouth. Expressed as lack of capital, which is the most significant factor in modern production, it means lack of tools and machinery, and all that industrial organization signifies. Interpreted in another way it means being at the mercy of Nature, and one has to supply but a few links of facts to see that in India that means devastation when the monsoon fails, and famine conditions establish themselves.

These results are serious enough in themselves, for they forbid progress and intensify misery, but their effect is not seen in its full scope until we realise that we are placed also at the mercy of organized capital abroad. It is the saddest aspect of our economic situation that our industry is totally unorganized to withstand the shock of changes in world conditions; we have passively to bear the effects of capitalistic developments abroad without any effective voice of our own. The stories of our indigo and sugar industries form dark but significant chapters in the economic history of a people unprotected by the force of capital and organization.

The present war has shown how, while the United States of America and Japan have achieved new and noteworthy developments in their industry, India has been a helpless recipient of such goods as they choose to offer in her markets.

Our poverty is a fact admitted by all publicists and economists. Estimates of annual income per *capita* vary, but the most optimistic figures place it at no higher than thirty rupees per head. The average income per head has remained the same too during the last thirty years and more—between the estimates of the Strachey and Caird

Famine Commission and Lord Cromer (then Sir Evelyn Baring) in the early eighties to those of the eminent statisticians, Sir Robert Griffen and Sir Patrick Playfair in more recent years.

It is instructive to remark that while in India the average income has shown no signs of appreciable increase during the last thirty years that these estimates have been under discussion, in England according to recent figures the average income per head is £45—twenty-three times the Indian average—and according to well known authorities it records a five-folding in about three generations, a period of about seventy years. The growth of income in big industrial countries other than England has been equally remarkable, and this growth in those countries has been accompanied by a no less significant increase in population.

It is a fact then that in the midst of a rich world which is fast advancing, India stands a poor country with nearly stationary earning power.

Poverty, grinding poverty, is a tremendous fact of our economic and therefore national position, and it is to the mind of the present writer an immeasurably more potent fact than even the ignorance and illiteracy that prevails amongst our masses. This poverty exposes us to the havoc of disease and pestilence, famine and plague; and it makes advance at every step difficult. In a recent book the effect of poverty in England is thus described:

We pay for it in infantile deaths, in the crippled and damaged bodies of the children who survive, in the inadequate return we get from the expenditure on education in the creation of unemployables, in sickness and loss of work, in consumption and other diseases, in pauperism, in the cost of public and charitable institutions for the support of the sick, the poor and the insane, and in the incalculable loss of industrial and mental efficiency.

The writer pertinently asks, if that be the effect of poverty in England with over twenty times the annual income per head that we have, we can easily picture its effects in India.

# AGRICULTURAL SECTION

## Agricultural Education.

A circular letter has been addressed by the Government of India to local Governments and Administrations inviting opinions by November 30 next on the proceedings of the Conference on Agricultural Education, held at Pusa last February, the Hon. Mr. Claude Hill presiding. The following are the more important paragraphs :—

The Conference considered the question of agricultural education under two heads : (a) agricultural colleges, and (b) agricultural instruction for agriculturists.

With regard to agricultural colleges, the Conference, while emphasising the principle that agricultural colleges should aim at giving a liberal and scientific education which should be as complete as possible, was forced to the conclusion that this was not in all cases practicable, but it considered it desirable that Upper India should have one college at which the education should not be restricted to the training of men for departmental requirements. This college would be affiliated to a University. Before coming to a final decision on this subject the Government of India now invite opinions on : (a) the general question of the affiliation of agricultural colleges to a University ; (b) the particular question of the desirability and feasibility of affiliating their own provincial agricultural college to the University of the Province ; (c) the question of having for Upper India only one college, teaching up to a high general standard of education and affiliated to a University.

The Conference then proceeded to consider the possibility of combining a two years' course intended mainly for candidates for subordinate posts in the Agricultural Department with a further course of a more scientific character which would lead up to the full diploma or to the B. Sc. degree. The principal question seems to be whether a preliminary course could be recognised by a University as a part of a degree course, and on this point the educational authorities express some doubt. The findings of the Conference recognise a stage towards the degree as remedying the deficiency of men competent for employment in the department. The Government of India invite the views of local Governments and Administrations as to whether it is possible to arrange the four years' diploma course on such a basis that, while the whole course qualifies for a degree, the first two years will be held sufficient, after an intermediate examination, for appointment to the subordinate ranks of the Agricultural Department.

Resolution No. 3 removes vernacular courses from the functions of an agricultural college and places them under other agencies, such as deputy-directors or farm superintendents. The Conference was led to this conclusion from the failure which attended the experiments of giving vernacular courses in the agricultural colleges at Cawnpore and Nagpore. It is now recognised that such vernacular courses can be more cheaply and advantageously given on the agricultural farms than at the colleges. Their inclusion as a part of the college work takes up a very considerable amount of the time of the higher staff of the college, which could well be

devoted to more advanced teaching. As at present advised and subject to such recommendations as local Governments may make, the Government of India are inclined to endorse this resolution.

The next subject discussed by the Conference was agricultural instruction for agriculturists. The first question for consideration under this head was whether the idea of giving an agricultural tinge to elementary education generally in primary schools should be pursued. The Conference in Resolution 4 has expressed the view that all attempts to teach agriculture in primary schools should be definitely abandoned, and reaffirms that the resolution of the Board of Agriculture at Coimbatore relating to co-operation between the Educational and Agricultural Departments in adapting rural needs. In the course of the discussion on the subject of rural education, the Conference dealt with the questions of the arrangement of the times and seasons of schools to suit rural needs, the separation of the urban from the rural curriculum, the training of teachers for giving instructions in Nature study and the preparation of suitable text books. It has been suggested by the Conference that the holidays and vacations and hours of study in rural schools might be arranged with special reference to the agricultural calendar. In respect of this suggestion, proposals are under the consideration of the Government of India in connection with the recommendation of the Decentralisation Commission to give district and local bodies more scope for experimenting in different curricula and hours of study and holidays. With this devolution of educational authority to local bodies, the desires of the parents as to particular curricula will doubtless be taken into consideration. The Government of India will be glad to have the views of local Governments and Administrations on the suggestions of the Conference under this head, and in dealing with the subject they will no doubt bear in mind the increased discretion which local bodies will probably enjoy in future in these respects.

Resolution 5 and 6 of the Conference deal with the provisional experiment, which is being tried in Bombay, of establishing vernacular agricultural schools under the immediate supervision of the Agricultural Department. In connection with this subject, attention is invited to the resolution passed by the Board of Agriculture at Coimbatore, in which the Bombay experiment has been commended as worthy of consideration by local Governments and Administrations.

I am to add that it has been suggested to the Government of India by the Hon. Mr. Justice Jwala Prasad, Puisne Judge, Patna High Court, that an experimental agricultural school in the Arrah district might with profit to the public and to the department be started near Bihar. I am to pass on this suggestion to the Government of Bihar and Orissa for such action as it may be thought desirable to take in this connection.

With regard to the best methods of educating the cultivator who is working on his own land, the Government of India are in agreement with the opinion of the Conference that, in view of the development reached by the Agricultural Departments in the different provinces it is not possible to lay down any definite policy, and they accordingly leave it to local Governments and Administrations to work out their own schemes with reference to local conditions.

### Agricultural and Fishing Resources of India.

The Hon'ble Maharaja Sir Manindra Chundra Nandi asked at the last Meeting of the Imperial Legislative Council :—

“ Will the Government be pleased to state if a thorough examination of the agricultural and fishing resources of India lies within the purview of the Indian Industrial Commission ? ”

The Hon'ble Sir George Barnes replied :—

“ The work of the Commission will be in connection with manufacturing industries, and a thorough examination of the agricultural and fishing resources of the country, a purpose for which separate departments already exist, will not therefore fall within its purview. In so far, however, as agriculture and fisheries, are interwoven with industries, the Commission will doubtless deal with those subjects.”

### Agricultural Demonstration Farms.

The Hon'ble Maharaja Sir Manindra Chundra Nandi asked at the last Meeting of the Imperial Legislative Council :—

“ What is the total number of Agricultural Demonstration Farms, province by province, in India ? ”

The Hon'ble Mr. C. H. A. Hill replied :—

“ A statement is laid on the table showing the numbers of the Experimental and Demonstration Farms in the various provinces on 1st January 1915. Later statistics are not as yet available.”

Statement showing the numbers of Experimental and Demonstration Farms on 1st January 1915 :—

PROVINCES.	NO. OF FARMS.
Madras ... ..	11
Central Provinces ... ..	14
United Provinces ... ..	21
Punjab ... ..	6
Burma ... ..	11
Assam ... ..	5
Bengal ... ..	8
Bombay ... ..	34
Bihar and Orissa ... ..	7
Total ... ..	117

### Scientists for the Development of Industries.

The Hon'ble Mr. M. B. Dadabhoy asked at the last Meeting of the Imperial Legislative Council :—

“ (a) Is it a fact that the industrial development of modern Germany has been in a large measure due to the researches of permanent Boards of Scientists devoted to the work of finding out the best means for the utilisation of by-products and waste vegetable and animal matter, and of simplifying processes of manufacture ?

“ (b) If the answer to (a) is in the affirmative, do the Government propose to consider the question of appointing strong Boards of Scientists at the different Provincial headquarters for research work on the German model with the object of providing proper facilities for the development of Indian industries ? ”

The Hon'ble Sir George Barnes replied :—

“ The Government of India believe that the industrial development of Germany has been due in part to the researches by Scientists employed by the owners of German industrial establishments. So far as they are aware, these scientists were in all cases paid by the owners of the industries concerned, and not by the State. They have no information with regard to the institution of Boards of Scientists such as are suggested in the first part of the question.

“ With reference to the second part of the question, the Government of India propose to await the report of the Indian Industrial Commission.”

THE IMPROVEMENT OF INDIAN AGRICULTURE: Some Lessons from America, By Cathelyne Singh. Price Re. 1. To Subscribers of “ I. R.,” As. 12.

AGRICULTURAL INDUSTRIES IN INDIA, By Seedick R. Sayani. With an introduction by Sir Vitaldas Damodar Thackersey. Price Re. 1. To Subscribers, As. 12.

G. A. Natejan & Co., Supkurama Chetty Street, Madras.

## Literary.

### AMERICAN ORATOR'S NEW STYLE.

Styles of oratory come in and go out like other fashions, remarks *The Christian Science Monitor*; and thinks it doubtful whether an Ingersoll could move people now as he moved them in the '70s or '80s, or whether a Blaine could hold an audience of 50,000 so fast, as he did in the old interstate exposition building in Chicago, that "it did not stir when one of the galleries sagged from six to eighteen inches because of the weight on the girder-rods." But, to get back to the present, most public speakers are making for clearness of diction and terseness of expression. The direct, positive, forceful, rather than the flowery orator, is the man of the hour. He can hold conventions or town-meetings, ward or mass-meetings, when the spell-binder who deals in glittering generalities fails. The audience at a modern, better-class political meeting is there for a purpose. It wants to know. It came to learn. It is critical. It is composed largely of businessmen who do things on the card-filling system, who ring a bell, ask for something they want, and are disappointed if they do not get it instantly.

"Such people expect the political speaker to know his business thoroughly, and to prove his efficiency. They want no introductions, no explanations. They are irritated when the political speaker who is announced to talk on serious things undertakes to be funny. Not one man in a thousand can be funny enough to please an audience of businessmen who devote a luncheon hour, or an afternoon, or an evening to learning what is the matter with the country, or more particularly, what is the matter with the business of the country, or how business is likely to be affected if the country is entrusted for another four years to the party in power, or if it is turned over to the party in opposition,

### EXAMINATION FOR MUNSHIS.

The Indian Department of Education has published rules regarding the institution of a new literary examination to be known as the "Oriental Language Teachership Examination." The object of the examination is, firstly, to ascertain the competency or otherwise of men professing to teach Government officers the vernacular and the Persian and Arabic languages, and secondly, to give publicity to the names of those *Munshis*, *Amildars*, etc., who are in the opinion of the central examining bodies capable of teaching. The following are the languages in which the examination will be held:—At Calcutta: Arabic, Persian, Urdu, Hindi, Bengali, Assamese and Uriya. At Madras: Tamil, Telugu, Malayalam, Canarese and Urdu. At Bombay: Arabic, Persian, Urdu, Mauathi, Gujarati and Kanarese. At Karachi: Sindhi. At Lahore: Punjabi. The examination will be open to the public, but in the case of Arabic, it will be confined to natives of Arabia, Mesopotamia, Syria or Egypt, and in the case of Persian, to natives of Persia. In Bombay, the examinations will be held quarterly by the Civil and Military Examination Committee on the first Monday in January, April, July and October. Examinations in Sindhi will however, be held only at Karachi by the Local Committee for vernacular examinations.

### THE WAR AND THE INDIAN BOOK TRADE.

Book publishers in India announce that owing to the increased cost of freight, insurance and other importation charges, and to an advance in publishers' terms, they are compelled to raise the prices for English published books as follows: Ordinary books annas 14 to the shilling, net books Re. 1 to the shilling on the published price.

### DADABHAI'S LIBRARY.

Mr. Dadabhai Naoroji has made a valuable gift of a collection of books to the Presidency Association, Bombay. The books include cupboards full of Hansard's volumes containing Parliamentary debates of over hundred years old. There are also full reports of all proceedings of Parliamentary Committees and select Committees over hundred years old relating to India,

# Educational.

## INDIANS AND THE ENGLISH UNIVERSITIES.

One of the grievances set forth in the memorial recently submitted to the Viceroy by the Indian Students' Friends Society in Bombay is the growth of race and colour prejudice at Oxford and Cambridge during the past ten years.

In other words, writes the *Statesman*, Indian students are less welcome at these seats of learning than they were. Thus stated it must be regretfully admitted that the complaint is justified by the facts. The period of this so called prejudice is, however, significant. It appears to date roughly from the era of sedition and unrest which set in with the anti-partition movement ten or eleven years ago, and it probably reached its height at the time of Colonel Curzon-Wyllie's assassination in 1909, and the revelations which followed it. Previously to these occurrences there was little prejudice against Indian students anywhere in England—quite the contrary. Complaint is again made of the difficulties thrown in the way of admitting Indians into technical schools and colleges, but this, as has frequently been explained, is due principally to the lack of accommodation and to the pressure of Home students. It is possible that these conditions may be less pronounced after the war. In any case it may be admitted that the British schools ought to be sufficiently imperial in their character to provide room for any eligible Dominion students who may seek admission.

## EDUCATION IN TRAVANCORE.

On the occasion of the recent celebration of the Golden Jubilee of Vernacular Education in the Travancore State, Dewan Peishkar N. Subramania Iyer remarked that when public opinion was still considering the question of vernaculars being the medium of higher education in India, "Travancore, with its separate departmental agency for education through vernaculars, has an opportunity that is not so ready to hand in other States or Provinces." He looked forward to the day when the future "Malabar University" would be essentially a "Malayalam University." He also pointed out that if, on the other hand, education through vernaculars was only to be elementary or secondary at the most, the sin of having abolished the indigenous schools, not by even-handed competition, but by the buying up of masters by well-salaried appointments under Government, would remain unexpiated,

## INDIAN STUDENTS IN NATAL.

In the Natal Provincial Council recently Mr. Green asked the Administrator: (a) How many new schools have been opened in Natal and Zululand since the Provincial Councils have had control of Primary education; (b) how many of these new schools are for the education of white, coloured, Indian, and native children, respectively; and (c) what is the total number of children attending these new schools?

The reply to (a) and (b) was.—Government: 17 European and 2 Indian. Aided: 20 European, 7 coloured, 12 Indian, and 209 native—a gross total of 312. Between the time of the taking over by the Provincial Council and the present date, the following aided schools which opened during that period have closed down: 22 European, 3 coloured, 1 Indian, and 30 native; making the net increase: 65 European, 4 coloured, 13 Indian, and 174 native—a net grand total of 256.

The reply to (c) was.—Government: 3,012 European, and 473 Indian. Aided: 1,173 European, 107 coloured, 1,203 Indian, and 9,287 native—a total of 15,255.

## UNIVERSITY FOR BIHAR AND ORISSA.

At the last Meeting of the Viceroy's Legislative Council, the Hon'ble Rai Bahadur Krishna Sahay asked:—

"(a) Is it a fact that there is a strong public desire in the Province of Bihar and Orissa for a separate University?"

"(b) Will the Government be pleased to state when the Patna University Bill is likely to be introduced into this Council?"

The Hon'ble Sir C. Sankaram Nair replied:—

"(a) The answer is in the affirmative.

"(b) The Government hope to introduce the Bill shortly, but are unable to say at present when it is likely to be introduced."

## Legal.

### A NEW ORDINANCE RE: ENEMY FIRMS IN INDIA.

The Government of India have promulgated an Ordinance dealing with the liquidation of hostile firms and the property of hostile persons, which brings the legislation in this country into close accord with the present state of the English law. The British Trading with the Enemy Amendment Act of 1916 enables action to be taken in the case of firms whose business by reason of enemy nationality or association is carried on wholly or mainly for the benefit of enemy subjects. It also gives power to the Board of Trade to abrogate contracts or transfers, a power which, it is believed, has for obvious reasons been very sparingly exercised. It also enables a company containing enemy elements to purge itself thereof, with the assistance of the custodian, who may permit British shareholders to buy out enemy shareholders depositing the price so paid with the custodian. The Ordinance follows the English Act closely, with such modifications as local circumstances require. It will enable the Government to wind up hostile business much on the lines of the Indian Companies and Insolvency Acts, the distribution of assets so realised being subject to special rules. The liquidator will have power to give a good title to the purchasers of the goodwill of the hostile business and to the immovable property held by them.

### DELAYED INDIAN APPEALS.

Before the Judicial Committee of the Privy Council, on July 18, the appeal was heard by the Lord Chancellor, Lord Atkinson, and Sir John Edge, in the case *Nanda Lal Dhur Biswas* (since deceased, now represented by Banga Chandra Dhur Biswas and another) and another *v. Jagat Kishore Acharjya Chowdhuri* and others.

The Lord Chancellor in delivering judgment—the facts of the case were not of any public

interest—again referred to the mischief of the delays of Indian appeals.

He said:—Their Lordships cannot part with this appeal without expressing their concern at the delay that has taken place. The proceedings were instituted on May 20, 1905, the decree of the Subordinate Judge was made on September 17, 1906, and the decrees of the High Court on January 16, 1909. Yet these appeals were not set down for hearing until April of this year. Their Lordships have been unable to extract any sufficient reason for this delay. The representatives of the parties over here may well be unable to furnish explanation, but, unexplained, it constitutes a grave reproach to the administration of justice. All the respondents have been unjustly attacked in the lawful possession of their property and for nearly seven years they have been subject to the anxiety and distress of knowing that the judgment of the High Court in their favour was subject to the inevitable uncertainties of the law. Had the appeal succeeded, their Lordships would have refused to allow the appellants any costs of the appeal unless they could have cleared themselves of the imputation of having needlessly protracted the proceedings of the appeal, and the same course will be taken in the future should the occasion arise.

### WOMEN AND LEGAL PRACTICE.

Lengthy and interesting judgments were delivered at the Calcutta High Court recently by a full bench presided over by the Chief Justice and composed of Mr. Justice Mookherjee, Mr. Justice Chitty, Mr. Justice Teunon, and Mr. Justice Chaudhuri on an application made by Miss Regina Guha, B.L., to be enrolled as a pleader in the Alipore Courts. Their Lordships decided against Miss Guha, and dismissed her application. In their Lordship's opinion, as the law now stands, Miss Guha was not entitled to be enrolled as a pleader.

## Medical.

### INDIAN MEDICAL SERVICE.

We understand, says the *British Medical Journal*, that the Secretary of State for India in Council has approved and promulgated an Order dated June 20, 1916, providing that the President of the Medical Board shall also be the Medical Board Adviser to the Secretary of State for India. All reports and communications regarding medical and sanitary matters and regarding the organisation, *personnel*, recruitment, and appointment of officers in the Indian Medical Service, and the organisation of and appointments to the nursing and sanitary services, will be referred to him in his capacity of Medical Adviser to the Secretary of State. It will be his duty also to advise on the terms of proposed new orders. Further, he is authorised to submit on his own initiative recommendations on any of the abovementioned subjects to the Secretary of State. One of his special duties will be to supervise the recruitment of the Indian Medical Service.

### COMMON SALT RESEARCH LEAGUE.

A Common Salt Research League has been established at Calcutta through the efforts of Dr. Vaman Baji Kulkarni. The League has the following objects :—

(a) To investigate the relations of Common Salt to Life and to disseminate the knowledge thereof amongst the masses.

(b) To arrange experiments on various individuals, animals and cattle in various conditions of health and diseases to ascertain the value of Common Salt by giving it by drinks, baths, and injections intravenous or rectal.

(c) To ascertain the value of Common Salt in manuring plants, in disinfecting sewers, gutters and other human animal excreta to be used as plant-foods.

(d) To arrange experiments of salting fishponds to ascertain the action of salt on fish and animals in waters other than sea.

(e) To teach people the beneficial results of those experiments by arranging lectures and demonstrations or by cheap or free distribution of literature in various languages.

(f) To approach scientific bodies to secure their sympathies and financial help.

(g) To approach public bodies, Municipalities, and Governments to secure co-operation and financial help.

### ECONOMY IN FOOD AND SLEEP.

Not only those anxious to respond to the demand for national thrift, but those in search of health also, observes the *Chambers's Journal*, will be interested in the account of his mode of life recently given by Mr. William Aird to a select audience in London. He invariably slept in the open air, he told his hearers, wrapped up in a rug, in such localities as the Downs, the New Forest, and the Forest of Dean. Under conditions like these he found twelve hours' sleep in the course of a week to be quite sufficient for the maintenance of bodily health and strength. Wheat he does not need, for his diet consists of uncooked vegetables and ripe fruits. He exhibited to the audience a specimen 'dinner,' consisting of a dainty salad of small portions of carrot, cabbage, onion, parsnip, leek, watercress, beetroot, celery, and horseradish. By such a rule of life, declared Mr. Aird, even those pronounced incurable by medical men might attain to perfect health and strength once more.

### HOSPITALS IN ANCIENT INDIA.

Sir Harold Stuart, recently presiding at a prize distribution at the Madras Medical College, referred to a deciphered inscription found at Tirumakkudal in Chingleput district :—

It gives an account of an endowment for, among other purposes, the maintenance of a hospital in connection with a temple. The hospital was named Virasolan and was provided with 15 beds. Its establishment consisted of a doctor, whose office appears to have been hereditary, a surgeon, two servants who fetched drugs and supplied fuel, two maid-servants for nursing the patients and one general servant. The work of the surgeon is described as 'operating on bones,' so possibly he was a bone-setter rather than what we now mean by a surgeon. \* \* \* But the point I would particularly dwell upon is the connection of this hospital with a temple. I would like to throw out a suggestion that some of the surplus revenues of the great temples in Southern India might profitably be devoted to the setting up of hospitals and medical schools and so providing the much-needed expansion both of medical education and medical relief.

## Science.

### THE INDIAN INSTITUTE OF SCIENCE.

The Council of the Indian Institute of Science say in the course of their last report that the Department of Electro-Technology has continued its work of affording high grade training to students who had qualified before admission to take full advantage of such training. The research work of the professor was necessarily much curtailed by the amount of time he was obliged to devote to administrative detail while officiating as director. As far as possible arrangements are made whereby students spend either a portion or the whole of the long vacation in some engineering works or generating station, so as to enable them to acquire practical experience and come into close touch with the ordinary routine of a workshop or power-station.

The chemical departments do not provide any regular courses for students, as general teaching of the highest character is already obtainable at several colleges in various parts of the country. The aim is to secure those anxious to carry on research or other special work and to render each one all possible assistance. The Council hope that local governments and other authorities will take advantage of the special facilities offered by the Institute and depute persons qualified to undertake scientific research bearing upon industrial problems to work in the laboratories.

The most important work during the course of the year has been that in connection with the manufacture of sandalwood oil which, when undertaken on an experimental commercial scale, presented several unexpected problems. Dr. Sudborough and Dr. Watson have been appointed consulting chemists to the factory now being established by the Mysore Government. The attempt of the Council referred to in the last report to secure a professor of applied

chemistry, who should also be a director of the Institute, was in consonance with their view of the immense importance of this Department. This is the department which is termed that of "applied chemistry," but much of the work that may be carried on in a department of general and organic chemistry will also be capable of application, and the Council anticipate full co-operation between those departments. It has been suggested to the Council by Mr. B. J. Padsha that a department of metallurgy, working in co-operation with the iron and steel works at Sakchi, would be a useful development, and it was resolved to discuss the matter with the Government metallurgical inspector at Sakchi, provided that the necessary funds are placed at the disposal of the Council for the endowment of an assistant professor and the equipment of a suitable laboratory. —*Times of India*.

### MOTOR-CAR WITHOUT WHEELS.

With respect to the world of invention generally, some devices of a striking character have made their appearances during the year. For instance, a motor car without wheels is undoubtedly a singular contrivance. This extraordinary vehicle has been specially designed for passing over rough ground and climbing steep hills. Instead of wheels, the car has two parallel pairs of runners, resembling those on sledges, except that they are movable. As soon as the car is started, one pair is raised, moved forward, set on the ground, and these movements are imitated by the succeeding runners. The car always rests on two pairs, and by means of the forward motion of the runners, also moves forward. On an inclined plane at an angle of 45 degrees, the new vehicle climbs to the top and descends on the other side. For transport purpose, especially in warfare, this invention should prove a valuable acquisition.



## Personal.

### THE LATE ADMIRAL KAMIMURA.

The death reported recently of Admiral Kamimura of Japan removes a remarkable personality who was deservedly held in very high esteem by his countrymen. He was a distinguished sailor and as such fought gallantly on



ADMIRAL KAMIMURA.

several occasions on behalf of his country against the latter's enemies. Not only that but he took a prominent part in the evolution of modern Japan, and thus his death is a severe loss to that country. One noteworthy fact, in connection with the deceased Admiral was that he received his naval training entirely in his native country. Not only that but he was the foremost of all those who received such training.

### MR. NAOROJI'S GRANDSON.

Mr. Dadabhai Naoroji has received good news of his grandson Kersasji Ardesir Dadabhai Naoroji, who was recently wounded in France. He was an undergraduate at Christ's College, Cambridge, when the war began and enlisted in the Middlesex Regiment going to France with it as Lance Corporal. Nine months ago he was wounded in a charge. He is now in hospital in Cheshire and doing well.

### DEATH OF THE HON. MR. DAJI ABADI KHARE.

We regret to announce the death of the Hon. Mr. Daji Abaji Khare, on the 22nd August last, at his residence in Belasis Road, Bombay, from a stroke of paralysis. Mr. Khare was a leading Vakil of the High Court and a well-known Congressman having for many years served as its secretary. He presided over the Bombay Provincial Conference held at Dharwar 13 years ago and was a Vice-Chairman of the Reception Committee of the Indian National Congress in Bombay last winter, and in the latter capacity worked strenuously for the success of the gathering. Although Mr. Khare belonged to the moderate party of the Congress, he was a lifelong friend of Mr. B. G. Tilak and as such took prominent part in defending the cases against Mr. Tilak. At the last Bombay Council elections he was returned by the Municipalities of the Central Division. Just a month ago Mr. Khare was seized by a stroke of paralysis from which he did not recover. Although he was progressing favourably for a time, he breathed his last unexpectedly. By his death Bombay loses a stalwart patriot and a champion of popular causes. The funeral which took place was largely attended by representatives of all communities.

### HINDENBURG'S APPOINTMENT.

The opinion is expressed in some of the Dutch papers that the Kaiser sacrificed Falkenhayn in order to allay popular indignation against the Crown Prince and Falkenhayn who supported instead of preventing the Prince's blunders. Experts are of opinion that Hindenburg's appointment is a confession of failure on the part of Germany. He was probably chosen in the hope that his prestige would make the German people acquiesce in the decision to shorten fronts in France and Flanders with a view to concentrating energies and saving communications with Constantinople. It is pointed out that this may mean the reverse of shortening the war.

# Political.

## THE MADRAS HOME RULE LEAGUE.

### DRAFT ORGANISATION.

*Object.*—To secure Home Rule for India through all law-abiding and constitutional activity.

*Membership.*—Membership is open to all men and women over 18 years of age, who accept the above object.

School students are not admitted to membership but under-graduates may become Associates for purposes of study, etc.

On ceasing to be under-graduates, Associates may, without further fee, become full Members.

*Subscription.*—Every Member and Associate pays Re. 1 as admission fee to the League, the amount of annual subscription, if any, being determined by and payable to the Branch to which the Member or Associate belongs.

*Organisation.*—Sympathisers with the object of the League in any town or village should meet together to make application to their Provincial Secretary or District Secretary, when the latter is appointed for the establishment of a Branch in the locality; those who are not yet members of the League sending Re. 1 as admission fee together with a written application for membership.

### HOME RULE FOR INDIA.

The *Herald* (London) announces that the Home Rule for India League (British Auxiliary) has now been definitely organised. Among those who have joined are: Mr. and Mrs. Snowden, Mrs. Despard, Mr. H. W. Nevinston, Mr. Charles Roden Buxton, Mr. Robert Smillie (President of the General Federation of Trades Unions), Mr. George Lansbury and Mr. Laurence Housman. It is not proposed to carry on active propaganda during the war, but simply to prepare the organisation for active work when peace is declared.

### THE DESTINY OF THE EMPIRE.

When Mr. Hughes, the Australian Premier, was presented with the Freedom of the City of London, he drew attention to the magnificent resources of the British Empire and said:

Look at the great Dominions of Canada, Australia and South Africa. Australia and Canada are both larger than the United States of America. South Africa is larger than France and Germany combined. Is it not as clear as noonday that in unity is our strength and our safety, and that we must create an environment which will breed a virile people. Largeness of wealth will not save us if our crop of men should fail. We must see to it, therefore, that from one end of this great Empire to the other, the gates of opportunity shall be slammed in no man's face; there must be a chance for everyone. I have profound faith in the destiny of the British race.

### THE INDIAN PROBLEM.

The *Times of India* has the following:—

"Let there be no paltering with the Indian problem. We could no more arrest—if we would—the intellectual forces we have unloosed in India than we could make the sun and the moon stand still; none but the purblind would wish so to do. We have planted in this country the divine seed of life; we must see that it has room for the spreading branches to grow. We have learnt anew from this War the supreme importance of the ethical principles in human government, and the sure destruction which must inevitably overtake any administration, no matter how scientific and efficient, that is divorced from the moral law. The British connection with India must of necessity be a progressive force; if ever it became a hampering influence, then we could place a limit to its life. The adaptation of this connection to the growing political life of India, without impairing the efficiency of the one or retarding the development of the other, is the question of the hour; if we can solve it, and it can be solved, then we shall have won the greatest glory ever conferred on an Imperial system."

## General.

### DR. MACKICHAN ON INDIA AND THE WAR.

In the course of his address at the Convocation Meeting of the Bombay University held last month, Dr. Mackichan, the Vice-Chancellor, said:—

It fills us with joy to see India ranging herself by our side in this conflict. The liberality of her princes, and the sacrifices which her sons have made, of strength and so often of life, to make victory speedier and more sure, —these have aroused a wonderful enthusiasm throughout the British Empire. But to my mind there is something more significant than all this aggregate of service and co-operation. I mean the intellectual and moral sympathy which this great crisis has called forth between India and the rest of the Empire. It is not knowledge which moves the world but spiritual ideals and moral convictions; and when Britain was moved, in response to the call of duty and honour and of humanity, to enter into this conflict, the uppermost thought in the minds of those who were concerned as to India's future was not, whether India would take her stand alongside Great Britain and her Allies on the stricken field, whether her Princes and Rulers would lay their treasures at the foot of the Emperor; but whether the heart of India would respond in inward appreciation and sympathy to the spirit in which our nation was entering on this world-conflict.

To those of us who have sought to understand the attitude of the enlightened classes of India in regard to this momentous struggle, it has brought unmingled gratification to find that the heart of India beats true, that to India also those ideals are precious, in the interests of which Britain and her Allies were impelled to enter on this war. These are ideals which India too regards as sacred, and she has taken her place in the front of battle in widely separated regions of the earth, not simply because her soldiers were called to the colours, but because India felt herself to be one with the whole Empire in those spiritual convictions which lay behind the movements of the armies and which inspired the stern resolve to conquer in this strife. Surely it is something which touches most intimately the life and spirit of our University that the issues which are now at stake should have come home to the mind of India with a clearness and a force similar to that with which they appealed to the heart of the whole Empire. The influences which radiate from our Universities may well be included among the things that have made it possible for India to reveal her true mind to the nations of the world.

### MYSORE STATE AND INDUSTRIES.

The Mysore Durbar are about to send a deputation of commercial men to Japan to study Japanese industries with a view to their adoption in the Mysore State. Some merchants and a few officials will form the deputation. In British India, we have an Industrial Commission whose

work has not yet begun and which will only make recommendations. Professor C. J. Hamilton was sent to Japan by the Bengal Government.

### HOW THE WORLD IS FED.

A study of how the world is fed reveals many interesting facts. Australia, the smallest of continents, for instance, is the largest meat eater of them all. Asia, the largest continent, on the other hand is the smallest meat-eater among them. Africa and South America lean towards vegetarianism, while Europe and North America are large consumers of meat and other animal products. . . . Taking the world's supply of cattle, hogs and sheep, it appears that mankind at large uses in the neighbourhood of twenty million tons of meat a year. This would be an average of about 39 pounds per *capita* throughout the world. In butcher's meat we find the Australian consumes 192 pounds; the American, 172 pounds; the Englishman, 119 pounds; the German, 113 pounds; the Frenchman and the Belgian, 80 pounds; the Austro-Hungarian, 64 pounds; the Russian, 50 pounds and the Spaniard, 49 pounds.—Harold J. Shepstone, in *The Millgate Monthly*.

### THE EQUITIES OF GOD.

"Are not the following words of Dr. Martineau (in a review on the Ethics of Christendom) worthy of our careful consideration at the present time," asks Mr. W. M. Meredith in the *Spectator*.

"The reverence for human life is carried to an immoral idolatry when it is held more sacred than justice and right, and when the spectacle of blood becomes more horrible than the sight of desolating tyrannies and triumphant hypocrites. . . . A religion which does not include the whole moral law; a moral law which does not embrace all the problems of a commonwealth; a commonwealth which regards the life of man more than the equities of God, appear to be unfaithful to their functions, and unworthy interpreters of the divine scheme of the world."

# THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

EDITED BY G. A. NATESAN

Vol. XVII.

OCTOBER, 1916.

No. 10.

## THE INDIAN DEMANDS

BY MR. G. A. NATESAN.

IN a communication to the Press, the Hon. Mr. V. S. Srinivasa Sastri, one of the Madras representatives on the Imperial Legislative Council, has explained fully the circumstances which induced the nineteen elected Non-Official Members of the Council to present to H. E. The Viceroy a memorandum of the reforms and changes which must be effected in the administration of India as soon as the war is over.

"We heard," says the Hon. Mr. Sastri, "that the question of constitutional changes, the most momentous that this generation of Indians have had or may yet have to tackle, was about to be considered by the Government of India. We thought it a great pity that they should settle by correspondence with the Secretary of State the main lines of the changes, without the public in India and the National Congress and the Moslem League having an opportunity of putting in their say. Experience has taught us how difficult it is to get substantial alterations in schemes on which the authorities in England and those in India are previously agreed. Resolutions being barred, we tried interpellation, but failed to get timely publication of the intentions or proposals of the Government of India. A people who are not self-governing and their representatives cannot afford to wait till they are called in for consultation, for the consultation may never come; they are not "entitled" to it, they will be told; it struck us that the best thing was to make our views known to the authorities in writing before they formulated their proposals."

In taking this step so promptly, the elected Non-Official Members of the Council have acted with the true instinct of political wisdom. To every one who contemplates with joy on the brighter vision of a New India, it is certainly a matter for legitimate pride that as many as 19 elected Members of the Council, composed of Hindus, Muhammadans and Parsis, the duly

chosen representatives of the various provinces, should have been able to combine together so well, so effectively and so unanimously in a matter of such vital importance as the future political position and status of India in the British Empire. And the fact that of these signatories three are ex-Presidents of the Indian National Congress, and two of the All-India Moslem League, gives the Memorandum an additional weight and importance.

The main demands put forward are, that in all the Executive Councils, Provincial and Imperial, half the number of members should be Indians; that the strength of the Imperial and Provincial Legislative Councils should be considerably increased; that in all the Legislative Councils in India the elected representatives should have a substantial majority; that the Budget should be passed in the shape of money bills, fiscal autonomy being conceded to India; that the Council of the Secretary of State for India be abolished, and that the Secretary of State for India should hold a position similar to that of the Secretary of State for the Colonies, his salary being placed on the British Estimates; that in any scheme of Imperial Federation, India should be given, through her chosen representatives, a place similar to that of the Self-Governing Dominions; that the Provincial Governments should be made autonomous; that the United Provinces,

as well as other major provinces, should have a Governor brought out from the United Kingdom and should have an Executive Council; that a full measure of local self-government should be immediately granted; that the right to carry arms should be granted to Indians on the same conditions as to Europeans; that Indians should be allowed to enlist as volunteers and units of a territorial army established in India and, lastly, that commissions in the army should be given to Indian youths under conditions similar to those applicable to Europeans.

These changes and Reforms urged by the Non-Officials are neither new nor extravagant. Some of them are as old as the Congress itself. Indeed, it has been clearly laid down in the very first article of the Congress Constitution that "*the objects of the Indian National Congress are the attainment by the people of India of a system of government similar to that enjoyed by the self-governing members of the British Empire and a participation by them in the rights and responsibilities of the Empire on equal terms with those members.*" This was the declaration made in April 1908, six years before the commencement of the present war. We draw pointed attention to this fact in view of the deliberate attempt made in some quarters to make the unwary believe that Indian political leaders, taking advantage of the present situation, have suddenly sprung upon the public at large a demand altogether novel and revolutionary. To use the words of the Hon. Sir S. P. Sinha, who is now according to the Anglo-Indians, the *beau-ideal* of Indian politicians, "*Autonomy within the Empire is the accepted political faith of the Congress.*"

Some of the principal reforms advocated in the Memorandum have been pressed upon the attention of the authorities from time to time and often with the warm and whole-hearted support of some of the distinguished members of the Indian Civil Service itself. Addressing the Twentieth

Session of the Indian National Congress held at Bombay in 1904, the late Sir Henry Cotton said in his memorable Presidential speech:—

Autonomy is the keynote of England's true relations with her great Colonies. It is the keynote also of India's destiny. It is more than this: it is the destiny of the world. The tendency of Empire in the civilised world is in the direction of compact autonomous States, which are federated together and attached by common motives and self-interest to a central power.

It will be nothing short of political folly to suppose even for a moment that the Indian people, who have for many long years before the war been strenuously agitating for these changes, will in any manner minimise their demands after the war; on the other hand, the claims of India will be larger, incomparably stronger and louder for her proper place in the Empire. If any one has any doubts on this point, he has only to recall to his memory the extraordinary political state of the country, the character of the unrest which preceded the introduction of the Minto-Morley Reforms. If at that time the Indian people accepted the changes then made in the Government of India, it was because the Reforms gave a clear indication that Indians will be admitted into the inner councils of the Empire, and it is well to remember that the whole country regarded them as only the first instalment of great changes that were sooner or later bound to be made in the government of the country. The scheme formulated by the nineteen Non-Official Elected Members is nothing but the logical outcome of the working of Lord Morley's reforms. It contemplates no violent changes and there is certainly no breaking with the past. It claims, in short, the fulfilment of pledges and promises solemnly made that, "India should be so governed as to enable the Indian people to govern themselves according to the higher standards of the West."

There is no use concealing the fact that "hitherto the policy of England in India has been, to a very large extent, dominated

by a fear for the security of British rule." India's magnificent conduct in the present war has proved not only to Great Britain but to her enemies as well how unjust the suspicion has been, and the war has brought to the Englishmen as a body the opportunity "to boldly face the realities of the situation in India and to base their government on the will of the people." These reforms are due to us not as the price of our loyalty, and we spurn the very suggestion, but as reforms too long delayed on account of unjust suspicion and distrust, and on account of the unwillingness of those who have been in power to part with vested rights and privileges. Since the Minto-Morley Reforms, much water has flown under the bridge, and even Lord Morley himself could not have foreseen the tremendous outburst of loyalty and enthusiasm which the present war has evoked in the minds of the princes and the people for the British Throne, and for the cause which it is upholding and fighting for at such heavy cost. India has given freely of its money and its blood for the struggle, because it is convinced that in this war Great Britain is "engaged in a mortal combat with despotism, to vindicate the principle of self-government not merely for itself but also for mankind," and that the failure of Great Britain in this titanic struggle means the destruction of self-government and the annihilation of the principle of nationality. And that is why the princes and people of the land are cheerfully sacrificing their lives and their wealth to keep the cause for which Great Britain stands "involute." Great Britain to-day is "fighting now to the death against the claim of a single nation or race to impose its civilisation on the world and to dominate the other nations of Europe," and as the Lord Bishop of Madras pointed out the other day in an admirable article on the subject, in the *Nineteenth Century and After*, "If it is wrong for Germany to attempt to impose her *kultur* upon unwilling nations, it is equally

wrong for England to attempt to impose her government and civilisation upon India against the will of the Indian peoples." The Christian Bishop, with his just instincts, has rightly observed, "*We cannot fight for one set of principles in Europe and apply another set of principles in India.*" It won't do at this time of the day to advise the Indian people to keep quiet and contented, and bid them worship the "gods" that have given them a rule much more efficient than any Indian rule can be. A good government does not always mean a popular government, and Englishmen, who try to think differently for India, must remember the famous dictum of Sir Henry Campbell-Bannerman that, "Good government is no substitute for self-government."

What India aspires to is what President Lincoln described as "government of the people, for the people and by the people." "Generations of British statesmen have repeatedly laid down that policy, solemn declarations of successive Sovereigns have graciously endorsed it, and Acts of Parliament have given it legislative sanction."

It is because, during later years, deliberate attempts have been made by responsible statesmen and certain Viceroys to go back on these pledges and promises that we have had the unrest in its aggravated form, and we have still the agitation for reforms leading to real self-government. It would be but wisdom if the British nation shows its approval "of the goal to which we aspire." Of the immense political and moral value such a course would carry with it, very little need be said. Sir S. P. Sinha, who presided at the last Congress, gave a similar counsel. He said :—

I appeal to the British nation to declare their ungrudging approval of the goal to which we aspire, to declare their inflexible resolution to equip India for her journey to that goal and to furnish her escort on the long and weary road. Such a declaration will be the most distinguished way of marking their appreciation of India's services and sacrifices—her loyalty and her devotion to the Empire. Such a declaration will touch the heart and

appeal to the imagination of the people far more than any mere specific political reforms.

Only last month the Lord Bishop of Madras who has held offices in the different provinces of India, and who has had abundant opportunities to study at first-hand the condition of India and the aspirations of its leaders, suggested the very same course :

I cannot help thinking that in the same way the British Government would enormously strengthen its position in India if it were to make the self-government of India as an integral part of the British Empire its avowed object and ideal, encouraging educated Indians definitely to look forward to this ideal and shaping its own policy consistently with a view to this one great end. The Government would then practically adopt the platform of the Nationalist Party. There would be no differences between them as to the end at which they are aiming, and though there would naturally be much difference of opinion, not only between Englishmen and Indians, but also between Indians and Indians and Englishmen and Englishmen with regard to the particular steps that might wisely be taken at any particular time, still both alike would be working for a common ideal. The difference that this would make in the relations between the Government and the educated Indians as a body, as represented by the National Congress, would be immense. It would alter the whole of the political situation and would do more than anything else to allay the unrest which has been such a disquieting feature of Indian politics during the last fifty years, and it would give a consistency to our work and policy which at the present moment they do not possess.

We can only repeat that in the best interests of India and the Empire, this course must very soon be adopted. India will no longer allow itself to be treated like a "minor" and held under "tute-

In common with several of our countrymen, we have been not a little grieved to read the criticisms of a section of the Anglo-Indian Press on the demands made by the non-official representatives of the people. The description of the demands as "impudent," and "preposterous" and the indecent references to our late Viceroy, Lord Hardinge, the unworthy aspersions cast on the "lawyers," and the suggestion that the "educated classes" in India are likely to betray the interests of the masses, these cannot obstruct the inevitable path of Progress. The accusations are as unworthy as they are

unfounded. But Anglo-Indians and bureaucrats, who encourage such unfair and ill-tempered criticism, contribute not a little to the unrest in India. The attitude of some of the Anglo-Indian newspapers is nothing but a direct incitement to the few Extremists who keep perpetually telling the people of India not to put their faith in British justice. We do not believe that the British democracy, which is after all the ultimate arbiter of our destinies, will in the least be influenced by the selfish and interested cry of a certain section of Anglo-India.

As early as 1883, in the course of a speech in the House of Commons, the late Duke of Devonshire made the significant observation that, the Anglo-Indian, whatever may be his merits, and no doubt they are just, is not a person who is distinguished by an exceptionally calm judgment.

On a later occasion, Mr. Gladstone remarked :—

That it was a sad thing to say, but unquestionably it happens not infrequently in human affairs, that those who from their situation ought to know the most and the best, yet from prejudice and prepossessions know the least and the worst.

Only very lately, Mr. Bernard Houghton, a retired Civilian, observed :—

Few men give up voluntarily powers which they have long wielded. 'No men in the world are impartial judges when their interests are concerned.' 'No bureaucracy will voluntarily abdicate powers, however irksome to the common people, which conduce to the convenience of officials, or which strengthen their grip upon the country.'

Time after time, our demands for Reform have been mocked at and our leaders denounced. And the Anglo-Indians here "allay no discontent and attract no affection." What we won in the past was won in spite of Anglo-India and its representatives. Any suggestion for the reform of the Indian administration and the uplift of India has had only the effect, to borrow the words of Mr. Prevost Battersby, of "stirring the bile and never the brain of Anglo-India." But Anglo-India apart, India is bound to win for itself its rightful place in the 'Commonwealth of the Empire.'

# PUBLIC FINANCE IN ANCIENT INDIA 677

BY DR. PRAMATHANATH BANERJEA, M.A., D.Sc.

IN the earliest period of Indian history the State perhaps depended for its own support on the voluntary contributions of the people. But some method of compulsory contribution must have been found necessary in India as soon as a more improved form of government had come into existence. The early tax-system, however, was a very simple one, and the evolution of a complex system of Public Finance was doubtless a slow and gradual process. By the fourth century B.C., the system of Public Finance had reached a fairly advanced stage of development, as is evidenced by Chanakya's Arthasastra and the Brahmanical and Buddhistic religious works.

The income of the State was derived from various sources. In very early times, the burden of taxation was extremely light. But as the duties of the State increased, the burden became progressively heavier. Gautama, one of the early law-givers, says :

Cultivators must pay to the king a tax amounting to one-tenth, one-eighth, or one-sixth of the produce. Some declare that there is a tax also on cattle and gold, viz., one-fiftieth. In the case of merchandise one-twentieth was the duty, and of roots, fruits, flowers, medicinal herbs, honey, meat, grass, and firewood, one-sixtieth.

In the time of Vishnu, who perhaps wrote about two centuries later, the rates of taxation were appreciably higher, namely, a sixth part of every kind of crops and of meat, fruits, and flowers ; a duty of 2 per cent. levied on cattle, gold, and cloths ; of 10 per cent. on goods locally manufactured, and of 5 per cent. on articles imported from abroad. Manu mentions even higher rates, except as regards the land, and also gives a longer list of articles on which taxes were to be levied. He says :

A fiftieth part of the increments on cattle and gold may be taken by the king, and the eighth, sixth, or twelfth part of the crops. He may also take the sixth part of trees, meat, honey, clarified butter, perfumes, medicinal herbs, substances used for flavouring food, flowers, roots, and fruits ; of leaves, pot-herbs, grass,

objects made of cane, skins, of earthen vessels, and all articles made of stone.

The Mahabharata describes the tax-system in very general terms. It says :

With a sixth part, upon a fair calculation, of the yield of the soil, with fines and forfeitures from offenders, with the imposts levied according to the Shastras upon merchants and trades in return for the protection granted to them, a king should fill his treasury.

We are indebted to Chanakya for a detailed description of the financial system as it existed in Chandragupta's time. He gives two distinct classifications of the revenues of the State. According to the first, the income is classified under seven heads, in view of the sources from which they are derived, namely, (1) the capital, (2) the country parts, (3) mines, (4) public works, (5) forests, (6) pasture-lands, and (7) trade-routes.

The various kinds of income from the capital were : excise duties levied on certain articles locally produced, such as cotton goods, oils, salt, liquors, and metallic manufactures ; taxes on warehouses, guilds of artisans, and temples ; duties collected at the city gates ; and fines on gambling and betting. The rates of duties were fixed in view of the nature of a particular commodity and also of its place of origin.

The duties varied from one-tenth to one-twentieth. If it was a harmful commodity, a fine was imposed in addition to the usual duty. But goods which were calculated to be of special benefit to the community, such as valuable seeds, were allowed to enter toll-free, as also were articles required for marriage ceremonies and the worship of gods. In order that the duties might not be evaded, the sale of goods at the place of production was prohibited.

The income from country places consisted of the produce of the State lands, a share of the produce of each plot of land cultivated by private



individuals, minor taxes assessed on lands, tolls paid at the ferries, and road cesses.

The mines formed a very important source of revenue to the State. The receipts from mines consisted of the yield of the State mines and also a share of the produce of mines privately owned, whether the produce consisted of precious metals or of ordinary minerals. The nine kinds of income derived from mines were: (i) output of minerals, (ii) a share of the output, (iii) a duty of 5 per cent., (iv) assaying charges, (v) fines, (vi) tolls, (vii) compensations for the loss of the king's revenues, (viii) coining charges, and (ix) a premium of 8 per cent.

The receipts from public works were the fruits of trees, vegetables grown in the public gardens, the yield of fisheries, and so forth. The forest revenue was derived from the lease of forest lands for hunting, and for the sale of elephants and other animals. The income from pastures consisted in dues paid to the State for grazing cattle on public lands. The tolls payable on land-routes and water-ways formed another important source of State income.

The other classification of the revenues given by Chanakya is also important. This we may slightly modify and put in modern form. The income of the State, according to this classification, would fall into two parts, namely, (1) tax revenue and (2) non-tax revenue. The first head would comprise (i) fixed taxes (*pinda-kara*), (ii) one-sixth share of the produce (*shadbhaga*), (iii) supply of provisions for the army (*sēna-bhakta*), (iv) religious taxes (*bali*), (v) tributes from subordinate rulers (*kara*), (vi) forced benevolences (*utsanga*), (vii) royalties (*parśva*), (viii) compensations (*parihanika*), (ix) presents (*aupanayika*), and rents of public buildings (*kaustheyaka*). Under the second head fall (i) the agricultural produce of crown lands, (ii) sale proceeds of grains, (iii) grains obtained by special request, (iv) incidental gains from trade and commerce,

(v) interest on capital, and (vi) profits of manufactures undertaken by the State. Besides these, there were certain minor sources of income, such as escheats, fines, confiscations, and forfeitures of the property of rebels.

Taxes were paid either in cash or in kind, or partly in cash and partly in kind. Chanakya expresses himself strongly in favour of the collection of taxes in cash. Industrialists, Sudras, and all other persons who lived by their labour (*karma-jivanah*) gave their labour free to the State for one day in every month in lieu of taxes. But no forced labour was exacted.

Brahmanas were exempt from the payment of taxes on the ground that they paid taxes to the State in the shape of their religious services. The other classes of persons who were exempt were women, minors, students, blind, deaf, dumb, and diseased persons, and those to whom the acquisition of property was forbidden.

In times of financial stress, a ruler was held justified in raising money by means other than those laid down in the Sastras. For instance, he might demand one-fourth or even one-third of the share of the produce of the soil as well as a higher percentage of the other kinds of produce. The king's officers might also compel the people to grow additional crops in the interests of the public treasury. In case such measures failed to bring in enough money, the collector-general asked the people for benevolences in view of the needs of the State, and those who offered handsome amounts received precedence in rank, robes of honour, and decorations. Religious institutions were also compelled to contribute to the funds of the State. On occasions of grave financial difficulty, various other devices were adopted, but in order that these might not lead to trouble, Chanakya utters the voice of warning in these words:

Such expedients should be resorted to only once, and never more than once.

It should be noted that the land-tax was the most important of all the sources of the State revenue. The king, however, was never regarded as the owner of the land, and he never claimed a right to the unearned increment of the land. His claim was limited to a fixed share of the produce. In later times, kings came to possess private landed properties of their own, and the income derived from such crown lands, as Hiuen Tsiang observed, helped considerably to lighten the incidence of taxation on the people.

The principles on which the tax-system was based were sound and reasonable. To use the language of modern Economics, ability and least sacrifice were the guiding principles of the framers of the financial regulations of ancient times. "The king," says the Mahabharata, "should act in such a way in collecting his revenues that his subjects should not feel the pressure of want." Arbitrary exactions were strongly condemned by law-givers as well as by political teachers. Vasishtha, one of the early law-givers, for instance, says :

*"Let him not take property for his own use from the inhabitants of his realm." "Never desire to fill thy treasury by acting unrighteously or from covetousness"*

is the advice given in the Mahabharata to the king. And, again, the king is thus admonished in the Great Epic against indulging in exactions :

*That avaricious king who through folly oppresses his subjects by levying taxes not mentioned in the Sastras brings ruin upon himself.*

Chanakya condemns the conduct of over-zealous revenue officials in these words :

*When an officer realises double the usual amount of revenue, he drinks the life-blood of the people. The king should prevent such exactions*

These were the principles. In practice, while there were many rulers who followed a righteous and wise policy in their collection of taxes, there were others whose love of luxury and ostentation prompted them to fill their empty treasuries by despoiling their subjects. Under weak Governments, royal officials often enriched themselves at the expense of both the State and the people.

Public welfare was—in theory at least—the guiding principle in the expenditure of the public revenues. Kalidasa, the greatest of Indian poets, says :

*Just as the sun takes moisture from the earth to give it back a thousandfold, so the king gathers taxes from the people only to provide for their welfare.*

The main heads of expenditure, according to Chanakya, were, sacrifices, worship of ancestors, charity, expenses of the royal household, charges of the civil departments, expenses in connection with the maintenance of foreign missions, the expenses of the army and the army supply services, public works expenditure, and the expenses for the preservation of forests.

The allocation of funds to the various items of expenditure depended upon the respective needs of the departments. In order to provide against contingencies, wise financiers of old always considered it prudent to budget for a surplus after meeting all expenditure. Some perhaps were over-cautious in this respect. The views of such financiers are expounded in the Sukraniti, according to which only one-half of the State revenue was to be spent for the six purposes of administration in the following proportions: (1) the salaries of headmen—one-twelfth; (2) the army—three-twelfths; (3) charities—one-twenty-fourth; (4) expenses incurred for works of public utility—one twenty-fourth; (5) salaries of officials—one-twenty-fourth; (6) personal expenses of the king and of the royal household—one-twenty-fourth. According to the Sukraniti, there was to be enough money in the treasury to cover public expenses for twenty years.

The prosperity of the State finances was regarded as a matter of the greatest importance, and Chanakya's views in this regard seem to have been very sound. Circumstances which, in his opinion, tended to keep the treasury full were, prosperity of the people, rewarding of officers for meritorious work, punishment of thieves, prevention of corruption among Govern-

ment officers, abundance of crops, prosperity of commerce and trade, freedom from troubles and calamities, non-remission of taxes, and receipt of revenue in gold. Matters which led to the depletion of the treasury were the following: Obstruction to the realisation of revenue, giving of loans, litigation, falsification of accounts, loss of revenue, gains made by officials, adverse exchange, and defalcation.

The control of the department of Public Finance was vested in two officials, namely, the collector-general (Samaharta) and the treasurer-general (Sannidhata). The former was in charge of the collection of the revenues, while the latter was the custodian of the finances and was responsible for their proper disbursement. It was the duty of the collector-general to divide the country into several districts for revenue purposes, and to classify the villages according as they (i) were exempt from the payment of taxes, (ii) supplied soldiers for the defence of the country in lieu of taxes, (iii) paid their taxes in gold, (iv) paid taxes in kind, that is to say, in grains, cattle, raw products, or dairy produce, or (v) supplied free labour. The treasurer-general, as the custodian of the funds of the State, was expected to acquaint himself with the income and expenditure of the State over the period of a century, so that he might be able to frame accurate budgets and to show a good balance at the end of each year.

For the proper control and administration of the finances of the realm, it was considered neces-

sary to have a good system of keeping accounts, and this important department was placed under the control of one of the chief superintendents. It was the duty of this officer so to arrange the business of his department that everything relating to the finances was entered in the books. He was required not only to show the net revenue that remained at the end of a year, but to cause to be entered in the books all details of expenditure, mentioning whether an item was incurred for a purpose, internal or external, public or private, important or unimportant. The account officers had also to enter in their books the names of departments; the description of the work carried on and the results obtained in the several manufactories; the amounts of profit, loss, expenditure, and interest of each factory; the number of labourers engaged, and their wages; the values of different kinds of gems, and of other commodities; presents made to the king's officers and courtiers; remissions of taxes granted; allowances, pensions, and gifts of lands or money to the king's wife and children; and receipts from or payments to foreign kings. The annual accounts were to be regularly submitted to the accounts department, and after they had been examined by the superintendent, they were audited by competent auditors. They were then submitted to the ministers in charge of the different departments, and considered by them sitting together as a cabinet.—A chapter from the author's forthcoming book on "Public Administration in Ancient India."

## DADABHAI NAOROJI'S SPEECHES AND WRITINGS.

This is a new publication. It brings under one cover an exhaustive and comprehensive collection of the speeches and writings of the venerable Indian Patriot, Dadabhai Naoroji. The first Part is a collection of his speeches and includes the addresses that he delivered before the Indian National Congress on the three occasions that he presided over that assembly; all the speeches that he delivered in the House of Commons and a "selection" of the speeches that he delivered from time to time in England and India. The second Part includes all his statements to the Welby Commission, a number of papers relating to the admission of Indians to the Services and many other vital questions of Indian administration. The Appendix contains, among others, the full text of his evidence before the Welby Commission, his statement to the Indian Currency Committee of 1898, his replies to the questions put to him by the Public Service Committee on East Indian Finance. Price, Rs. 2. To Subscribers of "I.R.," Re. 1-8.

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# SYNTHESIS OF HINDU CIVILIZATION

AN ILLUSION OF NEW INDIA.

BY MR. PRAMATHA NATH BOSE, BSc.,

THE criticisms which my last work, "The Illusions of New India", have met with in the New-Indian Press has suggested to me the question, Is synthesis of Hindu civilization possible? The idea which generally runs through them and which, I believe, dominates the New Indian mind is that we should assimilate all that is good and great in Western civilization, and construct a synthetic Indian civilization. "The history of any idea or movement", says one of my critics, "may be divided into three stages, that of thesis, anti-thesis, and synthesis. Our wholesale admiration for Western civilization corresponded to the first stage; the reaction against it, of which Mr. Bose's book is an extreme example, fostered by the nationalist impulse, corresponds to the second stage, and we have already entered on the third stage of reconciliation of the two opposing movements into a higher synthesis, in which all that is great and good in Occidental civilization will be added to and assimilated by Oriental civilization." We should endeavour, observes another critic, "to bring about a blend between the civilizations of the East and the West."

The idea of a synthesis or blend sounds very well, and along with the great majority of my New-Indian friends, I have myself been long governed by it. In fact, it has a flavour of liberality and broad-mindedness about it, which commends it to all who have any pretension to liberal culture. But the difficulties in the way of executing it are so enormous—I might almost say insuperable—that I began to doubt some time ago whether it could be carried out at all, except perhaps to a small and superficial extent. My "Illusions of New India" is the result of this sceptical attitude. I have in it tried to show that the attempt of the Neo-Indian to bring about a

blend between the Indian and Western civilizations has so far met with a signal failure, and the progress he boasts of is altogether an illusion. Seeing, however, how persistent the idea of synthesis is in New India, and how strong the hold it has on the Neo-Indian mind, I deem it necessary to try to further demonstrate its illusory character and show more clearly and pointedly than I have been able to do in my work how marked has been its failure so far, and how sure its failure is bound to be in the future.

*Prima facie*, synthesis is impossible. It is possible to have a synthetic dye or synthetic form. But is it possible to have a synthetic civilization worth the name, especially in the case of an ancient civilization like that of the Hindus? I have endeavoured to show in my "Epochs of Civilization," that Hindu civilization is a completed structure—whether perfect or not is a different question—and that Western civilization, however imposing and even majestic it may appear to be at present, is not a completed structure, and there is still considerable doubt about its stability. But if, for the sake of argument, it be assumed, that there is a good deal in the Western structure which it is desirable to incorporate with ours, the incorporation cannot be compassed without demolishing the latter and building anew. That, however, would be altogether different from what we understand by synthesis. It is possible to adopt Western methods to some extent in the repairs which the Indian structure needs periodically, but it is impossible to adopt Western design, Western style and Western materials in the main body of the structure without disfiguring and destroying it.

Civilization is an organic growth, and like all other such growths it is impossible to effect any

considerable change in it after it has attained maturity and consequent rigidity and individuality. It is possible to graft a seedling on to a young tree whose fruit, rightly or wrongly, is judged to be wholesome and beneficial, but it is impossible to similarly engraft an ancient and mature tree. The case of Japan is often cited as disproving this proposition. Here is an Oriental civilization, it is urged, which has successfully assimilated Western civilization: Why should not Hindu civilization be capable of similar assimilation? In reality, the case of Japan establishes the truth of our proposition. Until lately her civilization was in the first stage. What culture she possessed above that of the first stage was mostly not indigenous but borrowed from India and China. Her civilization being young and plastic, she has been able to mould it after the Western model and to throw in her lot with the Western Powers, launching on a career of commercial aggrandisement and, its necessary sequel under present conditions, imperial expansion. Trade and War will soon be her watchwords as in the case of the Western Powers. So far as her material interests are concerned, she is no doubt benefiting and benefiting largely at present. But the benefit, I am afraid, will only be of a temporary character. In the aleatory course of modern civilization, the next great war may be the cause of as great a loss to her as the present great war has been that of gain. Civilization being an organic whole, it is not for Japan or any other nation to say, that she would take the roses of Western civilization without their thorns, that she would take to Western industrial methods but avoid the concomitant evils of industrialism and militarism.

Even assuming that the "good and great" of Western civilization could be incorporated with Hindu civilization, we are confronted with a very serious difficulty when we ponder what is specially good and great in the one that would be

worth incorporating with the other. There is a plane of contact in which the good and great of both the civilizations meet. That plane is the plane of selfless benevolence. But in regard to that highest of all virtues, Hindu civilization has more to impart than to borrow.

What, then, is there specially good and great in Western civilization which could be beneficially and advantageously assimilated by Hindu civilization? The excessively multitudinous and highly involved nature of sociological phenomena renders the task of analysing them a very arduous one. There is hardly any agency or institution which is altogether good or bad, and the good and the bad are so intimately intermingled that it is sometimes almost impossible to separate and weigh them in order to find out which way the scale turns. The idea which people ordinarily form of a sociological product is like that of the elephant formed by the blind men of the story, each judging of it from the part he was able to touch.

Again, our ideas of good and evil are subjective and are to a great extent determined by our education and environment. There is good deal of truth in the dictum of the poet, "that the mind can make a heaven of hell and a hell of heaven," and education and environment have a large share in the formation of the mind. A perfectly detached, impartial attitude of mind in sociological interpretations is extremely difficult of attainment. Our judgment is liable to be warped by bias though it may be altogether unconscious. In the present conflict of civilizations in India, this bias may be in favour of either Indian or Western views, ideals, practices and institutions according to the training, the temperament and the environment of the observer. The extreme pro-Indian bias is reflected in such works as, for instance, those of the Arya Samaj, which, taking the Samhita portion of the Vedas to be revealed, attempt to trace all religion and all science to them. But such prepossessions are

comparatively rare. The pro-Western bias, on the contrary, is much stronger than the pro-Indian. This is attributable to two causes. In the first place, we are dazzled and our vision is bedimmed by the glamour of the magnificent material and scientific achievements of the West. There is nothing which ordinary people worship more than mundane power and prosperity, whether in individuals or communities, and the most puissant and apparently prosperous nations of the present day belong to the West (with the exception of Japan). The great majority of us are prone to reason, that if they adopted the habits, customs, and institutions of the Occidental, they too would be powerful and prosperous (as they imagine) like him. Secondly, our education being almost entirely on Western lines, we have along with it imbibed Western ideas and views which, no doubt often unconsciously, affect and colour our judgments.

The reviews of my "Illusions of New India" in the New-Indian Press are replete with excellent illustrations of this pro-Western prepossession, even in the case of critics who do not belong to the "highly artificial society—that of England—returned Indians—where one's advance in civilization is often measured by the degree to which he has assimilated European culture, and especially its outward symbols in manners, customs, food, dress, style, and language." I have touched upon two instances of such bias in a short article in the *Modern Review* (September, 1916). A few more instances may be cited here. One of my New Indian critics avers that "we are steeped in (*tamasic*) inactivity, and that Hindu society is what it is to-day proves that our much-vaunted spiritual progress is the greatest of all our illusions, and all the illusions of New India which Mr. Bose has taken such pains to expose pale into insignificance before it."

This is only an echo of the average Occidental view regarding our civilization. The *tamasa* stage roughly corresponds to the first stage as defined by me in my "Epochs of Civilization," as the *rajasa* does to the second, and the *sattvik* to the third. In every community, however civilized, there are people of these three stages, those belonging to the lowest being numerically preponderant.

A nation may be said to have attained the third or the *sattvik* stage when the members of that stage, the smallest class, influence the ideals and activities of those belonging to the other stages. Judged by this standard our forefathers reached the highest stage of civilization during the last epoch. As the attainment of the harmonious and equipoised condition of that stage necessarily involves loss of mobility to a great extent, Hindu civilization has since then been exuberantly encrusted with thick parasitic outgrowths of ignorance and superstition, the products of stagnation. And there are many people who mistake the exterior encrustation for the interior real thing. The function of our great men has always been to remove the adventitious excrescences and expose the underlying genuine substance to the blurred vision of such misguided people. That there is still, and there will always be much "spade-work" to do in this way is unquestionable. But it would, nevertheless, be a travesty of history to say with the Western writers that our civilization is extinct, and that we have lapsed into the *tamasa* stage. Any one who has mixed with our people, especially away from large cities, would, I think, agree with me when I say that they are still to a large extent pervaded by the Hindu ideals of self-abnegation and benevolence, and that there is still much less of animality in them than in the corresponding classes in the West. The number of criminals, especially of female criminals, in proportion to the total population in India is much less than in the highly civilized countries of the West. I was touring in the Central Provinces during the great famine of 1898, and was greatly struck by the patient resignation with which they bore the dire calamity and the benevolent spirit in which they helped one another. There were no riots, no increase in crimes to speak of. There is more poverty here than in the West, and more ignorance judged by the standard of literacy, but there is much less of squalor and brutality, much less of degradation and misery. Our community still produces men of the *sattvik* type, though their number is much smaller than before, and they still exert considerable influence upon the other classes.\*

Evidence of the extent to which the conduct of our community in old India is still actuated by the high ideals of Hindu ethics has been adduced in my "Illusions of New India."† Since the publication of that work, I have come upon the

\* "Illusions of New India," pp. 13-14.

† Op. cit. Ch. V.

following account of an interview which Sir John Hewett, late Lieutenant-Governor of the United Provinces, gave to a press representative which shows how even a Westerner who knows something of the mass of our people can take a saner view of their ethical condition than many Neo-Indians.

In another way the famine (1908, United Provinces) provided an encouraging experience by testifying to the sturdy honesty and self-reliance of the cultivating classes. The Government then advanced nearly a million and a half sterling to cultivators for temporary purposes, in addition to large loans for wells and other permanent additions to irrigation. Practically the whole of this large sum was repaid with the exception of a sum of rather more than £50,000 which had to be remitted owing to the famine being followed by bad seasons in a few small tracts. In one district four thousand individuals took advances for a particular purpose connected with irrigation, and only two were found to have devoted their money to a purpose other than that for which it was intended. The manner in which the people recovered from the disaster that had fallen on them and the punctuality with which the agricultural body repaid their advances seem to me to be the most hopeful augury for the future. I venture to doubt indeed whether *such an experience would be possible in any country but India.*\* (The italics are mine).

If New India is agreed upon anything it is agreed upon this—that it has acquired a new virtue from the West known as patriotism. And if its Western obsession is markedly pronounced in any one thing more than in another, it is in this agreement. "The one fundamental gain to India in the political sphere," exclaims the Neo-Indian, "is the development in the Indian character of a previously unknown virtue—patriotism."† The Neo-Indian is usually well read in history; but his Western bias is so very strong, that it appears to obliterate such elementary lessons of history as he must have acquired as a student at school or college. That patriotism is a virtue previously unknown in India is a statement which runs counter to well-known facts of history. How the invasions of the Scythian and Greek hordes were manfully and not unoften successfully resisted by the Hindu kings should be familiar even to a student who has not

gone beyond the stage of matriculation. In later times, the strenuous resistance offered by the Rajputs and the Mahrattas to the Mahomedan oppression was prompted by a feeling which cannot be clearly distinguished from patriotism. Coming to still more recent times, that the Sepoy War of 1857 was not a mere military mutiny, and that behind it there were motives akin to patriotic, is admitted by the highest authorities. In regard to the Sepoy War there can be no authority higher than Lord Canning, the then Governor-General. And "he soon ceased to speak of the mutiny, and called it a "rebellion," a 'revolt.' Early in the year (1857), he had felt disposed to attach some importance to the idea of political causes, but, as he wrote on more than one occasion, 'not much.' Now his uncertainty upon this point began to disappear, and he wrote to the Indian Minister at home that he had not a doubt that the rebellion had been fomented "by Brahmans on religious pretences, and by others for political motives."\*

It is true there are points of difference between the patriotism of old India and the Western article which delights the soul of New India. For one thing, it was usually confined to military castes and did not animate the multitude to the extent it does in the West. I have touched upon the chief cause of this restriction in my "Illusions of New India." But this difference is, after all, one of degree. But for conscription the amount of patriotism which is inferable from the part taken by the mass of the people in active warfare in the West would be much less than at present. This is clearly evidenced by the failure of voluntarism in England and by her being compelled to have recourse to compulsion to raise the requisite number of soldiers for the present war. In fact, in regard to European patriotism, an American

\* Quoted from the *Morning Post* in the *Statesman* (April 28, 1916.)

† *The Modern Review* for July, 1916, p. 78.

\* Kaye and Malletson's "History of the Indian Mutiny," Vol. I, p. 453.

writer in an issue of the *North American Review* last year observed :—

What are the millions of French, Austrian and Russian boys in the trenches to-day but slaves? What have they ever been but slaves? Taken almost from the cradle and gripped by a system which held them as in a vice to become what? logs in a machine, a fighting machine, constructed with ruthless energy and superlative skill to beat down another fighting machine, nothing less, nothing more. Patriotism? Faugh! . . . Slavery? compared with theirs ours which we abolished by war was beneficent and kindly."

But the principal point of difference between the patriotism of old India and that of the Western patriotism of New India, is the place which is accorded to it in the scale of virtues. Patriotism is a virtue in old India, but a virtue to be subordinated to humanitarianism or universalism. Its ideal of action is that it should be done with a view to the good of all beings. It does not attach that supreme importance to patriotism with which it is invested in modern Europe, and, I think, invested wrongly. It is sought to be carried to such length there, that the vicious doctrine, that "one's own country is above everything else," or "that the maintenance of the State is superior to every moral rule," if not always overtly professed, is almost always covertly acted upon. At best, the man in Europe is swallowed up in the citizen—a fact which stands in the way of the amount of altruistic development which, in conformity with the principles I have endeavoured to establish in my "Epochs of Civilization," is requisite for the advancement of a civilization to its highest stage and for its stability. The Hindu subordination of patriotism to altruism secured such advancement and such stability. For the Neo-Indian now, in imitation of the West, to promote the former above the latter is a step which cannot but be regarded as retrogressive. He would probably urge that but for the Hindu view of the minor importance of patriotism as a virtue, the political independence of India might possibly have been maintained. Assuming the


truth of this contention, I have but little hesitation in saying that the cultivation of benevolence is of greater moment in national existence than the maintenance of political independence, and that it is more desirable that the latter should be sacrificed to the former than *vice versa*. It is undeniable that indigenous government is generally preferable to alien domination. It is also undeniable that the maintenance of the indigenous government by the promotion of patriotism, and, therefore, of the military spirit to an inordinate extent to the detriment of the growth of the spirit of benevolence is highly prejudicial to the best interests of a civilized society. For, however it may be in theory, in practice it is extremely difficult to draw a strict line of demarcation between wars which originate in patriotic motives and are consequently defensive and wars which originate in motives of ambition or material aggrandisement, and are, therefore, of an aggressive character. In the world-war which is now raging, for instance, the Central Powers, Germany and Austria, claim to be as patriotic, and as much on the defensive, as the Allies, England, France and Russia do. The truth is, the growth of militarism which is the unavoidable concomitant of excessive patriotism, creates in a community a body of men whose interest as well as inclination is to involve the State in warfare, and they receive the hearty co-operation of a large number of other members of the community who are prompted thereto by greed, vanity, or ambition.

I have in this article tried to show, first, that *prima facie*, synthesis of Hindu civilization is not feasible; and secondly, that assuming its *prima facie* feasibility, the difficulties in its way are so great as to be insurmountable. In a future article, I shall endeavour to show how egregiously the attempt at synthesis has failed so far, and how very poor is the chance of its success in the future.



# “INDIA’S MESSAGE TO JAPAN”

BY DR. RABINDRANATH TAGORE.

 R. Rabindranath Tagore, who had been in Japan recently on the invitation of the Government of Japan and as a guest of the Imperial University, Tokyo, delivered, on June 18th, a remarkable address of which the following is a careful condensation. —[Ed. *I.R.*]

The first thing which is uppermost in my heart is the feeling of gratitude which we all owe to you—we whose home is in Asia. The worst form of bondage is the bondage of dejection which keeps men hopelessly chained in loss of faith in themselves. We have been repeatedly told with some justification that Asia lives in the past—it is like a rich mausoleum which displays all its magnificence in trying to immortalize the dead. It was said of Asia that it could never move in the path of progress, its face was so inevitably turned backwards. We accepted this accusation and came to believe it. In India, I know a large section of our educated community grown tired of feeling the humiliation of this charge against us, is trying all its resources of deception to turn it into a matter of boasting. But boasting is only a masked shame, it does not truly believe in itself.

When things stood like this, and we in Asia hypnotized ourselves into the belief that it could never by any possibility be otherwise, Japan rose from her dreams and in giant strides left centuries of inaction behind, overtaking the present time in its foremost goal. . . . One morning the whole world looked up in surprise when Japan broke through her wall of old habits in a night and came out triumphant. . . . And Japan, the child of the ancient East, has also fearlessly claimed all the gifts of the modern age for herself. This it is which has given heart to the rest of Asia. . . . Japan has taught us that we must

learn the watchword of the age in which we live and answer must be given to the sentinel of time if we are to escape annihilation. . . .

Japan has imported her food from the West but not her vital nature. Japan cannot altogether lose and merge herself in the scientific paraphernalia she has acquired from the West, and be turned into a mere borrowed machine. She has her own soul, which must assert itself over all her requirements; . . . and the process of assimilation is going on. . . .

For a person like myself, belonging to the East, her present problems and her methods of solution of those problems are matters of utmost interest. The whole world waits to see what this great Eastern nation is going to do with the opportunities and responsibilities she has accepted from the hand of the modern time. If it be a mere reproduction of the West, then the great expectation she has raised will remain unfulfilled. For there are grave questions that the Western civilization has presented before the world, but not completely answered. The conflict between the individual and the state, labor and capital, the man and the woman; the conflict between the greed of material gain and the spiritual life of man, the organized selfishness of nations and the higher ideals of humanity; the conflict between all the ugly complexities inseparable from giant organizations of commerce and state and the natural instinct of man crying for simplicity and beauty and fullness of leisure—all these have yet to be brought to a harmony in a manner not yet dreamed of.

You Japanese cannot with a light heart accept the modern civilization with all its tendencies, methods, and structures, and dream that they are inevitable. . . . Once you did solve the

problems of man to your own satisfaction, you had your philosophy of life and evolved your own art of living. . . . Of all countries in Asia, here in Japan you have the freedom to use the material you have gathered from the West according to your genius and your need. You are fortunately not hampered from the outside; therefore your responsibility is all the greater, for *in your voice Asia shall answer the questions that Europe has submitted to the conference of man.* In your land the experiments will be carried on by which the East will change the aspects of the modern civilization, infusing life in it where it is a machine, substituting human heart for cold expediency, not caring so much for power and success as for harmonious and living growth, for truth and beauty. . . .

India is too vast in its area and too diverse in its races. It is many countries packed in one geographical receptacle. It is just the opposite of what Europe truly is—namely, one country made into many. . . . In America and Australia Europe has simplified her problem by almost exterminating the original populations. Even in the present age this spirit of extermination is showing its fangs in another manner—in California, in Canada, in Australia—by inhospitably shutting out aliens through those who themselves were aliens in the lands they occupy. . . . The political civilization, which has sprung up from the soil of Europe and is overrunning the whole world, like some prolific weed, is based upon exclusiveness. It is always watchful to keep at bay the aliens or to exterminate them. It is carnivorous and cannibalistic in its tendencies; it feeds upon the resources of other peoples and tries to swallow their whole future. It is always afraid of other races achieving their eminence, naming it as a peril, and tries to thwart all symptoms of greatness outside its own boundaries, forcing down races of men who are weaker to be eternally fixed in their weakness. .

Before this political civilization came to its power and opened its hungry jaws wide enough to gulp down great continents of the earth, we had wars, pillages, changes of monarchy, and consequent miseries, but never, such a sight of fearful and hopeless gluttony, such wholesale feeding of nation upon nation, such huge machines for turning great portions of the earth into mincemeat, never such terrible jealousies, with all their ugly teeth and claws ready for tearing open each other's vitals. This political civilization is scientific, not human. It is powerful, because it concentrates all its forces upon one purpose, like a millionaire acquiring money at the cost of his soul. It betrays its trust, it weaves its meshes of lies without shame, it enshrines gigantic idols of greed in its temples taking great pride in the costly ceremonies of its worship, calling this patriotism. And it can be safely prophesied that this cannot go on, for there is a moral law in this world which has its application both to individuals and to organized bodies of men. You cannot go on violating these laws in the name of your nation, yet enjoy their advantage as individuals. This public sapping of the ethical ideals slowly reacts upon each member of society, gradually breeding weakness, where it is not seen, and causing that cynical distrust of all things sacred in human nature, which is the true symptom of senility. You must keep in mind that this political civilization, this creed of national patriotism, has not been given a long trial. . . . But ruins of skyscrapers of power and broken machinery of greed even God's rain is powerless to raise up again; for they were not of life, but went against life as a whole—they are relics of the rebellion that shattered itself to pieces against the eternal.

The East, with her ideals, in whose bosoms are stored the ages of sunlight and silence of stars, can patiently wait till the West, hurrying after the expedient, loses breath and stops. The East

knows that she is immortal, and she will appear again and again in man's history with her draught of life. Europe, while busily speeding to her engagements, disdainfully casts her glance from her carriage window to the reaper reaping his harvest in the field, and in her intoxication of speed cannot but think of him as slow and ever receding backwards. But the speed comes to its end, the engagement loses its meaning, and the hungry heart clamours for food, till at last she comes to the lowly reaper reaping his harvest in the sun. For if the office cannot wait, or the buying and selling, or the craving for excitement, love waits, and beauty and the wisdom of suffering, and the fruits of patient devotion and reverent meakness of simple faith. And thus shall wait the East till her time comes.

Eastern Asia has been pursuing its own path, evolving its own civilization, which was not political but social, not predatory and mechanically efficient but spiritual, and based upon all the varied and deeper relations of humanity. The solutions of the life problems of peoples were thought out in seclusion and carried out behind the security of aloofness, where all the dynastic changes and foreign invasions hardly touched them. But now we are overtaken by the outside world, our seclusion is lost for ever. Yet this we must not regret as a plant should never regret when the obscurity of its seed-time is broken. Now the time has come when we must make the world problem our own problem; we must bring the spirit of our civilization into harmony with the history of all nations of the earth; we must not, in foolish pride, still keep ourselves fast within the shell of the seed and the crust of the earth which protected and nourished our ideals; for these, the shell and the crust, were meant to be broken, so that life may spring up in all its vigour and beauty, bringing its offerings to the world in open light.

In this task of breaking the barrier and facing the world, Japan has come out the first in the East. She has infused hope in the heart of all Asia. Asia now feels that she must prove her life by producing living work; she must not lie passively dormant or feebly imitate the West in the infatuation of fear or flattery. For this we offer our thanks to this land of the Rising Sun and solemnly ask her to remember that she has the mission of the East to fulfill.

Commenting on this highly suggestive and thought-provoking address, a writer in the American *Outlook* makes the following observation which every Indian will read with intense satisfaction.—

"Sir Rabindranath was listened to with deep attention. Storms of hand-clapping followed some of his most telling sentences and accompanied him when he quickly retired at the close of his address.

"The visit of the Indian poet and philosopher is an event of more than usual significance to the Japanese, and perhaps even to the entire Orient. For, besides his attractive and magnetic personality and the record of his achievements, Tagore is an Oriental whom all Europe acknowledges and honors, an Asiatic upon whom the Occident has bestowed its first prize for literature, an Eastern poet who ranks with the distinguished Western bards of to-day. The Nobel prize carried a special significance to the whole Eastern world when it was bestowed on the gifted Tagore."

The importance to the Occident of this message of India to Japan lies in this fact: there is an Asia, and its various peoples are rapidly coming to a national consciousness.

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**DR. RABINDRANATH TAGORE.** His Life and an Appreciation of his works. Price As. 4.

G. A. Natesan & Co., Surkumma Chetty Street, Madras.

# STUDIES IN PSYCHO-DYNAMICS

BY MR. SANKARA MENON, B.A., B.L.

THE principle of Psycho-physical radiation is the cardinal basis of animal magnetisation. In order to understand the principle, the best thing would be to consider the analogous physical phenomena. The principle would be tried to be explained first and then only the application will be considered. Every student in physics is thoroughly conversant with the fact that the heat which we obtain from the sun passes through the atmosphere where intense cold prevails. From this we infer that radiant heat does not affect the intervening air or other gross matter, but must be regarded as consisting in an affection of the luminiferous ether which permeates space. There is not much irrelevancy then in supposing that when the heat passes, that certain changes in the form of strain occur in the ether medium. The importance of this strain in relation to the subject at hand will be considered in its due place.

2. For the sake of convenience, we shall call the person who transmits the magnetic force as the "operator" and the person to whom it is transmitted as the "subject." It is obvious, then, that it is the operator who is the source of the magnetic heat of force and it is the subject who absorbs and emits that heat. This psychical radiation is very much affected by the nature of the subject. In case of good physical radiators, they both emit as well as absorb heat equally, so also in the case of healthy subjects they emit as well as absorb the magnetic heat simultaneously. Therefore the operator must, in order to be successful in the operation, make the subject as far as possible absorb the heat and must spend extra force to prevent the subject from emitting the force. It is certainly not easy to stop the complete emission in the subject and if this is effected, it may result in the death of the subject. So what the operator must rather try, is to

reduce the rate of emission than effecting a complete cessation of it. In such a case, i.e., when the rate of emission is reduced to a minimum, we have the most successful operation. But we may have a fairly good result, if the operator could only manage to keep up the difference between the rates of absorptivity and emissivity constant. The time during which the magnetised condition lasts depends not only upon the power of the operator in keeping up this constant difference in the subject, but also upon the natural tendency or susceptibility of the subject to absorb the magnetic heat. We may have two kinds of subjects, weak subjects and strong subjects. By strong subjects is meant those who cannot be brought easily under the magnetic force transmitted by the operator. The fundamental presumption in all cases is, that the operator is deemed to be a strong person having capacity enough to transmit the force. An experienced operator will be able to transmit a very large amount of the force at the beginning of his operation and the result of it would be, that the magnetic effect lasts in the subject for a great length of time, though he may not be able to keep up the constant difference in the subject. Now we find the time during which the magnetic effect lasts depends upon either of the two independent factors (1) the power of the operator to keep up the constant difference in the subject; (2) the amount of force he is able to transmit in the beginning; so we have roughly two classes of operators also as in the case of subjects, i.e., (1) Steady operators. (2) Strong operators. The difference between them is, that in the case of the former the magnetic effect of the subject lasts so long as the operation continues which is not the case in the latter.

3. Before proceeding further, I shall try to put the above proposition in a more simple and

understandable form. Let the rate of absorption of the subject be represented by  $R$  and let the rate of emission be represented by  $R'$ . Then if a unit of force be transmitted per given time by the operator and  $X$  being used up in the strain of the ether during that time, it is clear in the case of a healthy subject  $R = R'$  each being equal to  $\frac{n \cdot x}{2}$ . The general formula of absorption may be represented as  $R = \frac{n \cdot x}{2}$ . It is plain now that the magnetic effect which depends upon the rate of absorption is less than half the amount of force transmitted by the operator per unit time which may be called his transmittible capacity. The magnetic effect is some function of  $R$  and we readily find that it is less than a  $\frac{1}{2}$  per unit time, i.e., transmittible capacity. What the operator must try is to increase  $R'$  from the moment when  $R' - R = 0$  at which time the magnetisation begins. This is practically effected by increasing the rate of induction by the operator of which mention will be made later. The effect of the increase of the rate of induction will be that the ether space between the operator and the subject will be so surcharged with the force that it is incapable of being further subjected to the strain. That this terminology is used, not for the purpose of mathematical quibbling, will be shown by the next paragraph. We must remember that,

(a) Transmissibility of the operator is some function of his capacity for self-induction,

(b) that the magnetic effect produced is some function of absorptivity of the subject,

(c) that the magnetic effect begins when  $R - R' = 0$ ,

(d) that the magnetic effect increases as  $R$  increases and  $R'$  decreases,

(e) that the magnetic condition in the subject may ordinarily be represented by a simple harmonic curve.

(f) In order that the effect must be strong and lasting, the space between the transmitting point and the transmitted point must be small and

subjected to the maximum strain. The effect will be directly proportional to the strain of the field.\*

4. In order that all the above principles to be understood in an intelligible form, it is necessary to consider the theory and application of the units of force and time according to the Oriental psychologists. The fixing of these units is, though arbitrary, based upon reasonable principles. The Oriental subjectivist never goes to external objects for the fixing of any unit as standard. He considers that man as the essential unit of creation and that he is the climax of all work of the Unseen Maker. He takes man as the fundamental unit and from that he derives all other units. So we base our system on the principle that a thought or idea, if it is to be brought into the plane of consciousness, must be translated into sound form, i.e., language. Language at the first stage is not the articulate, but the inarticulate expression of thought. According to the Orientalist, the consciousness has an entity by itself, separate from the mind. It is the functioning of mind that is thought and not consciousness. In the normal conditions, the functions of the consciousness is to cognize only such thoughts as are brought into its plane by the faculty of mind. The sound forms begin to develop when the mind begins to function. Sounds are divided into 2 classes (1) vowels, (2) consonants. The vowels are again divided into 3 classes by the most eminent Indian phonologists, but for practical purposes they fall into 2 classes as long and short vowels. The force that is required to magnetise one short vowel is taken as one unit and 2 short vowels as 2 units and the consonant as half a unit. Again the Indian psychologists

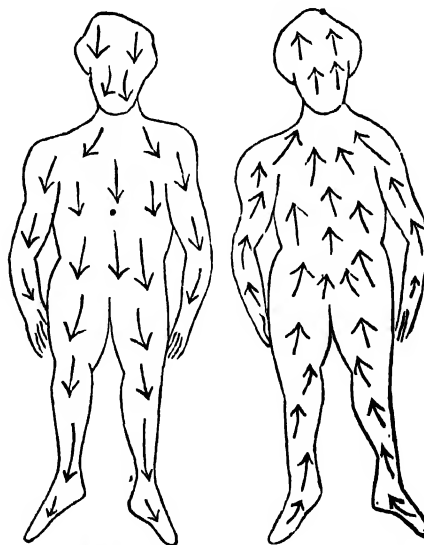
\* "The Field and the Strain" will be the subject of another paper in which the author will try to describe the experiments which tend to show the truth of these calculations and principles.

recognise a difference which is considered as fundamental in determining the nature of these forces,\* i.e., they distinguish between the forces resulting from the magnetisation of vowels and consonants. In the normal condition, when a *full syllable* is uttered, the force remains there in a neutral form just like electricity remains in a neutral form in bodies before it is brought near an inducing body. The Indian psychologists consider that a vowel when magnetised yields one unit of negative force and that a consonant when magnetised yields  $\frac{1}{2}$  the same unit of positive force. Since Positive and Negative are only conventional terms as masculine and feminine, so the Indian psychologists use those terms instead of Positive and Negative.

5. Next I will try to show the practical applications of this theory of units. Suppose the operator uses the formula, "You sleep" in the process of self-induction before transmission. This formula consists of  $2\frac{1}{2}$  full syllables, i.e., you/sleep/p. When these syllables are magnetised, they yield  $2 + \frac{1}{2} + \frac{1}{2} + 2 + \frac{1}{2}$  or  $5\frac{1}{2}$  units of magnetic force. Again the Indian psychologists fix the time in which this magnetisation could be effected. For this purpose they take man as the fundamental starting basis. They consider correctly that an operator could magnetise 12 vowels in the course of one full inspiration. According to them a person under normal conditions inspires 21,600 times a day consisting of 24 hours. When this is arithmetically reduced, we get that for one inspiration a person takes 4 seconds. Therefore they come to the conclusion that 12 short vowels or 6 long vowels or 24 consonants could be magnetised in 4 seconds, and 12 short vowels yield 12 units of force. Therefore to produce  $5\frac{1}{2}$  units of force by the process of self-induction, nearly 1.8 seconds are required by a trained operator. Now we can more or less

understand when the operator magnetises a subject with the formula "You sleep," he induces in himself  $5\frac{1}{2}$  units in 1.8 seconds which he keeps ready for transmission. From what has been shown above, the magnetic effect is less than half the inductive capacity of the operator since  $R = \frac{a-x}{2}$ , i.e.,  $5\frac{1}{2} - x/2$  per 1.8 seconds. So what the operator must try is to keep the 1.8 seconds as constant and increase the force per 1.8 seconds by the repeated use of the formula.

6. This necessity for the repeated use of the formula could be understood easily by understanding what takes place during the course of magnetisation. What the operator does at the initial stage, after the subject being asked to take a comfortable posture, is to induce the magnetic force in himself and focus at the ocular centre. In the case of all human beings this force exists and it is normally dissipated all over the body, the direction of the force being downwards.



Condition before Self-Induction.

Condition after Self-Induction.

The trained operator by recognised methods reverses this force into an upward direction and brings it into the ocular areas. Then the operator by the principles of ordinary conduction

\* "Forces and Its Division" will be the subject of another paper.

transmits by actual contact that force into the ocular centre of the subject and spreads it over the body of the subject by a down-magnetic pass with the hand. What one must remember is that the self-induction is effected by the operator himself by an up-magnetic action, and the magnetisation of the subject takes place by a down-magnetic pass which keeps down the psychophysical radiation at a minimum and the absorption at a maximum. The process of demagnetisation can also be effected by an up-magnetic pass in the subject. My demagnetisation is meant the gradual bringing of the subject into consciousness from the magnetised condition. In demagnetisation the only thing that must be remembered is, that the force does not travel from the subject to the operator but is conducted to earth or surrounding space by an up-magnetic pass.

7. It will be instructive here to note the results of an experiment that was actually performed very recently. It was performed in a large well-ventilated room, the temperature of which was below 89 degrees. The subject was a boy of fourteen. It required 3 to 4 minutes to get him completely magnetised. The temperature of the subject did not undergo much changes, though it went down a little below 98 degrees. The boy had no effect when the magnetic force was induced in the operator. Mere induction will have no effect upon another unless it is transmitted by some means, such as actual contact to the body of the subject. The effect produced upon the subject is not sudden but gradual. The effect begins to appear only when the boy is made subject to down-magnetic passes. From the very beginning to the stage, when he was brought completely under influence, the operator had to keep up a constant difference in the subject. When once the boy was brought completely under influence, the operator had to bring the boy to bear some extra amount of force, so

that the magnetised boy may remain in that state for some time in order that he may be shown to a witness. The extra amount of force used in that second stage of the experiment fully supports the formula  $R = \frac{n \cdot x}{2}$  explained above. Since electric instruments were not available, the operator was not able to enquire into the electric and magnetic changes in the medium of air.

8. It is not proposed here to enter into the subject of the production of the magnetic force which is the problem of many of the experimental psychologists of the day. It can only be said that, as in the case of all the other advanced practical sciences, the knowledge of this extremely difficult science can only be the property of the selected few, since a good deal of perseverance, patience and time is necessary for the understanding and practice of this science. Moreover, a research into the science, which at present day takes the name of 'Experimental Psychology' in the recognised schools and universities of Europe, require also a good deal of expense of money in order to fit up a Laboratory so as to enquire into all connected physical effects, such as the magnetic and electric changes that take place in the space between the operator and the subject. A thorough study of Physics and Physiology is also indispensable for an enquiry into the subject. More than all this, this branch of study is accompanied with its accidents and dangers, as in the case of the study of practical chemistry, unless it is studied under the guidance of an able and well-trained man.

NOTE.—Dr. J. C. Bose, the eminent professor and the exponent of the system known as Bio-Physics which is the monumental contribution to the science of this century, to whom I had the honor of sending this paper, thinks it necessary that much work by way of experiment is to be done in order to conclusively establish the data discussed in this paper, thereby meaning clearly that much research work could be done in this branch of science by persons who take an interest in it. It requires no saying that it is highly instructive and interesting to conduct experiments to find out the exact relation between the simple harmonic curves and the psychomagnetic condition which the author thinks highly probable to exist.

S. M.

# The Education of Sudras in Ancient India. 693

BY BABU SASI BHUSAN MUKHERJI.

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THE educated community of modern India entertain the idea that the Brahmins of ancient India were members of a selfish priesthood who used to keep the lower classes, especially the Sudras, in a state of bitter ignorance. They still hold that before the advent of Buddha, the Sudras and the depressed classes were so illiterate that they could not distinguish chalk from cheese; consequently the wily Brahmins could easily impose upon them and rob them sanctimoniously of all that they could possess. This idea has got into the brains of the educated people, and we are at a loss to make out how and whence they came by it. The ancient books of India do not support this view. Nor is it a fact that learning and knowledge were the monopoly of the priestly class and that the Sudras were mere hewers of wood and drawers of water. No such notion can be formed from the books of the pre-Buddhistic period that have escaped the ravages of time and waves of revolution. True that Manu, the ancient law-giver, has laid down certain rigid rules regarding the observance of caste distinction, but from that we cannot draw the conclusion that the labouring classes of ancient India were not allowed to read and write. I admit that a Brahmin of yore would not, as a rule, give lessons on the Vedas to a Sudra, but that mere fact does not warrant one to jump to the conclusion that all sorts of secular education were denied to the ancient proletariats. A teacher of the Vedas was as well debarred from initiating the womenfolk and the fallen Brahmin into the secrets of the divine lore. The ancient law-givers took it into their heads that those whose minds were not purified by Brahmacharya and the culture of devotional feelings from generation to generation would not be able to grasp the esoteric meaning of the Vedas. Whether these law-givers were justified in holding such a view is out of court. The point at issue is whether the Sudras were allowed to have a general education or rather secular education and could make themselves educated in the modern sense of the term.

I confess I have not come across a single passage in the Dharmashastras in which any sage has put his veto upon a Sudra's picking up knowledge in literature (including grammar and

*alankara*) mathematics, history, astrology, astronomy, science, etc. On the contrary every one, be he a Brahmin or a Sudra, has been strongly urged to educate his children. It has been clearly laid down that the mother would be an enemy and the father an adversary if she or he fails or neglects to educate the son. Not one but a goodly number of the ancient Indian sages have put it down that the illiterate are no better than mere beasts.

It has been argued that these injunctions were meant only for the twice-born. But neither the texts nor their contexts bear out the interpretation. It is also contended that *shiksha* means training and that these passages enjoin to give one's children the training to the avocations which they were to follow when they grew to manhood. The social status of a Sudra was that of a mere serf, and consequently a Sudra was enjoined by these holy scripts to train his children to discharge the duties of menial servants. This argument is too clever by half, but its peccancy is palpable enough. Allowing for argument's sake that the interpretation is correct, the slokas become inapplicable to the two highest castes. Moreover, the word *Vidya*, *Adhyana*, *Patha* occur along with *shiksha*, which admit of no such sinister interpretations.

No one has as yet been able to quote a single Vedic text that the Sudras would learn letters under pain of heavy penalty. There are some who fancy that the caste system was unknown in Vedic India. That is a mistake. The Vedic literature teems with verses which show that the caste system was as much in vogue in Vedic times as it is in modern India. But upon this side-issue I will not dwell. It is true that Sudras were under ban to hear the Vedas, but the Vedic Sanhitas and Brahmins deal with methods and incantations of the performance of *Yajna*, which was the avocation of the priestly classes; hence the Sudras were none the worse for that. As to the *Jnankanda* of the Vedas, it is difficult to make out whether Brahmins hesitated to impart Brahma Vidya to a worthy Sudra. In the *Chhandogya Upanishad* we find Raikva addressed king Janasrute Pantrayana as, 'O Sudra.' Much learned dust has been raised as to whether the king was actually a Sudra or not.



Commentators are unanimous in holding that Pantrayana was a Kshatriya by caste, and he was addressed as a Sudra because he was overwhelmed with grief. The explanation is confirmed by the Vedanta Sutra, hence I do not wish to cite the instance as a proof of my case. But as the sum and substance of the Upanishads is given in the *Geeta*, (Mahabharat) which the Sudras were under no ban to read, it is useless to cry that the Sudras were purposely kept in the dark as regards metaphysical knowledge. The only objection to the Sudras being initiated into the transcendental knowledge was, that their mentality did not enable them to appreciate the obtruse subject. The same ban was put upon the fallen Brahmins as well.

Now let us turn to the Sanhitas. The Sanhitas lay down rules for the guidance of the Society. The Manu, the Bisnu and the Vashistha Sanhitas are very old, no doubt. These three Sanhitas contain the following :—

Once upon a time Vidya (learning, here spiritual learning) came unto the Brahmin and said unto him :

Oh Brahmin, guard me, as your hidden wealth, from the envious, the mean, the selfish and the Sybarites, so that I may be able to retain my prestine vigour; impart me to the clear-headed, virtuous, intelligent and the ascetic, etc.

but nowhere did she say clearly and definitely that she would on no account be imparted to a Sudra. Here Vidya specially means *Brahma Vidya* or spiritual knowledge, still the Sudras are not explicitly forbidden to taste it. From this one may deduce that permission was given to a worthy Sudra under special circumstances to learn the Brahma Vidya. Even Manu calls upon a Brahmin to acquire healthy knowledge from a Sudra (Manu II, 138) and sets forth distinctly that women, learning, piety, cleanliness, good words and *Shilpa* (arts, mechanical handiworks, etc.) may be gathered from anybody. (Ibid 240.) Both Manu and Gautama put it that in times of distress, when no Brahmin preceptor is available, a Brahmacharin must be the pupil of a non-Brahmin and reverse him as a Brahmin *Guru*. (Manu II, 241, and Gutama, Chap. VII) \* Now, how could it be possible to take in healthy knowledge,

\* The conventional explanation of the word non-Brahmin occurring in the text (Manu II, 241, and Gautama VII) is the Kshatriya and Vaishya, but that explanation is not satisfactory, because if that were the object of the *Rishis*, *Gautama* who wrote in simple prose, and was not trammelled by the laws of verse, could have stated it clearly.

learning, etc., from a Sudra if he were prohibited from learning letters?

Nowhere has any law-giver laid it down that a Sudra must read and write on pain of death or so. On the contrary the *Sanhitas* indirectly encourage the Sudras to learn the letters for transacting the ordinary business of life. Rules have been laid down for drawing up documents in which it has been put in a clear and unmistakable language that the debtor must put with his own hand upon the record his own name, the name of his father, and also that nothing is written in the document without his full knowledge and consent (*vide* Yajnavalkya Sanhita, II-88). Witnesses were also required to write down with their own hands their own names as well as the names of their fathers.

It has also been enacted that the number of witnesses must be equal on both sides, that is, the debtor must have as many witnesses as the creditor. Now we find that all the ancient law-givers from Manu downwards have directed that a Sudra may be cited as a witness in any document, and they have made it a condition that if either of the parties be a Sudra, a Sudra must put his signature on the document as a witness. Yajnavalkya has it that a document executed by a Sudra must be signed by at least three Sudra witnesses. If the Sudra fails to get a witness of his own caste, he may cite any conscientious, upright and free-hearted person as his witness. But how could Sudra sign his name on the record as a debtor, creditor or witness if he were not allowed to read and write? Thus we find that the *Dharmashastras* indirectly encourage a Sudra to read and write. Of course, education was not made compulsory for a Sudra as it was for the three higher castes. But to assert that the Sudras were denied the benefit of secular education is to be guilty of a libellous perversion of truth.

The *Mahabharata* is called the fifth Veda and as such its authority on ancient Hindu social life cannot be denied. The *Brahmasutras* of Badarayana quote the *Mahabharata* as a *Smriti*. In it the duties of a Sudra have been elaborately described, but nowhere has it been said that a Sudra will be visited with punishment if he has the audacity to learn the letters. Nor can a single instance be quoted from which it can be proved that a Sudra has put his head into the wolf's mouth for learning to read and write. From the *Mahabharata* we learn that the Sudras were only forbidden to hear the Vedas. They had

every right to know the Puranas, etc. It has also been said in the *Mahabharata* that a Sudra who is willing to hear the Dharmashastras, who has acquitted himself well in the discharge of the duties allotted to him, who has become the father of a son, who by his good conduct and behaviour approached the three higher castes and who has acquired the ten virtues (of which learning is one) is; by permission of the king, eligible for the fourth *ashrama*. From this we may safely conclude that though the ordinary run of Sudras were not allowed to hear the Vedas, they were not shut out from having secular education.

Now let us turn to the Puranas. European scholars hold that the Puranas have been compiled after the Buddhistic revolution and hence very scanty information can be gathered from them regarding the social and religious customs and institutions of the pre-Buddhistic period. This is an extreme view. Most of the Puranas have no doubt been re-written and recast after the Buddhistic revolution, but there are reasons to believe that portions of them have been taken from the ancient Puranas which were in extant before the Buddhistic revolution. Post-Buddhistic Hinduism is rather marked by a rigidity, intolerance and narrowness unknown in ante-Buddhistic Hinduism. It is well known that Buddhism was a revolt against Hindu ritualism as well as caste system. The advent of Buddhism was marked by the entry of a very large number of Sudra devotees into the fold of the Vikshus. So when after a strong pull, a long pull and a pull all together Hinduism regained power and strength, a strong reaction set in against the overzealous catholicism of the Buddhists; consequently hard-and-fast rules were laid down to prevent the intermixture of castes.\*

Now let us look to the Puranas. Of all the Puranas the *Brahmapurana* is the oldest. This Purana says that the Sudra who, by performing the duties allotted to him becomes well informed on spiritual and temporal matters, virtuous, pious and clean, is sure to reap the benefit of his acquirements. (*Brahmapurana*, Chap. 224, Verse 21.) Moreover, a Sudra who has undergone the *Sanskaras* of his caste and who has acquired

sufficient knowledge in *Shastras* becomes (as good as) a twice-born. Thus we find that the *Brahmapurana*, instead of looking black upon a learned Sudra, calls upon every Sudra to acquire knowledge, both temporal and spiritual, to the best of his abilities.

Next in order comes the Vishnupurana. In it it has been stated that Krishna Dwaypayana Vedavyasa wrote a *Purana Sankhita* which he taught Romeharshana who was by caste a *Suta*, that is, a very low order of Sudra. Romeharshana in his turn gave lessons on the *Purana Sankhita* to six of his disciples, namely, Sumate, Agni-barcha, Mitrasu, Samshapayana, Akritabrana and Sabarni. Each of the last three disciples of Romeharshana wrote a separate Purana. These Puranas are now lost. The Vishnupurana was compiled from these four Puranas, viz., the *Purana Sankhita* by Vedavyasa and the three Puranas compiled by the three disciples of Romeharshana. (*Vishnupurana* III, 6, 16-20.) We may safely affirm from the above fact that this information is drawn from the pre-Buddhistic Purana and as such has a historic value. From the text referred to above, it is clear that Krisnadwaypayana himself imparted lessons on Purana to a Sudra, who in his turn gave lessons on the subject to six disciples. The caste of these disciples has not been clearly stated except that the three who wrote the different Puranas were born of the *Kashyapa* family. They might or might not have been Brahmins. The other three were presumably Sudras; for in these days Brahmins seldom took lessons from Sudras. This almost settles the whole question. The other Puranas such as the Garuda Purana, the Devi Bhagavat, say that secular education may be imparted to every one irrespective of caste.

Now let me cite some cases in point. On all hands it is admitted that the social laws, manners and customs are reflected in the stories of the *Mahabharata*. In it is delineated the character of Bidura, who was a Sudra to all intents and purposes. He was born of a Sudra mother, and according to the ancient custom, was of the same caste as the mother. He was not allowed to have a share in the kingdom of Bichitravirja simply because he was a Sudra. Neither was he allowed to marry a Kshatrya damsel and hence Visma had to look into every hole and corner of the country for a suitable bride for him. Duryodhane always addressed him as a Sudra. But was Bidura uneducated? If we read the *Mahabharata*, we may see at a glance that Bidura was not only

\* It was thought and rightly thought that indiscriminate admittance of Sudras into the rank of Vikshus was one of the potent causes of the decline of morals amongst the Buddhists. So when Hinduism prevailed again, caste distinctions were made more rigid and, according to some, interpellations were made in *sankhitas* and some Puranas to prove the authenticity of these rules.

well up in literature, philosophy, politics and theology, but in foreign languages as well. For we find that when Yudhisthira with his mother and brothers was being sent to Varanabata, it was Bidura who warned him of the danger he was going to be put in, in a foreign tongue which none but Yudhisthira could understand. Bidura was the Prime Minister of King Dhritarashtra. Whenever any complicated question came before the royal court, Bidura was sure to be called upon to solve it. Even SriKrisna used to seek his opinion. So we find here an instance in which a Sudra had had a liberal education, which was in no way inferior to that of a Brahmin or Kshatrya.

My second case is that of Karna. Karna was known as the son of Adhiratha, by caste a Sudra of a very low order. True he was born of a Kshatrya mother, who, to hide her shame, cast the new-born foundling adrift into a river. So Karna's real caste was not known to the world. He was brought up as the child of a *Suta*, had had the *Samskaras* of a *Suta* and married the girl of the *Suta* caste. Though known as a thorough Sudra, Karna was not shown the door as soon as he entered the seminary of Drone and Kripa. But Karna was not an ignoramus or half-scholar. He was a thorough politician and good administrator. The *Mahabharata* clearly states that after bathing, Karna used to utter Vedic *Mantras* when offering oblations to the sun-God. Just on the eve of the battle of Kurukshetra, Karna was hard pressed by SriKrisna to join the Pandavas, his uterine brothers, and he advanced as one of his potent arguments that he had been brought up as the son of a *Suta* and has undergone the *Samskaras* of a *Suta*, so it was impossible for him to enter into the rank of Kshatryas. So we find that though Karna was known in his childhood as a mere Sudra boy, he found no obstacle in getting a liberal education according to the natural bent of his mind.

My third example is that of Dharma Vyadha. Now a Vyadha cannot be a twice-born. Hunting was his hereditary profession. He had a daughter named Arjunika whom he gave in marriage to Matanga—a Rishi. One day the mother-in-law of Arjunika railed her in good set terms for her being the daughter of a huntsman and consequently being ignorant of the duties of a

Brahmin wife. Thereupon Arjunika left her house and laid the affair before her father, the huntsman. The irate father immediately called upon the father-in-law of his daughter. An altercation followed in which the pious huntsman quoted scriptures copiously and succeeded in putting the Rishi down in religious arguments. He even gave the substance of the Vedic texts if not actually quoted them. (Vide *Varahapurana*, Chap. VIII.) The story of Sangyaman, a pious Brahmin, and Nisthuraka, a huntsman, points to the fact that in some cases the lower classes were not behindhand in knowledge than the Brahmins. Payjaban, a Sudra, was learned. SriKrisna who in his childhood was known as the son of a milkman, Prahlad, the son of a *Daitya*, were given lessons too by Brahmin tutors. In the *Ramayana* we find that Hanuman, the monkey god, and other monkeys could read and write. Other examples may be cited, but I think that the foregoing examples are sufficient to prove that in pre-Buddhistic India, learning was not confined to the twice-born. Of course, learning was not made compulsory for the Sudras. Consequently comparatively fewer Sudras attained to such high knowledge as to leave such a fadeless mark on history which no waves of time could efface.

It has been said that had the Sudras been given the full opportunity of educating themselves, the Brahmins would not have been able to play the dictator over them. This is travelling out of the record and cannot be taken for argument. If we find that no ban and anathema has been pronounced against the Sudra's learning the letters, if we fail to point out a single instance which shows that a Sudra had to learn the letters on pain of being accursed or excommunicated, and if we find that a good lot of Sudras had actually attained to proficiency in learning, we can have no justification in holding that the Sudras in ancient India were kept in eternal darkness. The cause of Brahmin dominance should be sought elsewhere, but the saddle must not be put on the wrong horse. It is very unfortunate that the history of India before the advent of the Buddha is lost for ever; but so long as the *Ramayana*, the *Mahabharata* exist, we have ample examples to show that not only the Sudras but even the non-Aryans were allowed to drink in the fountain of Brahmanic learning, only perhaps they were not allowed to learn religious literature.

# The Progress of Agriculture in India

BY MR. A. K. YEGNANARAYANA AIYER, M.A.



IN the title page of Mr. Mackenna's interesting volume on "Agriculture in India" \* is quoted the following from one of the utterances of His Majesty the King Emperor :—

I am glad to know that in other directions the agricultural practice of India has improved. The cultivator has always been patient, laborious, and skilful, though his methods have been based upon tradition. Latterly the resources of science have been brought to bear upon agriculture and have demonstrated in a very short time the great results that can be secured by its application.

In how full a measure this gracious observation is justified is the theme of the book ; and as a concise, clear and connected narrative of the work achieved by the various departments of agriculture in India from their small beginnings up to the present time, the book is a most welcome publication. It is written too with an understanding and sympathy, characteristic only of those who have, to use Mr. Mackenna's own words, " either had an early and close connection with rural life or soon become infected with the charm of rural sights and rural sounds." While we commend the book heartily to all those interested in Indian agriculture, we may draw attention to some of the salient points brought out, mostly by way of a *résumé* for the readers of the *Indian Review*.

Owing their inception to the great famine of 1866, and to the pressure from the cotton manufacturers of Manchester, the organisation of central and provincial agricultural departments for India has passed through many vicissitudes, due

no doubt to the lack of strong faith in the idea of an agricultural department being able to do any good. During the long period prior to 1905, notwithstanding this scepticism, the story is one of growth, although very slow. In the light of present knowledge this has not altogether been a disadvantage, for amidst some good work accomplished, there have been also mistakes committed which have served the wholesome purpose of teaching us that improvements in Indian agriculture do not mean a transference of foreign implements or of exotic varieties of crops into India, that the problems are exceedingly complex and that it would be useless to attempt to do anything without an adequate staff of scientific workers. Among the success achieved by the meagre scientific staff of those days, Mr. Mackenna selects for special mention the introduction of ground-nut cultivation in Burma, of potatoes and fruits in the Kumaon Hills, of American cotton in the United Provinces and in Bombay, and the establishment of seed depots.

From 1905 onwards, a steady policy of expansion has been followed ; a central research station has been established at Pusa, Bengal, with an excellent staff and well-equipped laboratories.

The provincial departments have also been thoroughly well reorganised, so that at the present time there are employed, attached to the various agricultural colleges and experimental farms, 29 agriculturists, 9 agricultural chemists, 8 economic botanists, 3 agricultural engineers, 1 entomologist and 1 mycologist, in addition to special officers such as a sugar-cane engineer, a

\* Agriculture in India, by James Mackenna, M.A., I.C.S. Published by the Superintendent, Government Printing, India, Calcutta. Price As. 4

sugar-cane expert, a fibre expert, a cotton specialist and a scientific officer for the planting districts of Southern India. There are, in addition, the officers of the Civil Veterinary Department, with colleges, research laboratory and district staff. The achievements of this staff are chronicled in seven chapters under the head of the more important crops.

Taking cotton first, the work of the department has consisted in the selection of the best among the varieties grown in the different localities, the multiplication of the same and the distribution of this pure superior seed. The point of superiority aimed at has been an increased percentage of lint, selected varieties of "Roseum" in the Central Provinces, of pure "Karunganni" and "Nandyal" in Madras, and of the "Aligarh White Flowered" in the United Provinces, have been raised and distributed widely, the raiyats testifying to their superiority by willingly paying from 40 to 100 per cent. more for these seeds than for bazaar seed. Second to this improvement is the trial and introduction of exotic cotton, among which "Cambodia Cotton" in Madras is an outstanding example. Long staple cotton can be grown no doubt, but it is quite properly observed that any extension in cultivation can only be the result of better prices, and that if Lancashire manufacturers want India to grow long staple cotton, they must be prepared to pay a much higher price.

Work on wheat has resulted in the production by cross breeding of the wheat called Pusa No. 12, which combines in itself the desirable qualities of strength, i.e., the power in the flour to produce a well-piled loaf and high yielding power. Several other cross-bred wheats, in which are combined the good qualities of English and Indian wheats, are also being evolved and tested and will be available soon. From the new variety Pusa

No. 12 alone, Mr. Mackenna estimates the value of the increased produce over an area of 5 million acres, would increase in the course of next five years to 750 lakhs of rupees. The evolution of these new wheats is due to the patient research work of Dr. and Mrs. Howard of Pusa, and forms a most noteworthy achievement.

Work on rice that has led to material results is from Madras and relates to the experiments on seed rate and the number of seedlings to be transplanted. These have led to a saving to the Madras cultivator of about Rs. 10 lakhs annually. Bonemeal as a manure for rice has been demonstrated to give very good results, but for adoption in any large scale we should await the time when the large exports of bones from the country can be stopped and the bones crushed into bonemeal in the country. The success attained by the Central Provinces Department of Agriculture in popularising transplanting of rice in preference to broadcasting has also been striking, for the area under this method of cultivation has now increased to 30,000 acres.

Work on sugar-cane has related to the importation, trial and distribution of the "Red Mauritius" cane in the Godavari delta as a variety which is resistant to the "Red Rot" disease. The new cane became very popular and has extended to over 9,000 acres. Recent work has been in connection with the production of seedling canes and the trial of these varieties, with a view to finding out a high class cane suitable to the short growing season of Upper India which is predominantly the sugar-cane area of India. This work, which is under the control of Dr. Barber, is being carried on in Coimbatore, and the seedling canes produced in this breeding station will be tested in different sugar-cane farms opened in Upper India.

On the manufacturing side, the sugar-cane engineer has been engaging himself with questions of

better mills, furnaces, and up-to-date sugar making plants suited to small areas—all with the object of preventing losses and securing greater economy in the manufacture.

Although it is noted that the imports of foreign sugar have increased from 70,000 tons to 800,000 tons a year during the last 25 years, the local manufacture of sugar on a large scale is not touched upon, apparently under the belief that it is a matter for capitalists.

Work more or less of a similar nature has been done in connection with the other principal crops such as tobacco, indigo, jute, coffee and tea.

Although in these chapters stress has been laid only on the work of plant improvement, and the distribution of the seed of the improved strains, the suppression of plant diseases notably in the case of the areca and the toddy palm, improvements due to drainage irrigation, green manures, improved implements, fruit packing and so on, all receive attention.

Agricultural education, veterinary matters and cattle are dealt with in the remaining chapters, Mr. Mackenna's remarks *re*: higher collegiate agricultural education are very outspoken and are somewhat out of the usual trend. "Even in England," he remarks, "the men resorting to a degree course in agriculture in the universities do so with the deliberate intention of obtaining appointments." No disappointment should, therefore, be felt if conditions in India are not otherwise. It would be well therefore to look this fact in the face, make the present colleges the training ground for a class of Indian agricultural students, who will be fitted to do work of a superior order by requiring a first class general education for admission and by offering prospects on a level with the other higher branches of the public service.

To the literate sons of landholders open vernacular agricultural institutions, and for the large mass of the illiterate cultivating class carry

instruction to their door by means of demonstrations in their holdings under proper supervision as at present. This summarises a very frank and commonsense discussion of this much-debated matter.

Of the work of the Veterinary Department, Mr. Mackenna writes with enthusiasm, for it has succeeded in a remarkable degree in securing the affection and confidence of the people. The outstanding feature of the work of this department is the preparation of vaccines and sera for inoculation against rinderpest, anthrax and black-quarter and the successful treatment by their means of cattle over very large areas. The devising of some scheme of cattle insurance for mitigating the consequences of the disastrous cattle mortality in the country, and the improvement of the milch and draft cattle of the country, are also touched upon. Fortunately, this period of the agricultural development has coincided with the growth of the co-operative movement in India; and in this as well as in many other directions of the agricultural improvement for a more rapid advance, Mr. Mackenna very properly pleads for a fuller and more sympathetic resort to the help of this movement.

The net result of the ten years' work reviewed in the brochure, Mr. Mackenna has tried to assess in a somewhat telling manner. On the material side, leaving aside the virtual saving from destruction of certain crops which will be hard to properly estimate, the money-value of the increased out-turn, due to the other improvements, is put down roughly at  $3\frac{1}{2}$  crores of rupees with an annual expenditure on the debit side of 50 lakhs on the department; while on the moral side the mutual understanding and friendship that has grown up between the officers of the department and the cultivator is an invaluable asset—results which amply justify H. M. the King Emperor's utterances quoted on the title-page.

# The Commercial Morality of the Japanese

*(Letters of a Japanese Scholar to an English Friend.)*

EDITED BY MR. V. B. METTA.

MY DEAR WILSON,

It has become almost a fashion of late for Westerners to complain of the commercial immorality of the Japanese. When that fact is constantly dinned into our ears, we cannot refrain from saying, Well, my good friends, you had better examine yourselves first in a very searching manner before you find fault with us! Is it worth while blaming others for those very qualities which may not be conspicuous by their absence in us? Is not the commercial immorality of your people at the bottom of most of your wars? Do you never come across dishonest men in your own country or Continent? Are the ways of your commercial men in the East ever altogether above reproach?

I know some of you Westerners have got an idea that all Asiatics are dishonest. Were you to know how many stories and legends there are in our literatures about the incredible trials which men went through for the sake of Truth, you would alter your opinion of us. And then in actual, every-day life, is it not acknowledged by all those who know the East well, that a Chinaman's commercial morality is superior to that of any Western race? It is also said that the average Turk is very honest as compared with many of his Christian neighbours. Did not a Greek traveller, who visited India some years after the invasion of Alexander the Great, write that the Hindus were very honest, and that they left the doors of their houses open even at night, because they had full faith in the integrity of their neighbours?

I do not wish to imply by any means that our

tradesmen are, and have always been, perfectly blameless in their dealings with others. Far from it. But you must know what circumstances gave rise to this general Western prejudice against all Japanese businessmen.

When Japan was first opened to the world, a great many Westerners settled down at Yokohama. For certain reasons, our Government did not allow the Samurai (our middle class) to go there at that time, and so our 'hommes declassés' overflowed that port. It goes without saying that these men were not the traditional cream but the traditional dregs of our society. We had never considered them trustworthy, and, therefore, it ought not to surprise anyone if they were not quite honest in their dealings with the Europeans and Americans who resided there. These men and their descendants have monopolized most of the petty trade in our country even now. When blaming them, you should not forget that our large business-firms are as honest as those of any other country. It is the whales and not the fry who rule the empire of the ocean!

By the way, do you know what some of our old Yokohama tradesmen, who are still alive, say when charged with cheating the Westerners? They actually defend it on the principle of 'paying them back in their own coin!' Couple this defence of theirs with the bitter experiences which many of our countrymen have had in the West, when dealing with your waiters, tailors, and cabbies, and then imagine what some of us are likely to think of Western honesty?

Yours Sincerely,

J. OKAKURA.

A REVIEW

BY REV. FATHER CARTY.

THE result of the Great War has been that a very large number of people are seeking for the first time, seriously to understand what are called 'foreign affairs,' the relations in which England stands to other States and the causes which have helped to produce the present-world convulsion." This sentence of our author's preface states the main purpose of his book\*; we may add that the purpose has been to a great extent secured. After reading this book we feel that it is not too much to go back a whole century if we desire to have a fairly complete explanation of the present war. At the same time the method of "describing the forces moulding Europe as a whole" rather than of dealing with the history of each nation separately has the great advantage of bringing together the various elements that go to make up European politics, and of thereby making the subject more intelligible to the reader.

Nevertheless the book is not free from the defects usually attending on such a method. It is a little book written on a very large subject; it is a sketch and as such proceeds chiefly by generalisations; it is readable but it is not always accurate. The impression one experiences in reading it is that the author, well meaning and sincere as he evidently is, seems in several questions to know only one side or to assume that there is no other to be known. His bibliography intensifies this impression. Thus on the French Revolution his chief authority is A. Aulard. But that author is notorious not only for his partisanship but also for dishonesty in having tampered with several of the documents

placed at his disposal by the Paris archives. This unconscious one-sidedness rests, I think, partly on a belief from which our author is not altogether free, that success in history—or what appears success to him—is a criterion of morality. This is exemplified in the very different way in which he treats the two similar topics of the Kulturkampf in Germany and the Law of Separation of Church and State in France. The Kulturkampf proved clearly a victory for the champions of liberty against the Iron Chancellor, and the account given of it in this book is singularly penetrating. How is it Mr. Herbert has not perceived that the battle over the Law of Separation in France was fought practically on the same principles? In each case it was the struggle of Caesar against the Church, a Church—it is the avowal of Bismarck—too strong to be beaten.

The same one-sidedness, and which I feel harder to excuse, is found in the treatment of the Dreyfus case. We do not ask that the author should adopt our views but we have a right to expect that an author undertaking to write on such a topic should state both sides of the case: else we have to say that he is not playing the game.

If it is unhistorical to use only one set of documents, it is perhaps worse to make affirmations without proof when the matter is of importance. Thus we are told (P. 95) that "after the destruction of Bohemian independence in the Thirty Years' War, the Czech language was abandoned to the uneducated classes, and that the Jesuits took a prominent part in the wholesale destruction of works in the Vernacular." The Jesuits have been given more than their share of unproved accusations, yet authors have generally recognised their aptitudes in fostering



science and education. It would, therefore, have been at least fair to state the sources of a statement which so unceremoniously takes the contrary opinion for granted.

The treatment of the unification of Italy appears the weakest point of the whole work, because more than elsewhere the author assumes success to be its own justification, and he obviously depends on one-sided authorities. It is by no means obvious that this unification was the result of the people's will; facts would far more easily establish the contrary view. The *Encyclopædia Britannica* itself shows that the leaders of the movement were revolutionaries very clearly if unscrupulously handled by Cavour. As early as 1848, Victor Emmanuel of Sardinia had begun gathering round himself those who aspired after a unified Italy as he expected to realise it for his own ends; and his Minister had all the astuteness

and Machiavellian spirit needed to carry out the idea. To assume that divided Italy was hopelessly governed, and that a proper government could only follow the unification, is to accept without evidence an argument of which the authors themselves were not convinced although they gave it out to justify their course.

The study of the growth and establishment of the German unity is more careful; yet even here the Emperor's policy of blood and iron might have been more severely stigmatised. In this connection I may add that, in the light of the present war, I should have expected the author to pass some criticism on the English foreign policy of 1870, which allowed France to be crushed by a race whose political ambitions were already notorious. A better grasp of the situation at that time would have spared England and the world the dire calamities of the Great War of to-day.

## The War and the Reshaping of India

BY "AN INDIAN."

THE next Sessions of the Congress is to be the most momentous Sessions, and Lucknow has the fortune of holding it. A total transvaluation of the Empire as a whole and the different members individually is imminent. The large class of politicians—shrewd and cautious—who said the time for Home Rule in India had not come yet has been dwindling and is going on dwindling, so that it may be only a sullen whisper that would voice that feeling in the Lucknow pandal. In fact, if the administration of India be not reconstructed when the whole world would be reconstructed, the time for reconstruction may never come. There is again a legal ground whereon the Congress must ask for full measure of Home Rule immediately on the close of the war.

Every week or even every day we are hearing that the Colonies are going to demand a very substantial share in the management of the Imperial affairs of the War. That raises a very important *constitutional issue*. Supposing England concedes to the Colonies, who will be supported even by the Home-ruling Ireland, the right of sending representatives to the Imperial Council—as I shall go on calling it for the purposes of this article—it is improbable, nay impossible, that that Council should have anything to do with the local affairs of England and Wales and Scotland. There will, therefore, have to be a Local Parliament for the whole of Great Britain or separate Local Parliaments for England, Wales and Scotland. That Parliament or those Parliaments shall be concerned only with the local affairs of

Great Britain and will be entitled to send so many representatives to the Imperial Council. Which body will then be the Paramount Legislative Body? There is no doubt that within the Empire there can be only one Paramount Legislature from whom other Legislatures are to derive powers. Which will it be? The Local Parliament of England or the Imperial Council? It is, I think, impossible that the Colonies that insist on having their representatives in the body governing Imperial interests should allow the Local Parliament of England to have supreme legislative power. Then the transformation would be something like this. An Act would be passed to give the franchise of returning members to the Parliament and to the Colonies. If need be, the number of the representatives of Great Britain and Ireland may be limited to avoid cumbersomeness. The Parliament as constituted after that Act would be what I have been calling the 'Imperial Council.' It clearly follows that that Parliament or 'Imperial Council' would be the paramount Legislative authority. The Legislative independence of England in respect of her local affairs will be saved by the same Act. The net result of the whole arrangement would be that the authority to change the system of the administration of a particular member of the Empire would vest not in the British Parliament as it does at present, but in the "Imperial Council." When recently news came that the reshaping of India was a subject that was to be disposed of by England in conjunction with the Colonies, there was a good deal of uproar. As I have however pointed out, that would be the inevitable concomitant of any reconstruction on the lines adumbrated hitherto.

This brings the question of a full measure of Home Rule for India immediately after the war directly in issue. We have taken many decades to persuade a few Englishmen that we Indians

may aspire legitimately to self-government; and a war was necessary to convince the British Public that India was really loyal to the British Crown and make it more generally sympathetic to the righteous demands of the Indians. If now another master comes to have authority, it may require many other decades and even an equally devastating war to convince that new master of the same. Wars of this kind are neither desirable nor easy in their recurrence, and we may have to wait for another two hundred years and even indefinitely before another suitable opportunity may offer itself.

Another constitutional issue of somewhat lesser magnitude is the question of Indian migration to the Colonies within the British Empire. We find the Colonies so very untractable even at present when so far as political power is concerned, they are each of them on no better level than India. If, after the War, they become masters and, in that way, hold supreme sway, is there any child that would not understand what state of affairs would obtain? They may claim every advantage and foist on India every disadvantage in that line.

These two issues make it absolutely necessary that any scheme of Imperial reconstruction must inseparably have a provision therein of an unequivocal grant of a full measure of Home Rule to India. There is a great deal of noise over the appointment of an Indian representative on the Imperial Council. Whoever he be, immediately after the War if India is to be represented on an "Imperial Council" such as I have written about, it is absolutely necessary that India shall have totally elective Legislatures. Looked at the question from any point of view, the only possible correct conclusion is that India must have the right to govern herself after the War. The Congress must, therefore, make a unanimous demand for it at the next Sessions,

# Nana Sahib and the Massacre of Cawnpore

BY MR. B. J. VASWANI, M A.

RECENT research in Indian History has been accompanied by many startling surprises. Shivajee, the great Maratha nation-builder, has been freed from the stain of Afzul Khan's murder; the Black Hole tragedy has been proved to be a hoax, and we now have evidence for vindicating the character of Nana Sahib. In a Persian work on the Mutiny entitled, *Khanum-i-Inglisi dar Balwai-Hind* which is a translation of a French narration of the sufferings of one Mrs. Hortestet during the Mutiny, the lady has the following to say about Nana Sahib and the Cawnpore massacre :—

For twenty days Nana Sahib had been besieging this General. The provisions of the English Garrison were nearly exhausted, and the General himself was severely wounded. When he had been some days in the hospital and found himself hard pressed on all sides and beset by misfortune, he was compelled to surrender on condition of being allowed to leave his retreat with all his soldiers and proceed to the bank of the Ganges where he would embark on boats previously supplied, which would take them safely to Allahabad. I shall not give here an account of the surrender of General Wheeler, as of course the chroniclers of events and historians must have narrated it in detail. I shall only relate my personal adventures. On the day we had to leave that hospital, myself and my children were placed in a covered cart and were sent in the direction of the river bank where many boats had been kept in readiness. As Nana Sahib had undertaken on oath that we should come by no harm, parties of soldiers were drawn up in a line on both sides of the road from the hospital to the river bank, while behind them, in an uninterrupted line, a great crowd of sight-seers from the town had taken their stand. They brought us safely to the river side, and placed us in the boats. As soon as the boats moved off from the shore and were in the middle of the stream, I offered up thanks to God that I was now clear of the storm of dangers and sitting in the ark of safety. The hands of enemies were now too short to offer me any injury or violence, while waters of the river had intervened between us and those contumacious people. But all of a sudden we saw the fire-raining cannon open on our boats from right and left, and large number of our companions were hit by the shells and breaches made in our boats. Our hearts were thrown into trepidation, and we were just on the point of being drowned when luckily the wind drove us to the shore when myself, my daughter and my little boy came out of the wrecked boat. No doubt, the particulars of this incident have been recorded by the chroniclers of these events. Myself, my little child and daughter dropped down on the sand by the banks of the river, and gave up ourselves to death. We expected

every moment that a blood-thirsty tyrant from among the rebels would attack us and sever our heads from our bodies; indeed, my fear was so great that I kept my eyes closed. In the meantime, Nana Sahib with a number of officers on horseback came round, and with one sign of his all the swords went back into their scabbards. Nana Sahib placed us all in front and carried us to the city as captives. In number we were not more than hundred and eight persons both male and female. By his command we were placed in a building where the English officers in the days of security were wont to gather; and all the means of comfort and necessities of life were ordered to be supplied us; but he strictly forbade us to leave the walls of our prison. This was the first time that I had seen this man. Whatever people say about him, it is their own affair; but in the massacre that took place, I hold him free from all blame. He looked to me a young man of thirty years at the most. He had an open face, a simple heart, a good disposition, and there could not be the least doubt if the rebels had followed his advice, this massacre and outrage would certainly not have taken place. The cause of this breach of faith was this: When General Havelock approached Cawnpore with the object of relieving General Wheeler, and while we were in the boats about to set sail to Allahabad, the powder-magazine that was in the hospital took fire all of a sudden without any cause being discovered. The Indians thought that a party of Englishmen, with the intention of continuing the fight, were still there and had not left the place, awaiting the arrival of General Havelock. It was for this reason that the order for our general slaughter was given, but when it was found out that we were innocent, Nana Sahib saved a good many of us who had not yet been killed.

During the fifteen days we were under his protection, we passed our lives very comfortably. But with all Nana Sahib's injunctions to us never to have any communication with the outside, some Englishwomen who could not give up their silliness and frivolity, kept up a secret correspondence. For a few days spies threw letters by fastening them to stones from outside into the enclosure and thus we learnt that the English army had defeated the Nana's troops and that the rebel sepoys would soon evacuate the town and make their escape. The next day a great noise was heard coming from town, and it was evident that a violent disturbance and commotion was going on. At this moment an officer came from Nana Sahib, with instructions to carry before him four of those women who had communicated with the outside by means of letter. The officer took these women with him, but the instant they stepped outside they were cut down. Next, the townspeople attacked and surrounded our prison-house, and scaling the boundary walls found their way inside. The first to fall in their hands was a woman, slain by the sword of a Mahomedan soldier. This was followed by a wholesale butchery and slaughter.

The above vindication acquires greater strength when it is remembered that Mrs. Hortestet, on other occasions in her narrative, has shown nothing but heart-felt contempt for India and the Indians,

# POST-WAR REFORMS.

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The following Memorandum with regard to Post-War Reforms, signed by 19 elected non-official Members of the Imperial Legislative Council, has been submitted to H. E. the Viceroy:—

There is no doubt that the termination of the war will see a great advance in the ideals of government all over the civilised world, and especially in the British Empire, which entered into the struggle in defence of the liberties of weak and small nationalities and is pouring forth its richest blood and treasure in upholding the cause of justice and humanity in the international relations of the world. India has borne her part in this struggle and cannot remain unaffected by the new spirit of change for a better state of things. Expectations have been raised in this country and hopes held out that after the war the problems of Indian administration will be looked at from a new angle of vision. The people of India have good reasons to be grateful to England for the great progress in her material resources and the widening of her intellectual and political outlook under British rule, and for the steady if slow advance up to date.

Commencing with the Charter Act of India of 1833 up to 1909, the Government of India was conducted by a bureaucracy almost entirely non-Indian in its composition and not responsible to the people of India. The reforms of 1909 for the first time introduced an Indian element in the direction of affairs in the administration of India. This element was of a very limited character. The Indian people accepted it as an indication on the part of the Government of a desire to admit the Indians into the inner Councils of the Indian Empire so far as the Legislative Councils are concerned. The numbers of non-official members were enlarged, with increased facilities for debate and interpellation. The Supreme Legislative Council retained an absolute official majority, and in the Provincial Legislative Councils, where a non-official majority was allowed, such a majority included nominated members and the European representatives in measures largely affecting the people, whether of legislation or taxation, by which Europeans were not directly affected, the Europeans would naturally support the Government, and the nominated members, being nominees of Government, would be inclined to take the same side. Past experience has shown that this has actually happened on various occasions. The non-official majorities, therefore, in the Provincial Councils have proved largely illusory and give no real power to the representatives of the people. The Legislative Councils, whether supreme or provincial, are at present nothing but advisory bodies, without any power of effective control over the Government, Imperial or Provincial.

The people or their representatives are practically as little associated with the real government of the country as they were before the reforms, except for the introduction of the Indian members in the Executive Councils, where again the nomination rests entirely with the Government, the people having no voice in the selection of the Indian members. The object which the Government had in view in introducing the reforms of 1909 was, as expressed by the Prime Minister in his speech in the House of Commons on the second reading of the Indian Councils Bill, on April 1st 1909, that it was most desirable in the circumstances to give to the people of India the feeling that these Legislative Councils are not

mere automatons, the wires of which were pulled by the official hierarchy. This object, it is submitted, has not been attained.

Apart from this question of the constitution of the Legislative and Executive Councils, the people labour under certain grave disabilities which not only prevent the utilisation but also lead to the wastage of what is best in them and are positively derogatory to their sense of national self-respect. The Arms Act, which excludes from its operation Europeans and Anglo-Indians and applies only to the pure natives of the country, the disqualification of Indians for forming or joining Volunteer Corps and their exclusion from the commissioned ranks of the Army, are disabilities which are looked upon with an irritating sense of racial differentiation. It would be bad enough if these were mere disabilities. Restrictions and prohibitions regarding the possession and use of arms have tended to emasculate the civil population in India and expose them to serious danger. The position of Indians in India is practically this, that they have no real part or share in the direction of the government of the country and are placed under very great and galling disabilities, from which the other members of the British Empire are exempt and which have reduced them to a state of utter helplessness.

The existence, moreover, of the system of indentured emigration gives to the British Colonies and the outside world the impression that Indians as a whole are no better than indentured coolies who are looked upon as very little, if at all, above the slave. The present state of things make the Indians feel that, though theoretically they are equal subjects of the King, they hold a very inferior position in the British Empire. Other Asiatic races also hold the same, if not a worse, view about India and her status in the Empire. Humiliating as this position of inferiority is to the Indian mind, it is almost unbearable to the youth of India, whose outlook is broadened by education and travel in foreign parts where they come in contact with other free races.

In the face of these grievances and disabilities, what has sustained the people is the hope and faith inspired by the promises and assurances of fair and equal treatment which have been held out from time to time by our Sovereigns and British statesmen of high standing. In the crisis we are now going through, the Indian people have sunk domestic differences between themselves and the Government, and have faithfully and loyally stood by the Empire. The Indian soldiers were eager to go to the battlefields of Europe, not as mercenary troops but as free citizens of the British Empire which required their services, and her civilian population was animated by one desire, namely, to stand by England in the hour of her need. Peace and tranquillity reigned throughout India when she was practically denuded of British and Indian troops. The Prime Minister of England, while voicing the sentiments of the English people in regard to India's part in this great war, spoke of Indians as the joint and equal custodians of one common interest and future. India does not claim any reward for her loyalty, but she has a right to expect that the want of confidence on the part of Government, to which she not

unnaturally ascribes her present state, should now be a thing of the past, and that she should no longer occupy a position of subordination but one of comradeship. This would assure the people that England is ready and willing to help them to attain Self-Government under theegis of the British Crown and thus discharge the noble mission which she has undertaken and to which she has so often given voluntary expression through her rulers and statesmen.

What is wanted is not merely good government or efficient administration, but government that is acceptable to the people, because it is responsible to them. This is what, India understands, would constitute the changed angle of vision. If, after the termination of the war, the position of India practically remains what it was before and there is no material change in it, it will undoubtedly cause bitter disappointment and great discontent in the country and the beneficent efforts of participation in common danger overcome by common effort will soon disappear, leaving no record behind save the painful memory of unrealised expectations. We feel sure that the Government is also alive to the situation and is contemplating a measure of reform in the administration of the country.

We feel that we should avail ourselves of this opportunity to offer to the Government our humble suggestions as to the lines on which these reforms should proceed. They must in our opinion go to the root of the matter. They must give to the people real and effective participation in the government of the country and also remove those irritating disabilities as regards the possession of arms and a military career which indicate want of confidence in the people and place them in a position of inferiority and helplessness. Under the first head we would take the liberty to suggest the following measures for consideration and adoption —

(1) In all the Executive Councils, Provincial and Imperial, half the number of members should be Indians. The European element in the Executive Councils should as far as possible be nominated from the ranks of men trained and educated in the public life of England, so that India may have the benefit of a wider outlook and larger experience of the outside world. It is not absolutely essential that the members of the Executive Councils, Indians or Europeans, should have experience of actual administration, for as in the case of Ministers in England, the assistance of the permanent officials of the department is always available to them. As regards Indians we venture to say that a sufficient number of qualified Indians who can worthily fill the office of members of the Executive Council and hold portfolios is always available. Our short experience in this direction has shown how Indians like Sir S. P. Sinha, Sir Syed Ali Imam, the late Mr. Krishnaswami Iyer, Sir Shams-ul-Huda and Sir Bankaran Nair have maintained a high level of administrative ability in the discharge of their duties. Moreover, it is well known that the Native States, where Indians have opportunities, have produced renowned administrators like Sir Salar Jang, Sir T. Madhav Rao, Sir Beshadri Iyer, Dewan Bahadur Raghunath Rao, not to mention the present administrators in the various Native States of India. The statutory obligation, now existing, that three of the members of the Supreme Executive Council shall be selected from the public services in India and similar provisions with regard to Provincial Councils should be removed. The elected representatives of the

people should have a voice in the selection of the Indian members of the Executive Councils and for that purpose a principle of election should be adopted.

(2) All the Legislative Councils in India should have a substantial majority of elected representatives. We feel that they will watch and safeguard the interests of the masses and the agricultural population, with whom they are in closer touch than any European officer, however sympathetic, can possibly be. The proceedings of the various Legislative Councils, the Indian National Congress and the Moslem League bear ample testimony to the solicitude of the educated Indians for the welfare of the masses and their acquaintance with their wants and wishes. The franchise should be broadened and extended directly to the people, Mahomedans or Hindus, wherever they are in a minority, being given proper and adequate representation having regard to their numerical strength and position.

(3) The total number of the members of the Supreme Council should be not less than 150 and of the Provincial Councils not less than 100 for the major provinces and not less than 60 to 75 for the minor provinces.

(4) The Budget should be passed in the shape of money bills, fiscal autonomy being conceded to India.

(5) The Imperial Legislative Council should have power to legislate on all matters and to discuss and pass resolutions relating to all matters of Indian administration, and the Provincial Councils should have similar powers with regard to provincial administrations save and except that the direction of military affairs of foreign relations, declarations of war, the making of peace, and the entering into treaties other than commercial, should be vested in the Government of India. As a safeguard, the Governor-General-in-Council, or the Governor in Council, as the case may be, should have the right of veto, but, subject to certain conditions and limitations.

(6) The Council of the Secretary of State should be abolished. The Secretary of State should as far as possible hold in relation to the Government of India a position similar to that which the Secretary of State for the Colonies holds in relation to the Colonies. The Secretary of State should be assisted by two permanent Under-Secretaries, one of whom should be an Indian. The salaries of the Secretary and the Under-Secretaries should be placed on the British Estimates.

(7) In any scheme of Imperial federation, India should be given, through her chosen representatives, a place similar to that of the Self-Governing Dominions.

(8) The Provincial Governments should be made autonomous as stated in the Government of India's despatch, dated August 25th, 1911.

(9) The United Provinces as well as the other major provinces should have a Governor brought from the United Kingdom with an Executive Council.

(10) A full measure of local self-government should be immediately granted.

(11) The right to carry arms should be granted to Indians on the same conditions as to Europeans.

(12) Indians should be allowed to enlist as volunteers and units of a Territorial Army established in India.

(13) Commissions in the Army should be given to Indian youths under conditions similar to those applicable to Europeans.

# THE GURKHA'S DREAM.

707

BY MR. THEO. W. LA TOUCHE.

## I

A weary and faint with incessant hard toil,  
Half frozen by cold, in the black ooze be-  
drenched,  
A young Ghurka, entrenched in the war-swept  
French soil,  
Sank down, with his rifle in stiff hands  
still clenched.



Gurkha practising bombing in a trench with live bombs.

## II

The cannon fierce thundered, the muskets sharp  
rump,  
And the pitiless blizzard of bullet and shell,  
Came shrieking and whistling their dire death  
song,  
And many a gallant young warrior fell.

## III

But the Ghurka o'erpowered by long banished  
sleep,  
(Which to chase from his eyelids he vainly had  
striven)  
As though reft of his life, lay there all in a heap,  
When across his dim fancy there flitted a  
vision.

## IV

He dreamt that he stood on the brow of a hill,  
And gazed on a lovely green valley below :  
A hamlet there nestled, all peaceful and still,  
In the sunshine that poured in a comforting  
glow.

## V

The corn fields waved bright with the ripe golden  
grain,  
And the reapers sang sweetly a song to him  
dear,  
And the cattle grazed tinkling their bells in  
refrain,  
To the silvery rills in their babbling career.

## VI

How his brave heart rejoiced once more to survey  
The haunts of his childhood, his own mountain  
home !  
For whose freedom and right his own life down  
to lay  
He forsook all he loved and he crossed the wide  
foam.

## VII

His fond eager eyes he then fixed on his cot,  
Where his children blithe skipped while their  
mother looked on ;  
And lo ! he was with them as swift as a thought,  
And their bosoms and lips to his firmly were  
drawn.


## VIII

But ere he could open his full heart in speech,  
The bugle's sharp blast in his ear rang again,  
And with bayonet crouched, and a heart-quailing  
screech  
With his comrades, the foes he was charging  
amain.

# CURRENT EVENTS.

BY RAJDUARI.

## CONTINUED SUCCESSFUL OFFENSIVE IN THE WEST.

 **NOTHER** four weeks have passed. But those four weeks are remarkable for the further advances the Anglo-French Troops have been able to make on the Western Theatre, east and west of the Somme. Each advance has been won by sheer hard fighting and superior artillery, admirably aided by the militant air-fleet which has now established its unquestioned superiority over that of the enemy. Their careful patrol and intelligent observation of the enemy's diverse positions have been of the highest value to the Generals in command on the land and on the coverts, and woods so thickly fortified and barbed by divers ingenious devices. Perrone is in a state of seige, and its fall is only a question of the last resistance of the enemy. Winter has almost set in, but day after day bombing and artillery duels of a most destructive character on each side are exchanged, with final victory for the *Entente* Troops who were never more in such high spirits, the nearer the beginning of the end is clearly discerned. The Generals in command of both the Armies have known the secret of their success. Hence they are able to take every step forward on the Rhine with absolute certainty of success. Still, the long looked-for decision has not been reached, and it seems it may yet be weeks before it is arrived at. But in a warfare of this character, immense patience and powers of endurance have to be exercised.

Meanwhile the enemy, so continually defeated in the daily sanguinary struggles, seeks to find some comfort or compensation for the dejected people and the depressed military Camarilla, at Berlin, in the diversion he creates on the east coast of England or even near London by means of its air raids. Big Super-Zeppelins were in evidence in the early part of October, but the

superior vigilance and careful strategy of the air craft have brought two of them down, one all aflame from stern to stern, so to say, and one in pieces

Meanwhile, the "campaign of frightfulness" seems to be carried on with all the dire vengeance of the beaten foe. The submarines, in defiance of all international law on the high seas, and in defiance of the feelings and whatnot of the Neutral Governments, are daily torpedoing merchant vessels and playing havoc with them. But how long these murderous pirates will be able to carry on their nefarious campaign remains to be seen.

All the same, the Government of the United States seems to be adamant and unable to take any decisive measures either by diplomacy, or by stronger means, to bring to bay the lawless enemy, who seems determined to go down to the world's history as the most barbaric and brutal of all the nations from times historic and prehistoric. President Wilson's imbecile statesmanship, under the pretext of the strictest neutrality, makes even angels in Heaven weep. But very recently Viscount Grey embraced the occasion, at the dinner given by the associated neutral foreign offices in London, to give a clincher to all the quibblings and the shiftings of the State's Secretary in this matter, quibblings and shiftings deserving only of the pettifogging attorney with a hopelessly rotten case. That statesman, so calm, so unmoved, and so adamant in his firmness, has also openly declared that no peace is of any value which does not guarantee the sacredness of treaty obligations in the future for the safety and freedom of all the nations of the world. Mr. Asquith too in a most patriotic speech declared to the same effect in the House of Commons. In fact, all the principal ministerial utterances during the month have made it clear



to the enemy that the *Entente* Powers are determined to continue the war to its bitter end.



GENERAL ALEXEIEFF (Chief of Staff of the Russian Armies)  
THE EASTERN THEATRE.

In the Eastern Theatre, the Italians have become full masters of the Trentino, and are heroically hurling the masses of the Austro-Germans who are struggling to regain many a lost strategic position. The Italian Army has been achieving brilliant military feats which shall form a bright page in history. In the Balkans, affairs seem to be fluctuating. The Russians do not seem to have made any tangible progress in the Carpathians. Evidently Austria is bent on recovering Galicia with the aid of the Germans, but so far as events have gone, it is in a hopeless state. The Serbians are fighting heroically and driving out the Bulgarians from Greek Macedonia. They are reported to be within 6 miles of

Monastir, where the French are assisting them. The Roumanians have been somewhat checkmated in the Dobrudja owing to some original miscalculation. For a time it seemed that the advancing tide of the Turks and the Bulgars, led by the Germans, might cross the passes and be thundering at the frontiers. But their advance has been greatly checked in time by their ablest General; and, as we write, the Roumanians are valorously holding the principal passes in Transylvania. If they succeed in firmly holding them, of which there is yet some fear, then the Bulgars and Turks are bound to meet their fate. Russia meanwhile is at the back of Roumania and doing yeoman service in the Dobrudja.

The *Entente* are fast on Salonika and doing their best to drive away the Bulgar from part of Greece where, owing to the rank folly of the king, urged by his kinsman at Berlin, some forts had been allowed or ordered to be needlessly surrendered. The situation at Athens is of a most critical character. A whole army corps of ten thousand had been kidnapped and transported to Berlin, creating a great sensation and vexing the soul of the patriotic Greeks. They are said to have been sent back and are disarmed by the *Entente*. The king is still very stubborn and unable to see his way to join at once the *Entente*. His following is daily falling off, and it is only a question of days when he may have to submit unreservedly to the conditions demanded by the ultimatum or note recently submitted to him or to fly for life. The Greek fleet is now fully under the control of Anglo-French Admirals. Monsieur Venezelos has issued a manifesto from Crete, where he has formed a provisional government. He has asked the king to still respect the constitution and save his people. If he fails, it would be his only fault and final fall. All eyes are turned to Greece, but the *Entente* are firm and sitting in patience, knowing that the ultimate fate of that unhappy country is in their own hands. The next four weeks' events will clear the Greek atmosphere, and the struggle with the Balkans will be simplified.



# THE WORLD OF BOOKS.

[ONLY SHORT NOTICES APPEAR IN THIS SECTION.]

**HINDUISM : THE WORLD IDEAL.** By Mr. Harendranath Maitra. Cecil Palmer and Hayward. 2/6 net.

This volume is a valuable contribution to the study of the inner meaning and significance of the religion of the Hindus. It seeks to present the ideals of Hinduism in their universal aspect and point out their influence on the life and conduct of the Indian people. It shows with remarkable clearness and simplicity that the ideals of Self-culture and Self-realisation form the basis of Hindu civilisation, that they have been through all ages the one distinct note of the philosophy, the science, the poetry and the art of India, that in them all Hindu faiths find their reconciliation and all Hindu practices their justification, and that from them proceed the inspiration which makes the inner life of the Hindu more comprehensive, more universal, in fact, more truly human than that of his Western brother. The author, who has had exceptional opportunity of studying the life and civilisation of the West, says that the ruin and devastation which now threaten them are due to the spirit of individualism, based on material and selfish interests that underlies them and suggests that the only way in which they can be rescued from the impending catastrophe is to remould them into harmony with the Hindu ideals. He maintains that the spiritual ideal which pervades Hinduism and stamps it with immortality is a universal ideal for the human race and that it alone has the capacity to lead the nations of the world along the paths of peace, wisdom and love.

India holds her torch of spiritual culture to dispel the darkness of the world. It is the fire of spirituality that she lit in the infancy of human civilisation. That fire which she received she holds aloft to-day. It is the spiritual fire which the Hindus have sacredly kept and that is the only saving message in this world-cataclysm we are passing through to-day.

This is indeed a bold claim to put forward, but it is noteworthy that it has evoked a sym-

thetic response in the mind of the eminent Western critic, who has written an interesting preface to this volume. Mr. Chesterton admits that the unity of India is spiritual unity and that Krishna and Buddha are greater unifying powers than Napoleon or Frederick the Great.

**THE KEY OF KNOWLEDGE.** By Champat Rai Jain, Barrister-at-law. Published by The Central Jaina Publishing House, Arrah, India.

This is an elaborate work of over a thousand pages, expounding in the main the principles of the Jain religion, but reviewing and criticising practically every other well-known religion in the world. It deals, among other things, with 'Creation,' 'The Fall' and 'Redemption,' 'Yoga, Karma,' The Jain 'Siddhanta,' and 'Reconciliation.' As the preface indicates, it is a work to be read in parts at a time and to be meditated upon. Its chief purpose is to reconcile the numerous theories in religion which are hitherto considered irreconcilable. The English is excellent, the style is lucid, and the work is full of sublime thoughts. The author's conclusion that 'while other religions dread the search-light of intellect, Jainism insists on its full-blaze being turned on the problems of life' may not be acceptable to all, but we feel sure that the author is writing from conviction and has done his best to present Jainism in an attractive aspect.

**HELLEN KELLER ; THE STORY OF STANLEY ; THE EXPLORER.** Christian Literature Society. Price 1 anna each.

Small pamphlets belonging to a long series which are useful for those that wish to know something about some of the famous men and women of the world.

**BIBLE LESSONS FOR USE IN ZENANAS.** By Edith M. Annett. Christian Literature Society. Price As. 5.

Practical suggestions and outline courses useful for Christian work.

**CHINESE RELIGION THROUGH HINDU EYES.** By Binoy Kumar Sarkar. The Commercial Press, Shanghai.

Mr. B. K. Sarkar, well known as the author of "The Positive Background of Hindu Sociology" and translator of *Sukra-Niti*, has brought out the above work as a result of his careful study of the religions of China and Japan. The author rightly objects to the Western dictum that 'the East is East, and the West is West,' and points out, after an interesting examination of the outlines of Indian, Chinese, and Japanese histories, that more or less similar movements in politics, religion, and other matters have swayed the people at large in both spheres from time to time. The author's special thesis in this work is the remarkable analogies between India on the one hand, and China and Japan on the other, in their religious conceptions and progress of religious thought. This parallelism is fully brought out by a consideration of the different periods of the history of each country. Buddhism in its two forms Hinayanism and Mahayanism, Torism, Confucianism, and Shintoism, are all described and compared, and the author maintains that Asiatic mentality has several common features which are worthy of notice, for instance, the conception of *Rita* or Sanathana Dharma, the conception of pluralism in worship, and the spirit of Toleration. The author also maintains that Buddhism is not extinct in India, as he considers that various forms of worship in modern Hinduism like those of Vaishnavism, Shaivism, and Tantric worship are all essentially the same as the Mahayanic cult of Buddhism. The work contains various other acute observations that may challenge criticism, but are evidently the result of wide study and careful thought. The work is worth serious study by all thoughtful Hindus. The bibliographies at the beginning and the end of the work are very useful. The work is published by the Commercial Press of Shanghai, and is neatly got up.

## BOOKS RECEIVED.

- REPORT OF THE COMMITTEE ON ALLEGED GERMAN OUTRAGES.** The War League, Karachi.
- THE IRON TRIAL.** By Rex Beach. Hodder and Stoughton, London.
- SUN, SAND AND, SIN.** By Joan Kennedy. Hodder and Stoughton, London.
- MEN, WOMEN, AND GUNS.** By 'Sapper.' Hodder and Stoughton, London.
- THE DIARY OF MR. DOODLE, 1925.** Horsfall & Co., Madras.
- VITALISM.** By Paul Tyner. L. N. Fowler & Co., London, E.C.
- AUTO-SUGGESTION.** By Herbert A. Parkyn. L. N. Fowler & Co., London.

## BOOKS RELATING TO INDIA.

- MUSLIM HOME.** By H. H. The Begam of Bhopal. Thacker Spink & Co., Calcutta.
- BAGAVAT GITA.** By S. Narayana Swami Iyer, High Court Vakil, Tinnevely.
- THE STORY OF THE INDIAN MUTINY.** By Henry Gilbert. George G. Harrap & Co., London.
- THE PRESS UNDER THE PRESS ACT.** By K. Vyasa Rao, B.A. Srinivasa Varadachari & Co., Madras.
- A VEDIC GRAMMAR FOR STUDENTS.** By Arthur Anthony Macdonell, M.A., Ph.D. Oxford University Press, Bombay.
- INDIAN HISTORY IN THE CLASS ROOM.** By H. L. Chabiani, M.A. Sind Publishing House, Hyderabad (Sind.)
- GAZETTEER OF THE CUDDAPAH DISTRICT. Vol. I.** By C. F. Brackenbury, I.C.S. Government Press, Madras.
- SUTASAMHITA.** By S. Ramachandra Sastri and K. Kuppaswami Sastri. Sarada Mandiram, Triplicane, Madras.
- PUBLIC ADMINISTRATION IN ANCIENT INDIA.** By Pramathanath Banerjea, M.A. Macmillan & Co., London.

# DIARY OF THE MONTH.

- September 21. General Duport appointed Chief of the French General Staff.  
 September 22. Heavy German losses at Somme.  
 September 23. Opening of the Tanjore District Conference at Negapatam.  
 September 24. Air raid over London.  
 September 25. Celebration of the first anniversary of the Madras Social Club at Simla.



**GENERAL TODOROFF.**  
 Commander-in-Chief of the Bulgarian Army.

- September 26. The British Indian Association, Calcutta, submits its views to the Government of India on the comparative advantages of State vs. Company management of Railways.  
 September 27. British troops enter Comblès.  
 September 28. Air raid over Bucharest.  
 September 29. Mr. Winston Churchill gives his evidence before the Dardanelles Commission.  
 September 30. The annual meeting of the Indian Merchants' Chamber Bureau, at Bombay.

- October 1. Allies take possession of Bulgarian lines on the Struma front.  
 October 2. First Meeting of the Allahabad Municipal Board under the new Act.  
 October 3. Destruction of two German aeroplanes by British airmen.  
 October 4. The Schools Committee of the Bombay Municipal Corporation submits its views on the subject of the improvement and extension of Female Education to the Government of India.  
 October 5. Marshal Terauchi succeeds Count Okuma as the Premier of Japan.  
 October 6. Arrival of Sir Charles Munro.  
 October 7. Roumanians occupy enemy trenches.  
 October 8. Opening of the Tenth United Provinces Conference at Jhansi.  
 October 9. Roumanian advance in Transylvania checked by the enemy.  
 October 10. Six Hindu members of the Allahabad Municipality tender their resignations.  
 October 11. Italian success in Albania.  
 October 12. H. E. The Governor of Madras accepts the resignation of Sir Harold Stuart and appoints the Hon'ble H. F. W. Gillman as a temporary Member of the Council.  
 October 13. Allied air squadron defeat enemy aeroplanes.  
 October 14. German counterattacks in the Somme region repulsed by French artillery.  
 October 15. Opening of the Allahabad High Court in the new High Court Buildings.  
 October 16. Violent fighting in the Carso front.  
 October 17. H. E. The Governor inspects the Government Soap Factory at Tanore, Malabar.  
 October 18. Dismissal of Mrs. Besant's application re: "New India" security by a full Bench decision of the Madras High Court.  
 October 19. Durbar speech of His Highness the Maharaja of Patiala calling for recruits.  
 October 20. Serbian success against Bulgarians.

## MR. GANDHI ON AHIMSA.

Lala Lajpat Rai wrote recently to the *Modern Review* criticising strongly against Mr. Gandhi preaching the practice of Ahimsa as, according to the Lalaji, "the elevation of the doctrine of *Ahimsa* to the highest position contributed to the downfall of India." Mr. Gandhi repudiates this suggestion and denies that there is any historical warrant for the same.

According to Mr. Gandhi, during the past 1,500 years we have as a nation given ample proof of physical courage, but we have been torn by internal dissensions and have been dominated by love of self instead of love of country. We have, that is to say, been swayed by the spirit of irreligion rather than of religion. Mr. Gandhi then describes in full his conception and practice of Ahimsa.

I do not know how far the charge of unmanliness can be made good against the Jains. I hold no brief for them. By birth I am a Vaishnavite, and was taught Ahimsa in my childhood. I have derived much religious benefit from Jain religious works as I have from scriptures of the other great faiths of the world. I owe much to the living company of the deceased philosopher Rajachand Kavi, who was a Jain by birth. Thus though my views on Ahimsa are a result of my study of most of the faiths of the world, they are now no longer dependent upon the authority of these works. They are a part of my life and if I suddenly discovered that the religious books read by me bore a different interpretation from the one I had learnt to give them, I should still hold to the view of Ahimsa as I am about to set forth here.

Our Shastras seem to teach that a man who really practises Ahimsa in its fullness has the world at his feet; he so affects his surroundings that even the snakes and other venomous reptiles do him no harm. This is said to have been the experience of St. Francis of Assisi.

In its negative form it means not injuring any living being whether by body or mind. I may not therefore hurt the person of any wrong-doer, or bear any ill-will to him and so cause him mental suffering. This statement does not cover suffering caused to the wrong-doer by natural acts of mine which do not proceed from ill-will. It, therefore, does not prevent me from withdrawing from his presence a child whom he, we shall imagine, is about to strike. Indeed, the proper practice of Ahimsa requires me to withdraw the intended victim from the wrong-doer, if I am in any way whatsoever the guardian of such a child. It was, therefore, most proper for the passive resisters of South Africa to have resisted the evil that the Union Government sought to do to them. They bore no ill-will to it. They showed this by helping the Government whenever it needed their help. *Their resistance consisted of disobedience of the orders of the Government, even to the extent of suffering death*

*at their hands.* Ahimsa requires deliberate self-suffering, not a deliberate injuring of the supposed wrong-doer.

In its positive form, Ahimsa means the largest love, the greatest charity. If I am a follower of Ahimsa, I must love my enemy. I must apply the same rules to the wrong-doer who is my enemy or a stranger to me, as I would to my wrong-doing father or son. This active Ahimsa necessarily includes truth and fearlessness. A man cannot deceive the loved one, he does not fear or frighten him or her. Gift of life is the greatest of all gifts. A man who gives it in reality, disarms all hostility. He has paved the way for an honourable understanding. And none who is himself subject to fear can bestow that gift. He must therefore be himself fearless. A man cannot then practice Ahimsa and be a coward at the same time. The practice of Ahimsa calls forth the greatest courage. It is the most soldierly of soldier's virtues. General Gordon has been represented in a famous statue as bearing only a stick. This takes us far on the road to Ahimsa. But a soldier, who needs the protection of even a stick, is to that extent so much the less a soldier. He is the true soldier who knows how to die and stand his ground in the midst of a hail of bullets. Such a one was Ambarish who stood his ground without lifting a finger though Duryasa did his worst. The Moors who were being powdered by the French gunners, rushed into the guns' mouths with "Allah on their lips," showed much the same type of courage. Only theirs was the courage of desperation. Ambarish's was due to love. Yet the Moorish valour, readiness to die, conquered the gunners. They frantically waived their hats, ceased firing and greeted their erstwhile enemies as comrades. And so the South African passive resisters in their thousands were ready to die rather than sell their honour for a little personal ease. This was Ahimsa in its active form. It never barters away honour. A helpless girl in the hands of a follower of Ahimsa finds better and surer protection than in the hands of one who is prepared to defend her only to the point to which his weapons would carry him. The tyrant, in the first instance, will have to walk to, his victim over the dead body of her defender, in the second, he has but to overpower the defender; for it is assumed that the canon of propriety in the second instance will be satisfied when the defender has fought to the extent of his physical valour. In the first instance, as the defender has matched his very soul against the mere body of the tyrant, the odds are that the soul in the latter will be awakened, and the girl would stand an infinitely greater chance of her honour being protected than in any other conceivable circumstance barring, of course, that of her own personal courage.

If we are unmanly to-day, we are so, not because we do not know how to strike, but because we fear to die. . .

Ahimsa truly understood is, in my humble opinion, a panacea for all evils mundane and extra-mundane. We can never overdo it. Just at present we are not doing it at all. Ahimsa does not displace the practice of other virtues, but renders their practice imperatively necessary before it can be practised even in its rudiments. Lalaji need not fear the Ahimsa of his father's faith. Mahavira and Buddha were soldiers, and so was Tolstoy. Only they saw deeper and truer into their profession, and found the secret of a true, happy, honourable and godly life. Let us be joint sharers with these teachers, and this land of ours will once more be the abode of Gods.

### The Constitutions of India and Canada.

Professor A. B. Keith, writing to the *Journal of the Society of Comparative Legislation* (No. XXXVI—New Series), urges the proposition that the constitution of India is modern and bears a far closer similarity to the constitutions of the Self-Governing Dominions than is commonly supposed or realised either in India or in the Dominions. This can be most easily seen from a comparison between the constitution of India as it stands in *The Government of India Consolidation Bill of 1915* and the *Dominion of Canada Act*. "Not only is the Canadian Constitution, the model of Self-Government, which is most often appealed to as representing the ideal to be aimed at in the Government of India, but the comparison is rendered more appropriate in this case than in that of Australia by reason of the fact that the relation of the Central to the Provincial Governments of Canada is much closer than the relation of the Commonwealth and State Governments, that the constitution of Canada is much more rigid than that of the Commonwealth, and that it provides less directly for the principle of responsible Government. Moreover, the constitution of Canada has attained a degree of acceptance and permanence which cannot be predicted with safety of the constitution of the Commonwealth. The Canadian Constitution is also in closer harmony with the principles of the law of the United Kingdom, for its interpretation . . . has been directed by the Judicial Committee of the Privy Council in strict accord with the spirit of English jurisprudence, while the interpretation of the constitution of the Commonwealth by the High Court of Australia has for good or bad been dominated by the jurisprudence of the United States of America."

The fundamental difference between the constitutions of India and Canada is, that the latter enjoys responsible Government while the former

is subject to the control of the Secretary of State for India. The distinction is an important one, and it lies at the back of the exclusion of India from the Imperial Conference, which it is the desire of the Government of India now to undo. The constitution of India now recognises election as one of the means of appointment of members of both the central and local legislatures, and the principle is one which will be doubtless extended in course of time. "The facts of Colonial history are being repeated in the case of Indian history, the control of the Imperial Government is being steadily diminished in many matters (e.g., the Budget) formerly held to be of imperial interest, and the Government of India is assuming more and more clearly a definite and separate personality of its own, which renders it less and less appropriate that it should be represented merely by a minister of the Imperial Government.

In Canada and in other Dominions, the Executive Government is, as in India, vested in the Crown, but its execution is entrusted to the Governor-General or Governor, not to the Secretary of State, who owes his actual authority solely to the fact that the Crown acts on his advice. But in India there is a duplication of authority. The control of the Civil and Military Government of India is vested in the Governor-General in Council, but he is required to pay due obedience to all orders from the Secretary of State, who may superintend, control and direct all operations and concerns relating to the Government of India and its revenues. No Governor-General or Government of a Dominion has any legal authority to do any single act of sovereignty as regards the declaration of war, the making of peace or of political treaties of any kind; whereas the Indian Governor-General in Council has certain powers of levying war without the previous approval of the Secretary of State in Council, and even local Governments may commence hostilities and make

treaties in cases of sudden emergency. The power of Parliament to control the proceedings of the Governor-General in Council, to repeal or alter any law made by any authority in British India and to legislate for British India, is usually in abeyance, as in the case of Canada and other self-governing Dominions and is evoked into life merely when there is a question of constitutional legislation or of general legislation for the Empire, in both of which cases Parliament is prepared to legislate even for the Dominions.

In India, the system of appointment of Governors, Lieutenant-Governors and Chief Commissioners and Members of their Councils is unsymmetrical as compared with Canada, where the Lieutenant-Governors are simply the nominees of the Governor-General in Council and differs from Australia, where the Governors of the States are appointed by the Crown. In Canada, the theoretic control of the Lieutenant-Governor by the Governor-General is not seriously exercised, as it would be hardly consistent with the principles of responsible government, though it was only by degrees that this position was accepted. In India, on the other hand, all local governments are subjected to a measure of supervision by the Central Government, which has resulted in a decentralisation movement to counteract its effect. The Executive Councils of the Governor-General and Lieutenant-Governors in Canada consist, of course, of responsible ministers; but the Lieutenant-Governors have up to the latest period exhibited their willingness to control, if necessary, their ministers and this position has been accepted by Canadian public opinion when confined within due limits.

In Canada, the Federal Legislature and those of Quebec and Nova Scotia are bicameral with upper chambers of limited numbers of nominees and elective lower houses; in all the other provinces there are elective single chambers. In India, all the legislatures are of one house; in every case they include the members of the Execu-

tive Council, if any, and the heads of the administration and a number of other members nominated or elected according to rules made by the Governor-General in Council with the approval of the Secretary of State in Council; and such rules must be laid before both Houses of Parliament and may not be changed by the Governor-General in Legislative Council. The Governor-General in Council is authorised to create a Legislative Council in any province under a Chief Commissioner, and to set up a Legislative Council with the previous sanction of the Crown, or the establishment of a new Lieutenant-Governorship. In India, however, there are definite limitations, foreign to the Canadian system on the activity of the members, in the matter of measures affecting the revenue or debt of India, the discipline of the army, foreign relations, etc. No effort is made, as in Canada and Australia, to mark out the national from the provincial spheres of action. Provincial heads cannot reserve assent to the acts of their Legislative Councils, but can refuse assent. And peculiar to India is the power of the Governor-General to make temporary ordinances in cases of emergency, and of the Governor-General in Council to make regulations with the force of law on the request of a local Government.

The September issue of the *Review of Reviews* has just arrived from London, and is as usual brimful of interesting and instructive matter. The current affairs of the whole world are reviewed with a fine sense of proportion in "Progress of the World," which includes several paragraphs on Indian matters.

The articles extracted from reviews and magazines comprehend the whole world and tell us of topics that are engaging the attention of mankind. An article summarised from the *Contemporary Review* discloses the fact that 4,000 establishments, in which munitions of war are manufactured, employing 225,000,000 persons, are controlled by the Government. Books are sent to the *Review of Reviews* from all over the globe to be reviewed in its pages, and the current issue contains reviews and notices of books on many and varied subjects. The number continues "The Progress of the War," the "Diary of the War," and the "Diary of the Month," all very valuable. We find the pages devoted to cartoons unusually bright.

## INDIA AND IMPERIAL FEDERATION.

Sir Harry Johnston, in the course of a contribution to the *New Statesman*, makes several proposals for the reshaping of India after the war, and some of them support the advanced political reforms advocated by many leading Indian politicians.

He points out that at the present-day—

education, peace, commerce and good government on the whole have created a distinct feeling of Indian nationality, so that if the British Government determined to revert to a policy of absolutism, it would find eventually leagued against it the Parsi, and the Arab, the Goanese and the Sikh, the Afghan and the Rajput, the Dravidian and the Tibetan, the Burmese and the Shan, and even the negroid masses of Southern India.

He declares that "there are going to be no British 'Colonies' established within the limits of the Indian Empire." His scheme of Imperial Federation, he elaborates as follows:—

It seems to me that the line to be followed, as we perfect our scheme of Imperial Federation, would be to affirm the self-government in home affairs (under Imperial supervision) of all the existing Native States of India, and as regards directly British governed India to subdivide this territory and rearrange it into provinces of more uniform size and perhaps greater number. Small detached portions of "British" India might be incorporated in approved Native States, with here and there as compensation, the mediatizing of native-governed territories which existed as inconvenient enclaves in British India. Each definite division of British India should have its own British Governor or Lieut.-Governor, but equally its own constitutional Government composed mainly of Indians. There should still and always be a Viceroy at the head of a great All-India Council, on which delegates from all the Native States of sufficient size and importance should sit, as well as representatives from each of the British Provinces, and this All-India Council under the Viceroy would have much the same powers and functions as the United States Government at Washington has over the whole of the United States. From this All-India Council again should be sent representatives of the whole Indian Empire to sit in the Imperial Federal Parliament, and it is preferable that such representatives should be natives of India and not Englishmen delegated to represent India. We cannot, of course, swamp the White vote in the Imperial Parliament by giving India a representation proportionate to the enormous numbers of her population, but we might to some extent make that representation proportionate to the educated India. At any rate, if India did not count as many votes in universal Imperial affairs as the size and extent of her territories and the numbers of her population warranted, she would, *en revanche*, have a more extended local control of her own policy and finance under the Viceroy appointed by the King-Emperor.

## THE TRUTH ABOUT THE BLOCKADE.

In the *English Review* (September issue) there is an interesting revelation of the futility of "our implacable blockade." It says that stories of German starvation are equally convenient both for the German government, who desire to influence neutrals and to assuage our own people and to the coalition ministry of Asquith, who want the people to believe that the situation is a great deal more serious than it really is. An American digest of trade conditions issued for March 1916, shows that Germany is probably receiving the usual quantity of American goods through Holland, Norway, Sweden and Denmark, whose imports from America rose by 154 million dollars. "In so far as the blockade has become effective, Government have been driven by continuous protest and pressure into taking steps to make it so. To commence with, they were extraordinarily ill-informed as to how the blockade was to be enforced. They were pitifully ignorant of the kind of goods that Germany needed to maintain her offensive, and of her existing supplies . . ."

Government did not see at first the disadvantage of not treating cotton as contraband of war, and were not aware, until comparatively lately, that fats and fatty oils are absolutely necessary to the manufacture of munitions. Moreover, Government allowed certain British traders to despatch enormous quantities of lead, wire, and old and defective rails to nations in close touch with Germany. Government has actually allowed prices to be raised against our own people by making it possible for the goods in question to be supplied to the enemy. Mr. Hughes, the Australian Premier, demanded that all circumstances political or otherwise, which are in the way of preventing the blockade, should be swept away. The Colonies cry out for the more stringent enforcement of the blockade, and th

Allies have also demanded that it should be made a reality and that half measures should be ended. And actually "Holland is supplying the enemy with more food-stuffs than ourselves, though we have but to hold up our hands and stop her and to starve Germany, or, at all events, very seriously to inconvenience her." And even now Government have not fully repudiated the Declaration of London, an official *communiqué* acknowledges that about 90 per cent. of the herrings and a considerable part of other fish caught by Dutch fishing vessels have been sold direct to German buyers. And the one remedy to free the Navy from the trammels of the Foreign Office, from the shackles of the lawyers and the bureaucrats.

### JAPAN'S PART IN THE WAR.

Writing in the September issue of the *Nineteenth Century and After*, Mr. Robert Machray describes Japan's share in this colossal conflict, a share which is but dimly appreciated by the public. It is impossible to describe all that Japan has achieved on behalf of the common cause, but the extent of her co-operation and the lines on which she has been acting might both be indicated. Japan honourably held that she really had no option but to fight alongside the *Entente* Powers; and this was but the logical consequence of her policy from the date of the Anglo-Japanese Alliance, which was initiated in 1902 and enlarged and revised in 1905 and 1911. The principal objects of this alliance were the maintenance of peace and of the *status quo* in India and the Far East, with specific reference to the preservation of the independence and territorial integrity of China. And this policy included *Ententes* with Russia and France, which in 1907 were embodied in agreements. The Japanese Emperor placed no limits to the help that Japan was to give, and he ordered his whole army and navy to carry on the war with Germany with all their strength. The capture of Tsingtao and the occupation of

the district of Kiao-Chao was but a step in the complete extirpation of the German canker in the Far East. But its moral effect was very great in China and throughout Eastern Asia, and was of the utmost advantage to the cause of the *Entente*. It gave a pause to German intrigue in China and elsewhere, and prevented the possible Japanese raiding of such centres as Hongkong and Singapore. Japanese warships protected the coasts of Australia, New Zealand and British Columbia at a time when the German cruisers were in the Pacific. Troops from Australia and New Zealand have been conveyed to the Suez not once but continually with the assistance of the Japanese, who nationally take charge of the Eastern seas and of the ocean-routes from Hongkong to Vancouver, from Singapore to Suez and Zanzibar.

But Japan's greatest contribution to the cause of the Allies consisted in the magnificent manner in which she munitioned Russia and supplied military stores without reserve to all her Allies at a much lower cost than from the United States. During 1915, Japan furnished Russia with munitions of all kinds to the value of twenty millions sterling as well as clothing, boots and practically everything in the way of equipment needed by the Russian soldiers. This service was keenly appreciated by Russia by her sending the Grand Duke Mikhailovitch to Tokio on a mission of thanks in January last. Financially Japan has been helping Great Britain by transferring 12 millions of gold from New York to London and by keeping the larger part of her gold reserve in London. And, lastly, British interests in China have owed their security to the loyalty of Japan to the Anglo-Japanese Alliance and the *Entente*, and whatever irresponsible Japanese Chauvinists may say, the policy of Japan with regard to China remains based on the principle of the independence and integrity of China.



### \* PATRIOTISM IN FRANCE.

Miss Winifred Stephens, writing in the current number of the *Fortnightly Review*, describes the many types of patriotism existing in France and specially brings out the contrast between the nationalist type and the cosmopolitan. Joan of Arc, the incarnation of patriotism, probably never heard the word *patriotisme* and its root *patrie*. The patriotic sentiment in France is essentially an extension of family affection; and *la patrie* is loved as a mother with a passionate and personal adoration; and the weakness of the northern frontier of *la patrie* endears her all the more to her children. At the time of the revolution, French patriotism had three dominant notes in it, (1) the love of *la patrie* as the common mother, to which all Frenchmen are attached by the bonds of an ardent affection; (2) the possession of *la patrie* as the inheritance of every Frenchman; and (3) the duty of defending *la patrie* from foreign aggression. And the necessity of guarding *la patrie* tended to render the patriot suspicious of all who were outside it, especially of foreigners: Germans and English. This is the nationalist or Chauvinist type of patriotism which entrenches itself behind frontiers and fortifications.

But side by side with this, there was the cosmopolitanism which was blind to any distinction between the cause of France and that of mankind, and which reached out across national frontiers to a brotherhood of humanity. Many patriots of the Revolution were possessed by this idea; and Napoleon's armies contained both types of patriots, nationalist and internationalist. The gulf between the two patriotisms was widened by the Franco-Prussian war, which turned the Nationalists into *Revanchards* and made the Internationalists acquiesce in the loss, and turn their attention elsewhere, either to *la Revanche Intellectuelle* or to the building up of a great colonial empire. The Government of France however, has never been *revanchard*, and the

ministers have been more or less inspired with the internationalist ideal. Cosmopolitanism was growing, and pacifism of an extreme anti-militarist type were not uncommon. But the Nationalists became more and more expressive and aggressive, engineered the Boulangerist movement and the anti-Dreyfus campaign and were encouraged by the Catholic revival. It was among the *bourgeoisie* and the intellectuals that this nationalist form of patriotism gained ground, and they condemned Internationalism as mere scholastic sentimentality and as hopelessly out of date. But the socialists and the syndicalists were pacifists; and hence the waves of party strife rose very high just before the war. But when the war announced *la patrie* to be in danger, every other voice was still, the noise of discord ceased; every one only thought of *la patrie* and the deliverance of *la patrie* from the German peril; and Bams exclaimed, "We knew that there would be no wide divergence of opinion among us, but this prodigious union of hearts and minds transcends all our hopes."

### INDIA'S LACK OF POWER.

Those who, forgetful of facts and acting on preconceived and fanciful notions, persist in maintaining that India's contribution to the war has been inadequate to her size and resources, may derive some advantage if they read the article contributed by Sir Daniel Hamilton to the current number of the *Calcutta Review*. Sir Daniel points out in the article that India has no money for war or peace. 'Money is power,' says Sir Daniel, 'and modern money is credit, of which India has little or none.' Why is it so? Because, as Sir Daniel observes, while England has given peace to India, it has not given her power. Her lack of power has been very aptly summed up by him in these few words: 'Weak in education, weak in medicine, weak in sanitation, weak in political power, and the weakness in all these is due to weakness in finance more than to anything else.'

## THOUGHTS ON INDIA'S ECONOMIC POSITION.

Mr. Manohar Lal presents to us in the pages of the *Indian Journal of Economics* (Serial No. 2) a sad but faithful picture of India's economic passivity and shows how India's gain hitherto has been mainly due to world-expansion and how she, though sharing in the general prosperity of the world, has not been able to force an increasing proportion of this share into her service. India has presented, during the period of the present war, no schemes of co-operation that could enable her to make any use of the changed international economic situation and no equipment to adjust herself to the new conditions. This extreme unpreparedness to adjust ourselves to the new conditions caused by the war are due partly to our want of energy and initiative, but mainly to our grinding poverty which places us at the mercy of organised capital abroad. It is this poverty that has led to the suppression of our indigo industry and the deterioration of our sugar industry, and that during the present war has enabled America and Japan to dump down on us such goods as they choose to offer in our markets. Another feature equally deplorable is, that while our population grows continuously, our earning power per head has remained stationary for the past 30 years and more. Such increase in our industries as has taken place is nothing compared to the growth of our population. Agricultural economy, on which the largest part of the population is dependant, would produce prosperity only in the case of new communities like Argentina, etc., freshly establishing on large undeveloped parts of the world, in the early stages of their nation-building. The agricultural economy of India is at once an explanation of her poverty and a sign of disease in her economic situation; and it marks a readiness on the part of our people to increase population however hard the laws of Nature may be pressing and to accept the lowest possible

standard of life. Even this agricultural economy is prevented from having its full beneficent effect, by the small and scattered holdings of the peasants, by the universal phenomenon of their indebtedness, and by their want of capital and utter illiteracy. And the whole trade and industry of the country depends on this peasant at the mercy of the uncertain monsoon. Agriculture must continue for a considerable time to condition the course of our trade; "and every step to improve the methods of agriculture, to make the agriculturist more efficient by lessening his debt and increasing his knowledge and combating the sternness of Nature by means of protective works, is a gain not merely for our greatest industry, but for those also that we wish established for the sake of a healthy and harmonious development all round." We cannot continue for ever to pay for our imports by means of agricultural produce for any length of time. There are serious limits to the extent to which we can depend upon agriculture as the only source of our wealth, because of the impossibility of capitalistic intensive cultivation in a country with small and scattered holdings. That India is to-day compelled to part with a portion of her cereals, instead of being really a food-importing country as it should be, in order to provide adequate food for her 330-million population, shows her international economic weakness which, if not averted, would certainly lead to economic and national deterioration. The other features that we ought to remember are (1) our resources in coal and iron are not only relatively but absolutely poor, and this means serious limits to the possibility of our industrial development; and (2) lack of organisation and want of recognition by the people of the gravity of the situation.

### EDUCATION IN ENGLAND.

Mr. M. E. Sadler, Vice-Chancellor of Leeds University, writing in *Indian Education*, (September) apprehends the time when Government will show quite an abnormal activity in using education for political ends. "Then will arise a real danger. The freedom of the teachers to think out their real convictions, the freedom of the Universities and schools as corporations of teachers, will be threatened . . . Now, up to a certain point, it is in the highest degree desirable that there should be intimacy of thought and constant co-operation between the Government on the one hand and the Universities and schools on the other. But this intimacy, this co-operation, should be an alliance of free minds and not the result of subjection to the State. How will the new form of State-control be introduced into English Universities? At present things on the whole work remarkably well . . . There is constant correspondence, official and unofficial, between London and the Universities concerned. The Government prides itself and rightly prides itself on not interfering with University liberties. It prefers to leave them autonomous, self-respecting and free.

" . . . Suppose that with a new insight into the political value of higher education, the Government manifested a new eagerness to force the leaders of higher education to fall in with Government plans. This might happen in several departments of University life. It might arise, for example, in discussions as to the proper relations between the Universities and industries. It might arise again in regard to the teaching of political economy or of political philosophy . . . The Government already appoints on the Council of each of the modern Universities a Crown nominee. At present in its wisdom and good nature, the Government generally consults unofficially the University concerned before appointing its nominee on the Council. But it would be quite easy to change this practice and to appoint

some one at a salary who would go down and live in the University and act as the watch-dog of the State. \* \* \* \*

Another method would be more insidious. It would be to find out informally which of the professors would not find it uncongenial to report informally to Government what was going on inside the walls of the University and in the Council Chamber of its Senate. This is a practice which very characteristically has been adopted by the Prussian Government . . . . The result would be that the true moral and intellectual unity of the University would be impaired. . . ."

"The danger however of undesirable repression of University freedom by the English Government is at present remote. Another peril knocks at the door. This is the ignorant interference by local education authorities in parts of University business with which they have no concern . . . ."

A strong sense of official duty, not to speak of the presence of an autocratic temper, is enough to produce a steady pressure for the removal of those excrescences and anomalies, which, though brings signs of vigorous life, yet offend the eye of the educational organiser. And all schools must be on guard against the tendency of Government timing, which might be prompted either by a desire to raise the standard of teaching or a motive to produce a right attitude towards public questions.

### INDIA IN INDIAN AND FOREIGN PERIODICALS.

THE SELECTION OF PROFESSORS. By C. M. Doctor. ["Indian Education," September 1916.]

FORMS AND TYPES OF STATES IN ANCIENT INDIA. By Mr. Narendranath Law, M.A., B.L. ["Modern Review," October 1916.]

SOME IMPRESSIONS OF BARODA AND OF HIS HIGHNESS THE GAEKWAR. By Mr. V. B. Mehta. ["Hindustan Review," September 1916.]

STRAY RECOLLECTIONS OF A TRIP TO INDIA. By Madame Joachim Menant. ["East and West," October 1916.]

IMPROVEMENT OF SANITATION IN INDIA. By Dr. A. D. Cooper. ["Mysore Economic Journal," September 1916.]

## The Indian Viceroy's Powers.

Sir William Wedderburn has published the following in the English Press :—

In the telegram received on the 12th September last from India it was stated that Lord Chelmsford, in opening the proceedings of the Imperial Legislative Council, declared his opinion that "the Viceroy's powers of nomination should be enlarged." We are not informed of the reasons why increased powers are considered necessary in respect of appointments to the Viceroy's Legislative Council. But as regards Executive Council, which is virtually his Cabinet, the authority vested in the Viceroy is notoriously insufficient; and his powers of nomination to this Council should certainly be enlarged, so that he may have a more free hand in carrying out the policy desired by the Home Government.

At present the Viceroy is not master in his own household, the existing practice giving to the permanent Civil Service an exceptional position of authority in his Executive Council. The constitution of that Council is determined by the India Act of 1861 (24 and 25 Victoria, c. 67), Clause 3, providing that three out of five ordinary members of that Council are to be appointed from among persons who have been at least ten years in the service in India of the Crown; and this provision has been interpreted for the sole benefit of the Covenanted Civil Service; so that the Viceroy's "Cabinet" is unduly dominated by a group of permanent officials, who, mainly by virtue of seniority, enter the Executive Council automatically, imbued with the spirit of the great centralised departments, over which they have been accustomed to preside. Under this system a Viceroy, fresh from England, and unfamiliar with the routine of Indian administration, is not in a position to give effect to the policy prescribed for him by Parliament and the Crown.

The remedy is a simple one; for the time has come to amend Clause 3 of the India Act of 1861,

by providing that the Viceroy, with the approval of the Secretary of State, shall have power to nominate the members of his own Executive Council from among men, British and Indian, of ripe experience in public affairs, their term of office ending with that of the Viceroy. Such amendment will only be an extension of the beneficial practice which for the last 80 years has given to India the services of such men of mark as Lord Macaulay, Mr. James Wilson, Sir Charles Trevelyan, Sir Sumner Maine, Lord Hobhouse, Sir Courtenay Herbert, and Sir Guy Wilson. In more recent times the solidarity of the Empire has been strengthened by the addition of distinguished Indians: Sir S. P. Sinha, Sir Ali Imam, and Sir Sankaran Nair.

The principle involved is one that has been accepted by all civilised governments. In England especially, it has been the settled rule that a member of the permanent Civil Service must be content to close his official career as the trusted head of his department without aspiring to political governance. The task of a British Premier would be an impossible one if he was not free to choose the members of his Cabinet from among his political supporters, and was compelled to accept as his colleagues the permanent chiefs of the administrative departments.

## Mahomedan Representation.

Sir Reginald Craddock, replying to a question by Mr. Kamini Kumar Chandra at the last meeting of the Viceroy's Legislative Council on the representation of the Moslems of Assam in the Imperial Legislative Council, said :—

There is no intention of providing for direct representation of the Moslems of Assam in the Council as at present constituted, but as I have stated in reply to another question by the hon. member, the claims of all local communities of any importance to such representation will be carefully weighed whenever changes in the constitution of the Council come under consideration.

### Transmission of Messages.

At a meeting of the Viceroy's Legislative Council held on the 28th September last, the Hon. Mr. B. N. Sarma asked: Will the Government be pleased to state: (a) Whether any telegraphic messages addressed to two newspapers published in Madras, *New India* and *The Hindu*, conveying the expression of the opinion of individuals, some of whom were members of the Legislative Councils, of the public in meeting assembled regarding the action of the Chief Presidency Magistrate, Madras, in demanding security from the Proprietor and Editor of *New India*, were delayed in transmission or withheld from the addressees? (b) If any such messages were delayed or withheld, under whose authority and to meet what public emergency was such an action taken? (c) How many telegraphic messages unconnected with the War have been delayed or withheld on public grounds since January 1916.

Major-General A. N. Bingley, replying to the question regarding the delay or withholding of telegraphic messages, said: The reply to the first part of the question is in the affirmative. In regard to the second part of the question the messages were delayed or withheld by the censors concerned in the exercise of the somewhat wide discretion necessarily vested in them. With reference to the third part of the question, it is not possible to discriminate between messages connected with, and messages unconnected with, the War with sufficient certainty to allow the numbers asked for being given.

### India's War Contributions.

Sir Reginald Craddock replying, at the last meeting of the Viceroy's Legislative Council, to Maharaja Sir Manindra Chandra Nandi's (elected by Landholders, Bengal) question on the contributions to the War by Indian Native States and Indian Provinces, said:—

Complete or detailed figures of the amount subscribed in all the provinces of India towards

the war and charities connected with it cannot be given. The statement below gives such information as is immediately available:—(1) Imperial Indian Relief Fund, £829,875; (2) St. John Ambulance Association in cash, £91,000; ditto in kind, £127,000; (3) Bombay War Relief Fund £313,000; (4) Madras War Fund, £288,000; (5) United Provinces War Fund, £200,000; (6) Punjab Aeroplane Fund, £100,000; (7) Calcutta Motor Ambulance Fund, £45,000; (8) Bhagalpur Motor Ambulance Fund, £17,800; Bengali Hospital Flat, £8,700; (10) Belgian Relief Fund, £27,000.

In addition to the figures given in the statement, continued Sir Reginald Craddock, lavish contributions both in cash and in kind have been made by the ruling princes and chiefs in India. It is regretted that details of these cannot conveniently be supplied.

### Railway Conferences Expenditure.

Sir R. Gilla replying, at the last meeting of the Imperial Legislative Council, to Mir Asad Ali Khan Bahadur's question on the expenditure on Railway Conferences at Simla, said:—

(a) The expenditure incurred on each of the Railway Conferences held at Simla in the last few years has been as follows:—1910, Rs. 1,967; 1911, Rs. 1,590; 1912, Rs. 2,324; 1913, Rs. 3,799. No conference was held in 1914. (b) No reports of the proceedings of the Railway Conferences held at Simla are available for public use. The Conference Association is largely a consultative body. It frames regulations for the management of administrative details, such as the fixing of charges between the various railway companies for the use of vehicles and the payment of traffic interchanged between railways. The parties to the Association merely advise on other questions, which may be referred to it by the Government or by any of the railways represented in the Association, and it does not seem desirable that the proceeding of a domestic body of this kind should be made public.

# UTTERANCES OF THE DAY

## Alleged Unfitness of Indians for Self-Government.

BY THE HON. MR. C. Y. CHINTAMANI.\*

§ 1R Joseph Bowleys, an Anglo-Indian, assures us with the best will in the world that we the people of India are not fit to rule ourselves. We are hopelessly divided, and we want capacity. There are in India believers in several religions, there are numerous castes, we have our little jealousies. But my difficulty is to locate the Utopia, whose angelic denizens never differ among themselves. Was England herself free or dependent a few centuries back when the world was scandalized by the persecution now of Catholics and now of Protestants? And is there a danger of our being confronted by an Englishman with soul so dead as to think that even in those unhappy times England would have been better off as the subject of a continental power? Ulster, Orangemen, and a Protestant minority have not deterred the great Liberal statesmen of England, who know their business at least as well as do the members of the Indian Civil Service, from struggling to place the Home Rule Act on the statute-book. In England, at the present day, there is an almost universal wail that they cannot make headway with education because different sects of Christians refuse to agree about the particular religious instruction that may be imparted in schools. Some of them went the length of refusing to pay rates and allowing their goods to be seized as they would not submit to the Act of 1902. Two successive Liberal Presidents of the Board of Education tried to solve the problem, but their Bills were wrecked. I have wondered sometimes with what unctuousness we here would have been sermonized if a similar situation had arisen. Will any of our Anglo-Indian mentors kindly tell how many religions, races and nationalities are represented among the citizens of the republics of the United States and Switzerland? I come nearer home.

\* From the Presidential Address to the Tenth United Provinces Provincial Conference held at Jhansi.

I suppose that the Indian States are inhabited by different communities as are the provinces of British India. The ruler of Hyderabad is a Mahomedan, but 8,693 out of every 10,000 of his subjects are Hindus. Conversely, the ruler of Kashmir is a Hindu, but 7,594 out of every 10,000 of his subjects are Mahomedans. Have you ever heard of Hindu-Moslem riots or rivalries in either of those States? The late Prime Minister of Hyderabad was a Hindu, the present revenue minister of Kashmir is a Mahomedan. His Highness the late Nizam wrote to Lord Minto when he was Viceroy :

The experience that I have acquired within the last twenty-five years in ruling my State encourages me to venture upon a few observations which I trust will be accepted in the spirit in which they are offered. I have already said that my subjects are as a rule contented, peaceful, and law-abiding. For this blessing I have to thank my ancestors. They were singularly free from all religious and social prejudices. Their wisdom and foresight induced them to employ Hindus and Mahomedans, Europeans and Parsis alike, in carrying on the administration and they reposed entire confidence in their officers, whatever religion, race, sect or creed they belonged to. It is in a great measure to this policy that I attribute the contentment and well-being of my dominions.

Herein lies the secret of successful government. The Hindu Maharaja of Travancore rules over 2,636 Christians out of every 10,000 of his subjects, and it has been the care of successive Hindu Diwans of His Highness to promote their well-being and advancement equally with that of their co-religionists. In British India itself, it was brought out in evidence before the Royal Public Services Commission that in East Bengal when the anti-partition agitation was at its height, precisely those districts were most free from trouble which were administered by Indian officers. I will not bring down upon my head the ire of a distinguished official who compendiously described as 'fools' those who had the temerity to suggest that sometimes a policy of 'divide and rule' seemed to be favoured in British India, and will desist from quoting Sir John Strachey, Sir Lepel Griffin

and others of his forbears, but I hope it is permissible to say this much without giving just offence, that an unswerving adherence to the policy of equal and impartial treatment of all the communities and classes of the population will be an unfailing guarantee of good fellowship among them, and the fear of communal discords need not deter British statesmanship from proving itself true in relation to India. After all, whether an Indian may be a Hindu or a Mahomedan, a Parsi or a Christian, he is an Indian for all that, and all Indians, in the language of a writer in the *Tory National Review*, 'are citizens of one country, subordinate to one power, subject to one supreme legislature, taxed by one authority, influenced for weal or woe by one system of administration, urged by like impulses to secure like rights and to be relieved of like burdens.' These are what make a nation in political language, and there is an Indian nation albeit a composite one.

It is alleged that we have not the capacity and character to sustain the responsibilities of government. I ask again whether the Indian States are governing themselves or whether they are a welter of misrule and anarchy. It may be presumed very safely that they are not the latter, or they would have long since been wiped out of existence. Nor do the States cover an inconsiderable area. It is 39·4 per cent. of the total area of the country, while of the population 22·5 per cent. live in the States. The official publications of Hyderabad, Mysore, Baroda, Gwalior, Bhavnagar, Gondal, Travancore, Cochin and other States inform us of the progress that is being accomplished year by year. Indeed, some of the States can give points to the British Government of India in several branches of administration. No province of British India, except Burma, is as advanced as Travancore or Baroda or Cochin in the diffusion of education among the people.

Mysore is forging ahead with schemes of economic development. Judicial reforms, for which we have been striving in British India in vain for thirty years, have long since been carried out in Baroda. And nearly the whole of the administration is in Indian hands. Sir Salar Jung, Sir Madhava Rao, Sir Dinkar Rao, Sir Seshadri Iyer, Sir Sashiah Sastri, Mr. Rangacharlu and Mr. Gaurisankar Ojha would have lived and died as deputy collectors in British India. Henry Fawcett compared Sir Madhava Rao to Turgot. Sir William Hunter wrote of Sir Seshadri Iyer, that he gave his heart to Parabrahma and his head to Herbert Spencer. Diwan Bahadur Srinivasa Raghava Iyengar had to revert to British service as the head of the Registration Department after five years of successful work as Diwan of Baroda. The venerable Diwan Bahadur Ragoonath Rao was not fortunate enough to be given even as high a position after he had been Diwan of Indore. The whole country is an admiring witness of the splendid statesmanship of Sir M. Visweswarayya in Mysore, but if he had had to end his days as an officer of the Bombay Government, he would only have achieved a provincial reputation as an engineer. Mr. A. R. Banerji did brilliant work as Diwan of Cochin, he renovated and rejuvenated the whole of the administration, and he is ably seconding the efforts of Sir Visweswarayya in Mysore, but what opportunity has he had in the service of the Madras Government although he belongs to the charmed circle of the I. C. S., Lord Curzon's *corps d'elite*. The late Lord Salisbury, the greatest name among Conservative Secretaries of State for India, wrote :

The general concurrence of opinion of those who know India best, is that a number of well governed Native States are in the highest degree advantageous to the political and moral condition of the people of India.

Another eminent and highly successful Conservative Secretary of State, Sir Stafford Northcote (afterwards the Earl of Iddesleigh), said :—

We should endeavour as far as possible to develop the system of native government, to bring out native talent and statesmanship, and to enlist in the cause of Government all that is great and good in them.

Englishmen who are conveniently sceptical of the native talent of Indians for government may be respectfully recommended to study a valuable pamphlet entitled, 'The State and Government of India under its Native Rulers' issued more than sixty years ago as India Reform Tract, No. IX, and reprinted in Mr. Dadabhai Naoroji's monumental work, 'Poverty and Un-British' Rule in India.' The contents of that publication will be an eye-opener to many, including some of our own hesitating and self-distrustful countrymen.

In British India itself, have Indians been found wanting when a fair opportunity has been given to them? The answer must in candour be an unhesitating No. Backerganj and Mymensingh are perhaps the most difficult districts of Bengal, and Mr. R. C. Dutt was Magistrate and Collector of both of them. Of his work in Backerganj, Lord Ripon told Mr. Dutt:

Your work should be known in England; the fitness of Indians for high administrative posts would not then be questioned.

Mr. Dutt was sent to Mymensingh, because on the testimony of the Chief Secretary to Government of Bengal, the previous Magistrate 'has failed to bring that district to order, and the Lieutenant-Governor, Sir Rivers Thompson, not a pro-Indian, wished to send him there in the hope that he would be able to bring it into order. After two years of work, the Commissioner of the Division wrote to Mr. Dutt:

I have felt thorough confidence in your administration of what I take to be the heaviest district in the lower provinces, and I think Mymensingh, under your guidance, is making great progress.

It was the opinion of Sir Stuart Bayley, who succeeded Sir Rivers Thompson, that 'Mr. Dutt was the most capable Executive Officer of his time in Bengal.' But Mr. Dutt did not rise in service above the position of an officiating Commissioner. Sir Krishna Govind Gupta was more

fortunate, but when it was his right to be appointed as officiating Lieutenant-Governor, he was, as it was humourously put, sent away to fish in troubled waters, and an English Civilian, junior to him and not a genius by any means, was promoted over his head. Instances can be multiplied. The truth is, that opportunities are withheld from Indians. Why, in our provinces not so much as an Under-Secretaryship would be given to an Indian—even to an Indian I. C. S. Is it not a fact that district administration is mostly in the hands of Indian revenue officers, but are they given a chance of showing their capacity for positions of greater trust and responsibility? The summary condemnation is easy that they are fit only for subordinate posts, but I ask if they have been tried in higher offices and found wanting. Are we seriously told that among all the able and experienced Deputy Collectors in the United Provinces, there is not one who could be trusted with the duties of Settlement Officer, for which a comparatively junior Civilian is deemed to be thoroughly competent? Is there no one Indian among the more than 47 million people of these provinces, who could be appointed as the head of a single department? Are all the members of the provincial, educational, medical, police, public works, and other services inferior to all the favoured members of the respective imperial, i.e., non-Indian services? Of the military service I need not say anything as there is a case of absolute injustice to our countrymen. If Indian grey beards find themselves the subordinates of new arrivals of beardless Englishmen, at least let not insult be added to injury by a wholesale condemnation of the whole race as a conglomeration of incompetent men with inferior character. They may not all belong to what is modestly described as 'the most distinguished service in the world' and their character may not be patented as 'British,' but there are many



among them who could give a creditable account of themselves if they were allowed to. Please, brother-delegates, do not think that I have no authority for the criticism I utter. Mr. William Thackeray was a member of the Madras Board of Revenue over a hundred years ago. He wrote in an official document :

It is very proper that in England a good share of the produce of the earth should be appropriated to support certain families in affluence, to produce senators, sages and heroes for the service and defence of the State ; but in India, that haughty spirit, independence, and deep thought which the possession of great wealth sometimes gives, ought to be suppressed. We do not want generals, statesmen and legislators ; we want industrious husbandmen.

Lord Lytton wrote as Viceroy of India :

We do not employ natives more largely because they are not well qualified, and they are not well qualified because we do not employ them enough.

I take the following astounding statement from a memorandum by Col. de Pree of the Survey of India, on the office procedure of topographical field parties, submitted to the Public Services Commission of 1886-88 :—

I may here remark incidentally that my numerous late inspections show me that the tendency of the European surveyors is to stand and look on, while the natives are made to do the drawing and hand-printing as if they thought themselves quite above that sort of thing. This is a mistake, and it cannot be permitted for the future. Besides it is suicidal for the Europeans to admit that natives can do any one thing better than themselves. They should claim to be superior in everything, and only allow natives to take a secondary or subordinate part . . . In my old parties I never permitted a native to touch a theodolite, or an original computation on the principle that the triangulation or scientific work was the prerogative of the highly-paid European ; and this reservation of the scientific work was the only way by which I could keep up a distinction so as to justify the different figures of pay respectively drawn by the two classes, between the European in office time and the native who ran him close in all the office duties as well as in field duties.

#### CLASSES AND MASSES.

It is objected that self-government or home-rule for India in the present stage of her development will mean the handing over of the mass of the population to the tender mercies of a small oligarchy which has received English education, and this catastrophe cannot of course be tolerated by benevolent Englishmen engaged in philanthropic work in India. The idea is repulsive to all

received notions of British justice, while the masses themselves will strongly object to be ruled by their own countrymen. The objection is not without its humour, for it is not known that at present India is ruled by a democracy. And unsophisticated men think that an oligarchy of Indians ruling over Indians can at least not be more opposed to political principles than the exercise of uncontrolled authority by an oligarchy of non-Indians, the personnel of which is constantly changing. But Englishmen in India, hard-headed, practical men as they are, like their countrymen 'at home,' add to their numerous accomplishments the power of divination, and it has been dinned into our ears *ad nauseum* that the silent masses infinitely prefer their rule to that of their own countrymen and that there is no commonness of interest or feeling or opinion between *rais* and *raiyats*, or the educated and the illiterate. If I could persuade myself in any manner that this heavy indictment had a substratum of truth in it, I should be disposed seriously to blame the policy which gave us education withheld from the masses, as it made a fissure between brothers and brothers, and brothers and sisters. Happily there is no substance in the allegation, and we can continue conscientiously to express gratitude to the great authors and promoters of that policy, to which we are indebted for the emancipation of Indian intellect. I confess I am hard put to it to adduce arguments against this particular strange theory of Anglo-India for the reason that the most difficult thing to prove is the obvious. We readily acknowledge the pains that many capable and conscientious British officials take to acquire a knowledge of rural India, and I, for one, do not pretend that every single educated Indian knows more than of as much as every single Englishman does about the condition of the masses, but it can be postulated that one naturally knows more of the qualities, the condition and the wants of one's

own people than the most intelligent persons whose religious beliefs, social customs, domestic life and individual habits and temperament are all different. The acquired information of Englishmen in India can never be put on a level with the native knowledge of the Indian himself. If we are not ignorant of our own country and countrymen, it is equally untrue that there is a conflict of interest between them and us. There is not. There cannot be. A diversity of interests is much more likely to exist between temporary sojourners, whose permanent interests lie in another and a remote country and the permanent inhabitants of the land of occupation. Lastly, we advocate responsible government, constitutional and representative, as democratic as conditions permit, and not oligarchic rule

such as now obtains. At the worst, a far larger proportion of the population will have a voice in the governance of the country under the reformed system than is at all the fact at present. It seems we have to seek elsewhere for the explanation of such untenable, and, it may be added, un-English, objections to a just and natural aspiration. Mr. Bernard Houghton, a retired I. C. S., has written in his admirable treatise on Bureaucratic Government, which I would humbly and respectfully commend to every official in India and at the India Office :

'Few men give up voluntarily powers which they have long wielded.' 'No men in the world are impartial judges where their own interests are concerned.' 'No bureaucracy will voluntarily abdicate powers, however irksome to the common people, which conduce to the convenience of officials, or which strengthen their grip upon the country.'

## INDIANS OUTSIDE INDIA

### Is Emigration Essential?

The *Bombay Chronicle* has put forward an instructive suggestion that the Emigration Act may be abolished altogether. And the reason it puts forward in support is, that the number of Indians now emigrating to the Colonies is too small to justify the trouble we have to put up with on that account. The latest figures available on this topic show that on an average about 14,000 Indians are emigrating to the Colonies except Malaya and Ceylon, and further that their number is yearly decreasing at a rapid rate, as is seen from the following figures :—

1910-11	..	..	15,439
1911-12	..	..	14,192
1912-13	..	..	12,658
1913-14	..	..	7,733

In recent years there has been no emigration to Natal and Mauritius, and at present Fiji

receives the largest number of Indian labourers. Here are the figures for 1913, showing emigration to that and other places except Malaya and Ceylon :

Fiji	..	..	2,491
Dutch Guinea	.	..	1,773
Demarara	..	..	1,340
Trinidad	..	..	1,140
Mombasa	..	..	505
Jamaica	..	..	294

If emigration should continue to grow as unpopular as it has during the past four years, the number of Indians to be benefited by it will be almost infinitesimal. About 6,500 of the emigrants are returning every year, and if we should be sending out 10,000 per year, only about 4,000 Indians will annually secure the benefits, whatever they are, of serving in the Colonies. And how infinitely small is that advantage to a country of 300 million inhabitants !

### Indians Abroad.

The *Indian Opinion* publishes a petition addressed to the Administrator of Southern Rhodesia by the British Indian Association of Bulawayo. The petition sets forth a number of Indian grievances. Traders and hawkers are refused licenses or renewals of the same by Municipalities and Licensing Boards. There are grievances in respect of marriage certificates, certificates of identity and a number of other matters. The immigration laws and regulations are particularly fruitful of much misery for Indians. The *Leader* (dated, 2-9-16) publishes a letter addressed by a number of Indians in Fiji, on July 5 last, to the Secretary to the Indian Immigration, Java, Fiji. This letter refers to the Committee's proposal to substitute for the indenture system the system of 'free' immigration prevailing in the Malay States and submits that this substitution will not at all improve matters but make them worse in some respects. 'Such a change would receive penalties similar to those already lately deleted from our existing indentured labour code. And the power that the employer would possess to place a labourer under arrest for real or imaginary impertinence or disobedience, etc., would lend itself to many abuses: also the power the magistrates would possess in the matter of the penalties for such offences might be abused. 'Under this so-called free immigration there are great wrongs in the matter of the recruitment, stay at depot, embarking and voyage.'

### Labour System in Ceylon.

*Re:* the Labour System obtaining in Ceylon, which is the same as that of the Malay States, the *Indian Emigrant* quotes from a recent presidential speech of Sir P. Aroonachalam in Colombo:—

"But there is one important question which has engaged its attention and in which we earnestly ask the co-operation of Professor Leonard (the lecturer) and his friends in England. It will be a

surprise to him to learn that in this the premier Crown Colony of Empire, after over a hundred years of British rule, there is a labour system which, in some of its aspects, is little better than an organized slavery, though it lurks under the name of Free Labour and that breaches of civil contracts are punishable and are daily punished with imprisonment with hard labour. He will be still more surprised and shocked to learn that under this system even women and children are sent to jail with hard labour. I hold in my hand an advertisement which appeared in a daily paper a few days ago, which recalls the slavery days in the Southern States of America. It offers a reward of Rs. 50 and expenses paid to any person who arrests half a dozen bolted coolies from an estate in Matale. Among them is a woman who is described as "sickly with a baby in arms and a boy 8 years and a girl 3 years." I wonder that the Superintendent of this estate was not ashamed to insert such an advertisement and to organize a hunt for a poor sickly woman with a baby in arms and burdened with two more children."

### Indian Emigration.

In his opening address at the Simla Session of the Imperial Legislative Council, His Excellency the Viceroy mentioned that a discussion on the question of emigration from India to the Colonies would shortly take place in London. In this connection a question was asked at the last meeting of the Imperial Legislative Council. The Hon. Sir George Barnes replied that the conference between the India Office and the Colonial Office would probably take place in January next. The India Office would be represented by Lord Islington, the Under-Secretary of State and an Officer from India deputed by the Government of India.

## Lac Cultivation in the Karauli State.

The Report on the Administration of the Karauli (Rajputana) State for 1913-14, covering the period from 1st September 1913, to 31st August 1914, has recently been issued. The following passages relative to the lac industry will be read with interest :—

As mentioned in the last year's report, the State Forest Officer and Inspector of Forests having been trained in lac cultivation at the Pusa Agricultural Research Institute, it was contemplated by the Durbar to carry out experiments in lac cultivation in the State during the year under report. With this object in view a maund of Kusumb brood lac was obtained from the Rewah State Forests, at Umaria, at a cost of Rs. 30, and the services of Mr. C. S. Misra, B.A., First Assistant to the Imperial Entomologist of the aforementioned institute, were secured for a month, so that the operations might be carried out with his advice and under his supervision.

The one maund of brood lac, consisting of 800 sticks, was brought from Umaria to Karauli on the 15th November 1913, by the Forest Officer and Mr. C. S. Misra, who had visited the place for this purpose. Mr. Misra took great pains in examining the localities selected by the Forest Officer for starting the lac cultivation. From the 16th to 21st November, he examined all the *Rundhs* and Forests lying within a radius of ten miles of Karauli town, and prepared an elaborate note containing many useful and valuable suggestions relating to lac cultivation in the State Forests, for which the Durbar are exceedingly indebted to him. 784 sticks in all were put on various trees in different localities approved by Mr. Misra, the remaining sticks being either crushed or otherwise soiled during transit. As the sticks were cut at Umaria on the 10th November, and from these the larvæ began to emerge on the 7th December, the work was taken in hand on the 8th December.

## Indore's New Chief Minister.

Major Ramprasad Dube, Revenue Minister of the Indore State, has been appointed Chief Minister to His Highness the Maharajah Holkar.

The appointment of the Chief Minister at Indore is an important one, and after Sir Narayan Chandavarkar vacated the appointment, it was held by Dewan Bahadur Khandekar, who retired from service on the 13th September.

Major Ramprasad Dube is an M.A., LL.B. and B. Sc. He is a subject of the Indore State and belongs to a Jagirdar's family, who have served the State for generations. He is the eldest son of General Balmukund Dube, the late Commander in-Chief of the Indore State Army and the guardian of the present Maharajah during His Highness' minority.

Major Dube entered the State service in February 1889, with a Commission in His Highness' 1st Infantry, and after attaining the rank of a Major was, in 1900, transferred to the civil employ.

In civil employ Major Dube, after years of excellent work, rose to the position of Revenue Minister, and his present elevation is one that will be received with satisfaction throughout the State.

## Bhopal's Gift to Aligarh College.

To celebrate the sixtieth birthday of Her Highness the Begam Sahiba, Prince Hamidulla Khan has given a donation of Rs. 14,000 for a new operation theatre for the Curzon Hospital in the Aligarh College. The addition will be named the Hamida Operation Theatre. The Bhopal family last year gave Rs. 50,000 for a central office to the College.

## Nabha's Further Munificent War Gift.

It gives us great pleasure to announce that His Highness the Maharaja Sahib of Nabha has donated a further sum of Rs. 1,25,000 in aid of the U. P. War Fund. His Honour the Lieutenant-Governor of the United Provinces has, with His Highness's approval, decided to utilize the gift for a Hospitalship to be named "Nabha."

# INDUSTRIAL & COMMERCIAL SECTION

—:—

## The Indian Industrial Commission.

### THE LIST OF QUESTIONS.

The following are the questions framed by the above Commission to assist witnesses in addition to the questions already published :—

What experience have you had of technical and scientific aid provided by Government to industrial enterprise ?

What is your personal knowledge or experience of noticeable benefits received by local industries from researches conducted by Government Departments ?

On what conditions should the loan of Government experts be made to private firms or companies ?

Under what restrictions and conditions would you allow publication of the results of researches made by a Government paid expert while attached to a private business ?

Can you suggest any form of Government demonstration factory ?

Should any demonstration factories be instituted in your province ?

What has been your experience of the aid afforded by the Scientific and Technical Departments of the Imperial Institute ?

What are its advantages and disadvantages ?

In addition to arrangements made for research in India, is it advantageous to have provision for research for special subjects in the United Kingdom ?

If so, for what special purposes is it advantageous to conduct researches in England rather than in India ?

In what ways can the Advisory Council for Research in the United Kingdom give assistance to Indian industries ?

Can you suggest for this country any system, similar to that of the Advisory Council for Re-

search in the United Kingdom, referring research problems to colleges and other appropriate institutions in India ?

Does the existing knowledge of the available resources of the country, agricultural, forest, mineral, etc., require to be supplemented by further surveys ?

How should such a survey be organised ?

What would be its precise objects ?

How should its results be made most useful to industries ?

What is your experience and opinion of Commercial Museums, *e.g.*, that in Calcutta ?

If you think Commercial Museums should be developed and increased in number, what suggestions have you to make regarding their situation, arrangement and working ?

What is your experience and opinion of sales-agencies or commercial emporia for the sale as well as the display of the products of minor and unorganised cottage industries ?

How should they be developed.

What in your experience is the value of industrial exhibitions ?

Should Government take measures to hold or to encourage such exhibitions ?

If so, what should be the Government policy ?

What should be the nature of such exhibitions ?

Should they be popular in character, or should they aim merely at bringing sellers and buyers into contact ?

Should trade representatives be appointed to represent the whole of India in Great Britain, the Colonies and Foreign Countries ?

What should be the qualifications of these trade representatives ?

How should their duties be defined ?

In addition to these trade representatives would it be suitable in some cases also to have temporary Commissions for special enquiries ?

Should provinces in India itself have trade representatives in other provinces?

How should such representation be arranged for?

Should the principal Government Departments, which use imported articles, publish lists of these articles, or exhibit them in Commercial Museums.

Is there any check at present imposed on industrial development in your province by the land policy of Government?

If so, what remedies do you suggest?

NOTE:—The expression "land policy" is intended to cover laws and regulations relating to settlements, the Government assessment, rents, tenant rights, permission to use lands for industrial purposes, and generally all matters connected with the ownership and use of land.

On what principles should Government give concessions of land for the establishment of new, or the development of existing industries?

What criticisms have you to make regarding the working of the present law for the acquisition of land on behalf of industrial companies?

What modifications of the law do you recommend?

What has been done in any industry of which you have had experience to improve the labourers' efficiency and skill?

What steps do you consider should be adopted to improve the labourers' efficiency and skill (a) generally, and (b) in any industry of which you have had experience?

What special knowledge or experience have you of the training of apprentices in factories and workshops?

What advantages have you observed to follow from the establishment of industrial schools?

On what lines should these two systems of training (i.e., apprenticeship system and industrial schools) be developed and co-ordinated?

What has been your experience of day schools for short-time employees, or of night schools?

How should these be developed?

Should industrial schools be under the control of the Department of Education or of a Department of Industries?

What measures should be adopted in order that these two Departments should work in unison in controlling industrial schools?

What measures are necessary for the training and improvement of supervisors of all grades and of skilled managers?

What assistance should be given to supervisors, managers, and technical experts of private firms to study conditions and methods in other countries? (See question 77.)

In what circumstances and under what conditions should industries assisted by Government be required to train technical experts?

Is there a want of uniformity in the standard of examinations for mechanical engineers held in the various provinces, where engineers in charge of prime movers are required in certain cases to be certificated?

If so, should measures be adopted to make such tests uniform so that Local Governments and Administrations may reciprocate by recognising each other's certificates?

If the law in your province does not require any qualification in an engineer in charge of a prime mover, have you any criticisms or suggestions to make?

On what terms should these experts be employed?

What is the most suitable way of developing technological research institutions, such as the Indian Institute of Science?

Should these be allowed to develop as independent units or should they be fitted to a general development scheme for the whole of India?

As regards investigation and research, should each Institute be General in its activities and interests, or should each deal with a limited group of related subjects?

Should there be any Government control?

If so, should this control be Imperial or should it be purely provincial or local?

Is it desirable that measures should be taken to co-ordinate and prevent unnecessary overlapping of the research activities in Government Technical and Scientific Departments, Special Technological Institutes and University Colleges?

If so, what are your suggestions?

What noticeable results have followed from the institution of the Indian Science Congress?

Can you suggest any ways in which the Congress might become more useful in assisting Industrial development?

What encouragement should be given to Government Technical and Scientific experts to study conditions and methods in other countries?

What difficulties have you experienced in consulting technical and scientific works of reference?

Have you any suggestions to make regarding the establishment of libraries of such works?

Do you think that the establishment of a College of Commerce is necessary in your Province?

If so, on what lines should it be organised?

In what ways do you expect such a College to assist industrial development?

Have you any criticisms to offer on the present system of collecting and distributing statistics by the Director of Statistics?

What changes do you suggest?

Have you any criticism to offer on the present system of collecting and distributing commercial intelligence by the Director-General of Commercial Intelligence?

What modifications do you suggest?

What advantages have you found in the issue of the "Indian Trade Journal"?

Should Government establish or assist industrial or trade journals, either general or for special industries, which would be of real use to persons actively engaged in industries?

What proposals do you make for the dissemination of information of this kind through the various vernaculars?

What advantages have you known to follow the issue of special monographs on industrial subjects or publications like those of the Forest and Geological Departments?

What measures do you advise in order to increase the usefulness of these publications?

Is it desirable and practicable in the interest of trade to introduce a system of registration or disclosure of partnerships?

## Indian Railway Management.

The British Indian Association, Calcutta, has submitted its views to the Government of Bengal, Railway Department, on the comparative advantages of States *versus* Company management of railways. The Association summarises its views thus:—

Considering the *pros* and *cons* of the question and the peculiar circumstances, my Committee are of opinion that the present system, under which private and State railways co-exist and work under common regulations, should be continued. Some of the defects inherent in the system of company-managed railways may be remedied by providing for a more efficient and intimate control of the State over such management. Such control is to be desired to secure the following objects:—

(1) That any extra profits, in excess of a maximum 8 per cent. dividend earned by private agencies must not leave the country, but should be applied within the country to further the development of railways; (2) that the capital of railway promoting companies should be as much indigenous as possible, and the State should give proper facilities to ensure it; (3) that private railways should be worked as far as possible in the interests of Indian manufactures, and should make any concessions regarding rates which might be necessary in the interests of indigenous trade; (4) that there should be adequate employment of Indians in all ranks of railway administration as is more largely done by the E. B. Railway.

If the Railway Board exercises its control in the aforesaid directions and adopts the above programme as the objective of its policy, the present system, admitting of both private and State railway, should have a further trial, ensuring, as it does, reform along the line of least resistance with the least disturbance to the manifold interests that have grown round Indian railway administration.

### The Hon. Mr. Wacha on Fiscal Autonomy for India.

At the last Annual Meeting of the Indian Merchants' Chamber, Bombay, the Hon. Mr. D. E. Wacha pointed out that the future of Indian finance and commerce would depend largely on the ultimate decision which the British Parliament may take in reference to India. He declared emphatically that Fiscal Autonomy, on sound and well-considered lines, could alone produce that prosperous and healthy evolution in our trades and industries. "It will be impossible for our rulers to avoid it," he said, "if they sincerely mean to work out the future economic destiny of India in harmony with her requirements and wants and in sympathetic response to the better mind of her people." He went on to observe :—

"I see nothing to prevent India from devising her own independent fiscal system which she may consider most beneficial to her interests. This is the greatest of all problems, more important in my personal opinion than all other reforms combined, on which the better mind of India should earnestly begin to bestow serious consideration from now, so that it may be ready with a well-prepared scheme at the right psychological hour to press it on the attention of our rulers. Vested and other interests will, like lions, obstruct our path. But we should not be deterred. It should be firmly borne in mind that every other economic condition, for which India is in earnest, must flow from this one fountain source."

India, he said, can never progress in the way the other countries of the West have progressed in commerce, industries and all their concomitants till she is "absolutely free and unfettered to mould her own fiscal system under wise and prudent statesmanship with the active co-operation of the people. This is the ideal we should all strive for, and time and circumstances are propitious." The Hon. Mr. Wacha, with the weight of his vast experience behind him, warned his audience against trusting much in Commissions and Committees; for "they will not tend to help the ideal in view." He said :—

"My experience teaches me that they are after all a make-believe. In the long run their recommendations are akin to change from *tweedledee* to *tweedledum*. Anyhow let others be as optimistic as they may. I, for one, shall always remain a minstrel of pessimism in reference to these bodies, which generally leave things alone where they were before."

### The Indian Industries Commission.

Professor Kale of Poona urges, in the pages of the *Mysore Economic Journal* for September, Sir Thomas Holland to take a correct view of the problem—the "Indian Industries Commission" it has to tackle and recommends it to thoroughly inquire into the financial and administrative policy of Government so far as it has a bearing on the economic condition of the people as well as into the existing system of primary, secondary, and technical education. The agrarian, financial, educational, social and administrative aspects of the economic problem are as important as the purely technical and scientific ones. Many of the social and economic causes that go to make for industrial progress are cumulative in their action, and the agrarian situation, the village organisation, the old handicraft systems, the revenue administration and the internal and foreign trade of the country, as well as the questions of labour efficiency and the condition of the handicrafts men, should be included in the programme of the Commission. The Commission should regard itself not merely as a product of the war but as being only the first of a series of periodic inquiries into the economic condition of the country. The Government Note indicating the scope and the character of the Commission's inquiry as well as Sir Thomas Holland's lucid exposition of it are very encouraging auspices, especially as Government has declared that when after the close of the war the financial position should once more become normal, the Government might be able without further delay to take suitable action after considering the Commission's recommendations. Sir Thomas Holland has also laid at rest the fear of expert merchants who apprehend a diminution in their business, if the raw materials are partly or entirely worked up in the country. He has also refused to countenance the conflict of interests of Indian and European men of business. And he has declared it to be his primary object to see whether new openings for the profitable employment of Indian capital in commerce and industry can be shown.



### Leading Railway Workshops in India.

In the industrial renaissance of India, the railway workshops are taking a leading part, writes the *Indian and Eastern Engineer*. Most famous among these are the great E. I. R. locomotive shops, around which has grown the model township of Jamalpur. Other great centres of railway industry, paralleling Derby, Retford and Crewe in England, have grown up at Lahore, Kharipur, Lilloah, Perambur, and other centres, while in Bombay the works of the G. I. P. and B. B. & C. I. Railways are features of the city suburbs. For many years, under the old regime, it was the great railway companies of India which set the pace and showed the boldest spirit of enterprise; but it is one of the achievements of the Indian Railway Board that, since the trusteeship of the Indian lines was vested in them, the State railways have obtained more opportunity for up-to-date development.

### The Indian Industrial Conference.

Mr. M. B. Sant, the Assistant Secretary of the Indian Industrial Conference, makes a number of valuable suggestions for the future working of the Conference:—

(1) To furnish free of cost, schemes, estimates and specifications for the starting of different industries. (2) To start a big fund for sending out students to well-known institutions in foreign countries or in India for the study of arts and industries needed in the country. (3) To start some useful industries on experimental basis and after conducting them successfully to hand them over to the public bodies or private individuals. (4) The office of the Industrial Conference should serve the purpose of a well-organized Intelligence Bureau, which should maintain correct statistics of Trade, Commerce and Industry of the country, and also should be in a position to secure the services of Indian and foreign experts in different lines of undertakings for the benefit of the Indian public. (5) The Conference should issue bulletins

or other periodicals devoted solely to the discussion and diffusion of Industrial information. (5) The literature of the Conference should be made available to the non-English knowing public, which forms, in fact, the bulk of the population, through the medium of the principal vernaculars of the different Provinces. (7) To form a library of purely Scientific, Agricultural, Economical and Industrial Literature; and (8) to open laboratories to facilitate the work of experiment and research in pure and applied science.

Under the guidance of the Hon. Rao Bahadur R. N. Mudholkar, the Secretary, a great deal of good work has been already done.

### An Indian Engineer in London.

For the first time an Indian holds the appointment of Assistant Electrical Engineer to the Corporation of the City of London. Mr. J. Khanna, B.Sc., M.I.E.E., who was recently appointed to the position, began his training as an Electrical Engineer at the Mission College, Allahabad, his native city. He was recommended by the Principal to the Chancellor of the University of Pittsburgh, U. S. A., and admitted on arrival. For three years he followed the University course and gained the Bachelor of Science degree, having supported himself in the meantime by doing electrical work in the evenings after his day's work at College, and during the long vacation he worked either in factories or on farms. He then worked for a year as Electrical Engineer with the Westinghouse Electric and Manufacturing Company, Pittsburgh. He returned to India in order to gain sufficient money to fulfil his heart's desire, namely, to finish his scientific training in England. He was appointed Electrical Engineer in the Lahore Electrical Supply Company, and last year was able to go to London. He entered immediately the Imperial College of Science, South Kensington, for post-graduate work in advanced electrical engineering, and on the day he completed his course was appointed to his present position under the Corporation of the City of London. He is in charge of the metre department and testing laboratory.

### A Plea for Cottage Industries.

Mr. J. Choudhury, B.A., (Oxon), M.A., Barrister-at-Law, who has an intimate knowledge of Bengal industries, has prepared a note on the Industrial Commission and suggested that there should be a Director of Industries in every province of India with an Advisory Committee or Board of Industries. He makes a strong plea for the 'resuscitation of cottage industries and says that, as in the large industries, success can be attained by technical efficiency required through training under proper guidance and organisations. He points out how the Bengal handloom industry was flourishing during the Swadeshi boom, even shirting cloths, sheetings, towels, napkins, etc., being manufactured. But for want of organisation and training their products decreased and the Bengal weavers could not compete with the cheap mill products and the better finished continental tweeds. Mr. Choudhury writes :—

"The Punjab (Ludhiana) cotton shirtings and coatings are, as a rule, better finished than the Bengal stuff. The Madras stuff chiefly supplied through some German machines were in great demand in Bengal. These were no doubt much more expensive, but they always commanded ready sales. When the German Missions used to manufacture them in India through Indian labour, I see no reason why under State guidance the same class of things cannot be manufactured in the Nadia, Pabna, Faridpur, Dacca, Mymensingh, Chittagong and Comilla districts in Bengal. The same may be said of sericulture, tanning and other industries."

### Raipur-Pavartipur Line.

At the last meeting of the Viceroy's Legislative Council, Mr R. Gillan, replying to the Hon. B. N. Sarma's question regarding direct railway line from Raipur to Parvatipur, said: There is at present no direct railway connection between east

central India and the coast line from Calcutta to Madras. The Raipur-Vizianagaram project, which would give this connection and of which the line referred to by the Hon. Member forms part, was surveyed in 1898, and its construction was sanctioned in 1906. The section between Vizianagaram and Parvatipur was completed and opened for public traffic in April 1906, but want of funds has prevented further progress. The Government regret that they cannot, under present conditions, say when it will be possible to resume work, but they have shown their interest in the project by pushing on preparation for the construction of a harbour at Vizagapatam, which appears to them to be essential to the success of the railway, and both the projects will certainly be considered as soon as funds and materials are available.

### Proposed Central State Bank.

At the last meeting of the Imperial Council, the Hon. Sir William Meyer replied as follows to the Hon. Sir Fazulbhoy Currimbhoy's questions as to whether the report of the Indian Finance and Currency Commission had been considered by Government or not, and, if not, whether Government intend to consider the report at an early date without putting off such consideration till the termination of the war :—

"I explained the position in my reply to a question by the Hon. Rao Bahadur B. N. Sarma at the last meeting of Council. The Government do not consider that there are any grounds for modifying the decision there referred to, viz., that consideration of the recommendations of the Commission should be deferred until normal conditions return."

### Industrial Conference.

The Hon. Munshi Pragnarain Bhargava has been elected Chairman of the Reception Committee of the Industrial Conference to be held in Lucknow in December.

### Value of Irrigation.

In the Punjab, half the total area under wheat, observes a contemporary, is protected by canals, and though a full supply of water was not available, the harvest reaped has still been a large one. The crop, too, was unfortunately free from rust or smut and threshed out better than was anticipated. All the same, the total yield from all areas was 33 per cent. less than that of last year, the returns from the unirrigated tracts being very poor indeed. In the United Provinces 45 per cent. of the wheat area is in districts served by canals, and the crop was a good one, though some shortage of water occurred. The total yield was 11 per cent. below that of last year, but the crop, irrespective of the area sown, was 90 per cent. of the normal. The Central Provinces, unlike the Punjab and the United Provinces, have few irrigation works; but the rainfall was generally good, and a fine harvest has been reaped—in fact, it is 25 per cent. above that of 1914-15. The districts of Buldana and Akola had actually an out-turn of 112 and 110 per cent. of a normal crop respectively, while in several other parts the figures also exceeded 100. In Central India, although the area sown was 4 per cent. below that of last year, the yield was 1 per cent. higher. Rajputana has usually less than a million acres under wheat, and it has fared very badly owing to the drought. The yield has fallen by 47 per cent. On the other hand, Bihar and Orissa showed an improvement of 67 per cent., though the increase in area sown was only 9 per cent.

### The Indian Mango.

"M" writes in the columns of a contemporary on the virtues of the Indian mango:—

Talk of luscious, red strawberries,

\* Peaches ripe and dressed with cream,

Even huckleberries purple,—

But the mango is a dream.

In itself it has the sugar,

In itself it has the cream;

Peaches, pears and watermelons—

But the mango is a dream.

In your saucer put your berries,

Add your sugar and your cream;

But its cheek is its own saucer,—

Oh, the mango is a dream.

Luscious, yellow, firm and mellow,

With delight you almost scream—

For of all the fruits that earth has,

Sure the mango is the dream.

—M.

### British and German Agriculture.

The *Economist* (London) devotes nearly three columns to review Professor Middleton's book, entitled *The Recent Development of German Agriculture*. Professor Middleton says German progress is really astounding. Germany was for many years far behind England in agriculture. In 1885-89 when England was easily growing 29 bushels of wheat, 32 bushels of barley, 38 bushels of oat and 5 bushels of potatoes per acre, Germany could with difficulty produce 20 bushels of wheat, 23 of barley, 25 of oats and 3 of potatoes. But by 1913, German production completely surpassed that of England, by reason both of high yielding capacity and careful attention paid to the area devoted to the cultivation of food crops. An examination of the figures relating to production has led Professor Middleton to conclude that the following statement is amply justified. On 100 acres of cultivated land,

1. The British farmer feeds from 45 to 50 persons; the German farmer feeds from 70 to 75 persons.

2. The British farmer grows 15 tons of corn; the German farmer grows 33 tons.

3. The British farmer grows 11 tons of potatoes; the German farmer grows 55 tons.

4. The British farmer produces 4 tons of meat; the German farmer produces 4½ tons.

5. The British farmer produces 17½ tons of milk; the German farmer produces 28 tons.

6. The British farmer produces a negligible quantity of sugar; the German farmer produces 2½ tons.

## Literary.

### A PRAYER.

Mrs. Sarojini Naidu contributes the following prayer to the *Islamic Review* :—

We praise Thee, O Compassionate  
Master of Love and Time and Fate,  
Lord of the labouring winds and seas,  
*Ya Hameed ! Ya Hafeez !*

Thou art the Radiance of our ways,  
Thou art the Pardon of our days,  
Whose name is known from star to star,  
*Ya Ghani ! Ya Ghaffar !*

Thou art the Goal for which we long,  
Thou art our Silence and our Song,  
Life of the sunbeam and the seed,  
*Ya Wahab ! Ya Waheed !*

Thou dost transmute from hour to hour  
Our mortal weakness into power,  
Our bondage into liberty,  
*Ya Quader ! Ya Qavi !*

We are the shadows of Thy Light,  
We are the secrets of Thy Might,  
The revisions of Thy primal dream,  
*Ya Rahman ! Ya Rahim !*

### PRESSES AND PUBLICATIONS.

The statistics of presses and publications of a country possess a special interest as affording an easy way of determining the extent and range of the intellectual activities of the people. In India, during the year 1879-80, there were 751 presses, 328 newspapers and 322 periodicals. The number of books published in that year was 523 in English and 4,346 in Indian languages. . . . In 1913-14, the number of presses was 3,020, or about four times the number existing in 1879-80, of newspapers 827 and of periodicals 2,848, that is nearly 9 times the number in 1879-80; of books in English, 1,477, and in Indian languages 10,712.

### LITERACY IN INDIA AND THE PHILIPPINES.

The "Amrita Bazaar Patrika," points out :—

In 1913-14, there were 621,030 Philippino boys and girls receiving education out of a total of 1,200,000 children of school-going age. The Government allotted Philippine Dollars 4,164,334.35 (10 Philippine Dollars equal £1), while the Municipalities expended Philippine Dollars 2,440,337.55, or, say a total of £660,500 for their education. Over 9,000 teachers were employed, practically all of whom had received training since the Americans occupied the Archipelago in 1898.

It is instructive to compare these figures with the educational statistics of India. According to Indian Educational Report of 1913-14 issued by the Government of India, the total number of pupils in school was 7,518,147, and their education cost £6,681,591. The school-going population of British India is estimated at 37,750,000 which is believed to be an under estimate.

For every two children at school in India, there are five receiving instruction in the Philippines. And the present rulers have been in India over ten times as long as the Americans have been in the Philippines !

### COLLEGE AND AUTHORS.

"If you feel you have a spark of the divine fire of creative literature in you, keep away from college, unless you are content to have its glow reduced to the ember-heat of the merely critical mind."

"Thus might one summarise for all literary aspirants the views of a retired publisher, Mr. William W. Ellsworth, late President of the Century Company, who is convinced after thirty-seven years of experience that the spread of higher education has been accompanied by a decrease in the number of authors of genuine importance"—*Current Literature*.

## Educational.

PROF. JADUNATH SARKAR ON THE DUTIES OF STUDENTS.

The eleventh session of the Behari Students' Conference commenced its sitting in Darbhanga, on the 30th September last, before a huge gathering. Professor Jadunath Sarkar, who was voted to the Chair, delivered an interesting address, from which we reproduce the following :

Students are men in a state of training, in a state of preparation. With them, therefore, everything else should be subordinated to the supreme end of completing and perfecting the preparation. Everything that interferes with their training, everything that prematurely calls them away from their workshop into the outer world of pleasure or action, is a deflection from their true goal; it is an evil. The student community of Bihar are poor and industrious, and it is hardly necessary to warn them against the solicitation of pleasure, because very few of them can afford to indulge in it. But there is another source of distraction against which I must raise my voice in protest. It is emotional excitement. I know that boys will be boys. I know that it is not wisdom to expect boys to be always grave and self-controlled like greybeards. But at the same time I must warn you about the heavy price you have to pay for every diversion of your energies and attention to other things. Remember that every excitement means the loss of an enormous amount of time, both during the period it lasts and for long afterwards. To take a concrete example, a two-days' strike means to you the loss of many more than two days; its after-effects drag on for weeks and weeks together, during which your minds are too unsettled to pursue your regular work. Such a distraction, therefore, should not be lightly courted. It and similar sources of excitement should be rigorously avoided by all thoughtful students and carefully averted by all wise guardians and teachers. In this connection I deprecate the prevailing custom of appealing to the students as if they were the savours of society and must act as drudges at every work of social utility. Social service of the type I shall describe later, is allowable in a student, and is indeed necessary for the completion of his education; but it should normally be restricted to his leisure hours and should not be out of proportion to his period of necessary toil for school or college.

For, we must never lose sight of the fact that the Indian college student to-day must work at high pressure if he is to pass. The standards have been raised all round; specialisation has been carried out in every branch of study, and an attempt has to be made to bring a graduate's knowledge broadly abreast of the latest research. In my time a pass B. A. had to answer only six papers; now he must answer ten; a similar expansion has taken place in other examinations too. From this you can judge of the strain put upon the average college student of the present day; and of the necessity of guarding him against every possible disturbance of his studies and giving him every possible aid in doing his duty as a student.

If, therefore, a student is truly patriotic, it is his duty, no less than his personal interest, to make himself as good a student as he can, to make himself most efficient for his life's work. Our great Mother calls for service from each one of her sons. Should we not feel ashamed to present ourselves before her with incomplete intellectual and moral training, as worthless labourers and unreliable tools for her work? Every student should realise in his heart of hearts that he is not a patriot, that he has signally failed in his special duty, if he has not laboured to complete and perfect his education, to make himself most efficient in that branch which he studies, so that he might be a centre of light and a safe and sure guide to a hundred others. In proportion as he has neglected his legitimate business by attending to distractions, in that proportion has he failed in his duty to self and his duty to the Mother, who nurses him on her green bosom.

Therefore, I say, the highest ideal for a student from all points of view alike is embodied in the motto *Excelsior*—'Higher and higher.' Be not satisfied with the knowledge barely necessary for passing the examination; try to learn more in your spare moments; ever seek deeper and fresher springs of truth.

"Learn all thou canst; high Heaven rejects the lore Of nicely calculated less or more."

I know that I have here only sketched an ideal. I know that I have here given a counsel of perfection. But I do not despair of seeing even a dozen young men to-day, and a hundred young men five years hence, embracing this ideal and trying to realise it in their student life, as their brethren have long been doing at Calcutta, Poona, and Madras.

### INDIAN WOMEN'S UNIVERSITY.

Sir William Wedderburn, Bart., writes to Prof. D. K. Karve :—"As I should like to be associated with the inception of the independent Poona movement for the higher education of Indian women, please accept the enclosed cheque for Rs. 300 to be applied in such way as you may consider most useful."

### PROPOSED NEW COLLEGE IN SURAT.

A Second Grade Arts College is proposed to be started in Surat, and the necessity being admitted by all, private subscriptions are being collected for the same. At a meeting held recently in Bombay, it was explained that the organisers had raised a sum of Rs. 58,000 from the people of Surat, to which a contribution of Rs. 15,000 had been added by the Maulvi family, and another of the same amount by Mrs. C. D. Saraya. The College will be started under the auspices of the Peoples Education Society. Surat is a growing city and deserves to have a College.

## Legal.

### "NEW INDIA" SECURITY CASE.

Separate judgments were delivered in the *New India* case on October 18th. Both the petitions filed by Mrs. Annie Besant were dismissed.

In dismissing the petition under the Press Act, their Lordships the Chief Justice, Justice Seshagiri Iyer, and Justice Ayling upheld the forfeiture order. In dismissing the petition under the Charter Act, the Chief Justice and Justice Seshagiri Iyer held that the demand of security order was illegal and the right of suit was held to lie.

The Hon. Mr. Justice Abdur Rahim, referring to Section 3 of the Press Act, observed :—

They vested the local Government with a discretion so large and unfettered that the keeping of printing presses and the publication of newspapers had become an extremely hazardous undertaking in this country. A newspaper may be staunch in its loyalty to the Government, its general policy may be above all reproach, the sincerity and *bona fides* of intention of an editor may not be liable to question, but if any letters or other writings are let in, it may be through carelessness, which come within the scope of any of the clauses of Section 4, Government may at once, without any trial or even a warning, forfeit security, and in this way ultimately put an end to the newspaper itself. The vesting of such unlimited power in the Executive Government is undoubtedly a serious encroachment on the freedom which the press in India enjoyed before the passing of the Act. The Act was passed in order to counteract manifold ingenious devices adopted by the anarchists of Bengal for carrying out their propaganda. How far it has been instrumental in accomplishing that object is not a question with which we are concerned, nor are we concerned with the question whether the legislature was justified in applying such a drastic press law to the whole of India, while the evil sought to be met was mainly connected with the activities of a band of young revolutionaries in one corner of the country.

His Lordship also said :—

I fully accept the assurance of the applicant that her newspaper, *New India*, has been persistently preaching against acts of violence, nor have I found anything in the articles which can reasonably be taken to suggest that India should sever her connection with the British Crown or the British Empire. The applicant indignantly repudiated charges of disloyalty to His Majesty, and I find nothing in the language of these articles which would lead me to doubt in any degree the sincerity of her declaration. Nor has the learned Advocate-General suggested otherwise. The real question however is, whether the words of any of these extracts are likely to have a tendency to bring into hatred or contempt

the Government, or excite disaffection towards the Government, or to bring into hatred or contempt any class of His Majesty's subjects in British India, or do they or any of them come within the scope of explanation 2 to Section 4. I will say at once that none of the articles cited in the charge can fairly be said to have any tendency of the description mentioned in (a), (d) and (e).

His Lordship held however that the extracts had an undoubted tendency to bring into hatred or contempt the Government established by law in British India and a section of His Majesty's subjects and that the forfeiture could not be set aside. Though the general policy of the paper was to advocate Home Rule by constitutional methods, yet having regard to the objectionable tendency of the passages cited in the order of forfeiture, his Lordship dismissed the application and in doing so said :—

Mrs. Besant had assumed full responsibility for everything that appeared in her paper. I am prepared to acquit her of any wilful attempt to disseminate disaffection or hatred against any class of His Majesty's subjects, but I have been unable to hold that some extracts from the publication in *New India* cited before me may not have such a tendency.

Justice Seshagiri Aiyar also found that some of the passages were objectionable, and the order of forfeiture must stand. He said however :—

In my opinion a suggestion to the effect that indigenous agency would be more suitable in certain departments of administration, and should be more largely employed in others, should not be regarded as exciting hatred or disaffection. Of course, language may be employed which may render the advocacy dangerous, but *prima facie* I would be unable to discern in criticism of this nature an intention to excite hatred or contempt. I would also qualify the phrase which says that attributing indifference to the welfare of the people would amount to sedition provided the language does not import corrupt or malicious motives. If a writing aims at drawing attention to weak points in the administration in the hope that the criticism may lead to a redress of the grievance, it cannot be condemned. The demand that there should be an alteration in the State is one of those claims which every law-abiding subject interested in the well-being of the Government legitimately advances. Government means British rule and its representatives as such, the existing political system as distinguished from any particular act of administration.

The Hon. Mr. Justice Ayling on an exhaustive review of all the articles held that ten extracts fell within one or another of the clauses of Sec. 4, and saw no reason to interfere with the order of forfeiture, and dismissed the application.

## Medical.

### INDIAN MEDICINE.

At a recent meeting of the Imperial Legislative Council, the Hon. Maharaja Sir Manindra Chandra Nandi asked :—" Is there in any existing University any Chair for the teaching or any facilities for the study and research of the indigenous system of medicine? If so, where? If not, do Government intend to remove this want by the establishment of such Chairs in the Universities of Madras, Bombay and Calcutta?" The Hon. Sir Reginald Craddock replied : " There are no special facilities in any Indian University for the study of, or research in, the indigenous system of medicine. As the Hon. Member is aware, the Government of India are giving their earnest attention to the matter of placing these ancient systems on a scientific basis and increasing their usefulness, but, as at present advised, they cannot see their way to establish Professorial Chairs for this purpose in the Universities of Madras, Bombay or Calcutta."

### CHILD HEARING: A TEST FOR IT.

Reporting on the hearing of British school children, Dr. Macleod Yearsley states that the forced whisper at distances of twenty feet or less is the standard test adopted. In one classification, the children are (1) very slightly deaf when able to hear the whisper beyond six feet but not at twenty feet; (2) slightly deaf if hearing between three and six feet; (3) hard of hearing when the whisper is missed at three feet, but the ordinary voice is heard at six feet; and (4) very deaf at further stages. In a series of 194 children, 31.4 had defective hearing, but the defect was notable in only 5.6 per cent. In another series of 1,000 cases, the most common cause of imperfect hearing was chronic middle-ear disease and Eustachian tube troubles. Other leading causes were plugs of ear wax, suppuration, and the results of suppuration.

### INDIAN MEDICAL MEN AND WAR.

Major-General A. H. Bingley replying to Rao Bahadur B. N. Sarma's question in the Viceroy's Council, regarding the offer for War service by Indians holding medical degrees, said: (a) Of 332 of this number, 55 subsequently withdrew their offers, while 139 have not yet finally accepted the prescribed terms of employment. In addition to the above, 92 civil assistant surgeons volunteered for military duty, and 88 have been given temporary commissions. (b) Including the civil assistant surgeons referred to, 219 have received commissions, and 17 more will be commissioned shortly.

### HEALTH IN THE EAST.

Dr. A. Moore, the acting Medical Officer of Health, at Shanghai, makes the following interesting remarks concerning exercise, food and drink in the East: Men who have been the pride of the football, hockey, cricket and polo grounds, when they approach the forties and ought to be still in the full prime of manly vigour, begin to talk of the effects of Anno Domini and of life out East. The city office man eats usually more food and richer food than the labouring peasant, and washes it down with copious stimulants, the almost inevitable result being that he becomes corpulent, flabby, and devoid of energy both mental and physical, for all of which he very unreasonably curses the climate or the sins of his ancestors. The Esquimaux in the Arctic region lives on very rich, blubbery meat, and the Arab of the tropical desert on a daily ration of a handful or two of rice and a few dates, but the young European is prepared with the aid of alcohol to work doggedly through 6 or 8 course tiffins and dinners in every season of the year and in any climate under the sun, and then he is surprised, if later on in life he develops a pear-shaped figure, with a tendency to all sorts of diseases, and has to learn, when too late, that it is well-nigh impossible to correct the ill-effects resulting from years of dietetic ignorance or perversity.

## Science.

### THE INDIAN BOARD OF SCIENTIFIC ADVICE.

Commenting on the latest report of the Board of Scientific Advice for India, the well-known scientific journal *Nature* makes the following observations:—

The Report for the year 1914-15 of the Board of Scientific Advice for India consists almost entirely of isolated summaries of the work done during the year by the several scientific departments and scientific institutions of the Indian Government. As most, if not all, of these departments and institutions issue independent annual reports of their own, it is, to say the least, disappointing to find these technical summaries filling the report of a scientific body styled advisory, unless indeed the term "advice" be understood in the commercial or notificatory sense as merely indicating the existence in working order of these various departmental instruments of research.

The advisory proceedings of the Board occupy only thirty-seven lines of the 180 pages of the Report, and all the information they afford is that the Board accepted the programmes of the several scientific departments, but would rather not have them in so much detail in future; and that it recommended (a) that officers attending the next Indian Science Congress should be regarded as on duty, (b) that a catalogue of serials prepared by the Asiatic Society of Bengal should be published at the expense of Government, and (c) that experiments should be undertaken, as requested by the Panjab Veterinary Department, to determine the vitality of rinderpest virus under Indian conditions—all three mere departmental matters that scarcely need to be referred to a special Advisory Board.

Of any far-reaching advisory purpose, of any great original directive enterprise, of anything in

the nature of spontaneous movement, this Report shows no record; one looks in vain for any reference to scientific education, or even for a connected account—as contrasted with bald, disjointed departmental summaries—of the general progress of science in India, vital affairs in which a Board of Scientific Advice might be expected to exercise a missionary influence, if not to take a commanding lead.

The simple fact is, that so far as the advisory business goes, this Report of the Board of Scientific Advice for India is a document of the *ex officio* genus; and it can scarcely be otherwise when the President of the Board is merely an *ex officio* hierarch of the Indian Secretariat, instead of being a man of science specially selected for his critical knowledge of scientific affairs.

### THE INDIAN INSTITUTE OF SCIENCE.

The Hon. Sir C. Sankaran Nair, in reply to the Hon. Sir Fazulbhoj Currimbhoy's questions regarding the Indian Institute of Science at Bangalore, said:—"The object of the Indian Institute of Science, at Bangalore, was stated at the time when the scheme was formulated as the promotion of original investigations and their utilisation for the benefit of India, and was not limited in the manner which the Hon. Member's question would appear to imply. The Institute was first opened in July 1911, and it is therefore too early to judge whether it has successfully attained the objects for which it was founded. The progress of the Institute is annually described in a calendar, and journals dealing with scientific investigation, etc., are published from time to time. The Government of India are not aware of any special reasons which would render desirable any investigation of the Institute. The Institute is a privately managed institution in receipt of aid, and its executive management is vested in a council with whom the supervision of the Institution primarily rests."



## Personal.

### CONGRESS PRESIDENCYSHIP.

The All-India Congress Committee has, by an overwhelming majority, elected the Hon'ble Babu Amvika Charan Mazumdar as the President of the ensuing Congress at Lucknow.

### A PARSİ LADY'S GIFT.

Bai Aimai, wife of Mr. Hormasji Ardeshir Wadia, who was President of the Bombay Provincial Conference of 1915, gave on the Parsi New-Year's Day one lakh of rupees in Government Promissory Notes, the income thereof is to be spent on the following charitable objects:— Marriage of poor Parsi maids, Navjot ceremony of poor Parsis, and in providing cheap dwelling houses for them. The proceeds of Mrs. Wadia's gift will also be devoted, without distinction of caste or creed, in affording relief to the sufferers from famine, flood, and such other calamities, in providing wells where there is scarcity of water and in the education of poor students. Mrs. Wadia has also given substantial help towards the building fund of the Poona Sevasadan, and, in conjunction with the Servants of India Society, has provided some sanitary dwellings for the mill-hands of Bombay.

### SYED HUSAIN BILGRAMI.

It is announced that the "Convocation Address" at the next Annual Convocation of the Madras University, in November, will be delivered by Nawab Imad-ul-Mulk Syed Hussain Bilgrami, C.S.I., a venerable educationist, who has already passed man's three score years and ten. He received his education in the Calcutta Presidency College but migrated from Lucknow to Hyderabad in which State he reached the rank of Director of Public Instruction. He was a member of the Universities Commission, and has served on the India Council, so that his attainments are such as to foreshadow a Convocation Address of unusual interest.

### PRESIDENT OF THE ALL-INDIA MOSLEM LEAGUE.

The Council of the All-India Moslem League has by a majority of votes elected the Hon'ble Mr. Jinnah as President of the next Annual Sessions of the All-India Moslem League to be held at Lucknow.

### A NOTABLE APPOINTMENT.

The appointment of Mr. K. T. Paul, B.A., L.T., as the National General Secretary of the Indian National Council of the Young Men's Christian Association in the place of Mr. E. C. Carter who has been called to work in England, is a notable event in the history of the Christian Mission work in India. The general complaint among the Indian Christians hitherto has been that very few of them who fulfil the necessary conditions have been raised to positions of trust and responsibility and given the same status as the European or the American. The Cambridge Mission to Delhi crossed the rubicon of prejudice by appointing Mr. S. K. Rudra as Principal of their First Grade College with European Missionaries as his assistants. The appointment of Mr. Paul to the General Secretaryship for the whole of India is a clear evidence to the fact that whatever it may be to other societies, to the Y. M. C. A. the doctrine of the brotherhood of man is not a fiction but a fact.

### COUNT TERAUCHI.

The choice of the Marshal Count Terauchi as the new Japanese Premier by the Elder Statesmen is perhaps an indication that some concession must be made to the more forward section of Count Okuma's critics. The outgoing Premier's recommendation of his Foreign Minister, Baron Kato, as his successor, has been passed over, and the Resident-General of Korea, who is idolized by a certain school of Japanese as "a man who gets things done," has been chosen in his stead. The main thing Count Terauchi has "got done," has been the annexation of Korea, which he effected after two months in Seoul, although Prince Ito and Viscount Sone had hesitated to do it.

## Political.

### MR. EARDLEY NORTON ON POLITICAL AGITATION.

Mr. Eardley Norton, at a recent speech he made at Trichinopoly, stated that he never deviated from the political views he held during the time he took active interest in the National Congress. He advised the people to agitate for political reforms, as without such agitation there was stagnation. Constant agitation, in its best sense, is the only way to get any reform. (Hear, hear and cheers.) If, on the other hand, you remain quiet without showing your meritorious acts and services to the Government, stagnation will be the only result or outcome. And, therefore, I strongly wish that you should never cease to agitate. (Loud and prolonged cheers.) It must be a wise agitation, a constitutional agitation, through your own popularly elected representatives. Unless there is agitation, you cannot get the redress of your grievances as well as those benefits you wish to enjoy. I believe these may be principles which may be somewhat obnoxious to authority. (Laughter.) But I have pleaded this for 37 years, and I am not likely to change the views in the 38th.

### PRINCIPLES OF NATIONALITY.

A message to the "Times" from Bucharest says:—The King of Rumania in an interview, said, the entry of the Rumanians into the war was based entirely on the principles of nationality. Rumania regarded Hungary as her traditional enemy. Rumania was friendly disposed to Germany at the outbreak of the war, but the excesses of the Central Powers had affected Rumanians deeply. Yet knowing Serbia's and Belgium's fate, Rumania had entered the war, confident that England the just, France her Latin brother, and Russia her neighbour, would not allow her to be destroyed.

### DUTIES OF A DISTRICT OFFICER.

The following passages are culled from Mr. Gupta's life of Romesh Chander Dutt. Time has not diminished their importance.

"My main idea, which I have had since I was District Officer myself, is to make the people feel that this Government is their own Government, that is conducted with their advice and co-operation, that they are to some extent responsible for its success or failure. So far as the Province as a whole is concerned, the expansion of the Legislative Council, and the creation of an Executive Council with one representative Indian on it, will effectually spare this idea, and we want nothing more at present. But this idea should be created in Districts also. In District administration we get no active help from the people; even when we are trying to repress crime and punish criminals, the sympathies of the people are sometimes against us. This is lamentable but very natural—it is not natural for the people to sympathise with an administration in which they have no share with an alien one—man rule—the rule of the District Officer without popular advice. This should be remedied. Failing the creation of Advisory Councils, the District Boards should be used as such and should be convened and consulted on all general matters affecting the districts—drainage, irrigation, water-supply, relief, repression of crime, settlements, liquor-shops, industries, technical education, pasture lands, forest rules, timber, fuel, new crops, water rate, feeder lines and a hundred other subjects. My idea is thus to link the people by a chain of civil officers and advisory councils to the Government to make the people feel that they are a part of the Empire, part of the British Raj, responsible for the administration of the province like the Lieutenant-Governor himself. And the creation of those institutions will be the best means to reform the Police, which will no longer be the only link between the Government and the people.

## General.

### THE EARLY JAPANESE MYTHS.

These form the subject of a lovely description by Mr. F. H. Davis in the October number of the *Theosophist* culled from the *Kojiki* (Record of Ancient Matters) and the *Nihongi* (Chronicles of Japan). They provide us with a number of beautiful and quaint stories, and with something more than mere mythology. They explain the origin of the worship of the Ama-terasu, the ancient sun-goddess, and how the Mikados are the direct descendants of this deity, and how this great sun-myth has been a connecting link throughout the ages of Japan's growth. Thousands of years ago it was a Shinto cult, and to-day it has evolved into a kind of patriotism that centres round the Emperor and that is self-sacrificing. "In Japan's cosmogony . . . Heaven and Earth were not yet separated in the beginning, and the *in* and *yo* (male, and female principles) were not yet divided." There was a gigantic egg which contained germs, and there were clean and murky elements in that egg. The one rose and became Heaven, while the other, gradually sinking, became Earth. Two deities Izanagi (male who desires) and Izanami (female who desires) made, consolidated and gave birth to the floating land and created islands, rivers, valleys, trees, mountains, etc. And from Izanagi's left eye was born the Sun Goddess, from his right eye the Moon God, and from his nose the Impetuous Male; and then his divine task having been accomplished, he disappeared. The Moon figures frequently in Japanese poetry and is always described with intense delight, but it is surprising to find that the Moon God is only referred to in one Japanese myth and then in a manner in no way compatible with a poet's reference. The Sun Goddess, Ama-terasu, planted the millet, wheat and beans in the dry fields and sowed the rice in fields covered with water.

### RECRUITING IN FRENCH INDIA.

M. Alfred Martineau, Governor-General of French India, who is now in Calcutta, said that on the outbreak of war, all French settlements were denuded of European born French subjects of military age, all of whom were called up for service with the colours and sailed for France over two years ago. The Indian born subjects of France are divided into two classes, the Renoncées who were mainly Eurasians, and natives of India. The former were called up for service, when war had been in progress a few months and between six hundred and seven hundred were sent away, some to France and others to Indo-China. No pressure was brought to bear to induce the natives of India to enlist, but quite a number volunteered in Pondicherry and were now in France. In Chandranagore between twenty and thirty Bengalis enlisted, and they were also now in France.

### THE FIFTH NAGAR CONFERENCE.

Presiding over the deliberations of the Fifth Nagar Conference held at Vishnagar, on October 11th, the Hon'ble Dr. Sunderlal, C.I.E., delivered an interesting address. He said that it had been very often asked in these days of congresses, conferences and committees as to the relations that caste conferences should bear to general gatherings made up of all communities and sections of Indian society. There was an old English saying: "If every man swept before his house the whole village would be clean." In India, if every caste or sect applied itself earnestly to ameliorate its conditions and to rectify any evils and to remove any impediments that might exist in the way of its progress, the entire nation made up of the different units comprising each caste or sect would achieve a degree of progress, which under other conditions would be practically difficult of attainment.

# THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

EDITED BY G. A. NATESAN

Vol. XVII.

NOVEMBER, 1916.

No. 11.

## INDIAN THEISM

BY SIR NARAYAN CHANDAVARKAR

HERE is a good deal in the pages of Dr. Nicol Macnicol's book on "Indian Theism,"\* with which non-Christian religious and social reformers of the present day should agree; but it is impossible to rise from its perusal without feeling that he does scant justice to Indian religions and philosophies in general, and Indian Theistic systems in particular, when he over and over again endeavours to prove the main thesis of his book, that those religious systems "have no fully fashioned ideal of goodness." In short, according to Dr. Macnicol, the ethical content of Theism, which rests, as in Christianity, in the personal religion of faith, love, and righteousness, has all along the ages been marred and made "unmoral," whenever it has striven to rise in this country, by "the pantheism and pessimism," "the moral weakness and intellectual subtlety that distinguish so much of the Indian spirit." In his opinion, as a result of the efforts of Indian Theism, the Indian is but "the cowardice which turns its back upon God" personified.

At the outset one is tempted to ask: If all that Dr. Macnicol says is true, if India has all these ages been living her life with no fully fashioned ideal of goodness, but has been dominated by pessimism, by "courage begotten of dislike and despair," and "the cowardice turning its back upon God" (page 193), what expla-

nation would Dr. Macnicol give of the fact that the Indian peoples have survived the shock of ages and still live? The Bible tells us what the fate has been of nations which have been victims of all those failings, which Dr. Macnicol thinks have been the barren fruit of all these years of India's theistic thought. No people can survive, as the people of India have survived so many centuries from the Vedas downwards, if, in their movement across them, they have not developed "a fully fashioned ideal of goodness." Righteousness not only exalteth a nation but is the very salt of its life; and where a people lack it and become "unmoral," they must go the way of the peoples whom God, says the Bible, destroyed because of their want of righteousness.

However, we need not dwell much on that commonplace argument of history, though before parting with it I may observe that I agree with Dr. Macnicol if by goodness he means goodness of the militant type. Indian religions have more or less lacked in that. But if by goodness he meant the sweeter graces of life, the softer virtues, which Christ Jesus so impressively emphasised in his Sermon on the Mount in particular, we must enter a caveat against Dr. Macnicol's dictum, that Indian Theism has failed to be fruitful. Surely, whatever our weakness, we are not wanting in but have developed remarkably *Daya*, *Kshama* and *Shanti*—Mercy, Forgiveness and Peace. Why otherwise the mild Hindu and the meek Indian?

\* The Religious Quest of India: Indian Theism: From the Vedic to the Mahomedan Period," by Nicol Macnicol, M.A.: Oxford University Press.

Dr. Macnicol's task, as he tells us, "is that of the historian," and I for one will not complain when, with the historian's balance before him, he for the purposes of his verdict on Indian Theism chooses Christianity for his ideal standard and putting the two in his balance weighs them so as to start a comparison and a contrast between the two. But where he goes wrong is that he puts into his balance only a half of Indian Theism and that not the real and better half. He presents only one side of the history of Indian Theism and exaggerates the darkness of his picture. After acknowledging that Indian religions have certain traits in common with Christianity, viz., (1) the character of being personal religions, (2) the possession of some of the marks of universal religions, (3) an advance "for at least some sincere moments in their history" on the old tribal polytheisms, and (4) their ability now and then to speak deeply to the heart of man and open abundantly to the Grace of God, Dr. Macnicol proceeds to show where Indian Theism has parted ways from Christianity so as to prove a wilderness of moral weakness, and laxity, with no high moral and religious standards.

First, he thinks that the doctrine of *Karma* so darkens the soul of Indian Theism that "it obviously leaves little room in the Universe for a God." The doctrine has, according to him, steeped the Indian people and their theistic systems, such as they have been, in "a non-moral world-view." Unfortunately the word *Karma* is so much on our lips and is so frequent in our literatures, sacred and profane, that one would think Dr. Macnicol had ample support in that single fact for his view, if one did not comprehend the real and practical aspects of the doctrine as a whole. Dr. Macnicol's is only one fact which represents half the truth of the doctrine of *Karma*. The other half which is even more important, is that, though a man's actions and life in his past birth fetter him in the present, yet he

can be free himself from those fetters and master his fate by his actions if he but use his freedom of will. (See Yajnyavalkya Smriti with Jnaneshwara's commentary and the Yoga Vashishta). What the Shastras which inculcate the *Karma* doctrine say is, that man can only in a limited degree master his fate so far as his material interests are concerned but it is otherwise as to his freedom and capacity to do good and be good. In the spiritual and moral region, he can conquer, if he wills and over-ride the *Karma* of his past birth. Over and over again the Upanishads urge us to righteous action and insist that truth alone conquers. The Saints of the *Bhakti* School filled the Indian world with their gospel that in the regions of spirituality and ethical conduct man is and can be his own master. Take, for instance, the Jnaneshwari. To strive and to do, and persevere in the exercise of goodness, is called *Abhyasa* or continued practice and, we are told: "Strive and see that even to the limping man who by practice strives, the mountains give way." And this is only from one source among many sources of Indian Theism. Men are sometimes, if not often, better than their creeds. Our religious systems and literatures have branched forth into so many directions that they afford abundant material to any critic to build upon them his own theory as to our character. But in this mass of systems, philosophies and books, the fairest way of finding the real truth is this—to see what people in their daily life say and do. Kabir's saying, "*Nara Kurani Kare to Naraka Narayan Hoya*: (If a man act, he can become divine) has passed into a proverb throughout India, and even the peasant lisps it. The Hindu at the beginning of almost every act of devotion utters the hymn which even children know by heart and which runs thus:—

"I bow before Him and pray for His Grace, which gives speech to even the dumb and enables even the lame to cross mountains." Had the

*Karma* doctrine, as Dr. Macnicol one-sidedly represents it, prevailed in India and sorely entered into the lives, individual and social, of the people, we Indians would have by this time shared the fate of the nations of the past and been gathered with the dead.

But says Dr. Macnicol, "a rigid legalism," born of the doctrine of *Karma*, has hampered "a free ethical activity" as a result of Indian Theistic systems. So far we may agree; but when he goes on to remark that the school of *Bhakti* mitigates the hopelessness of the situation only to the extent of embodying the law in the person of a law-giver, while still the idea of law "remains," because even then God to the *Bhakta* (devotee) remains a stern, inexorable law-giver, with none of the grace of forgiveness such as comes from a Redeemer, Dr. Macnicol gives us but a caricature, not a fair account, of the doctrines and of the Saints of the *Bhakti* School. These Saints taught, and millions of people in India hold and find comfort in the belief that God is the Redeemer. That idea which sustains the masses in particular among us and makes them toil on in this world and endure the adversities of life is best familiarised to them by the figure of God standing as Mother to his devotee ready to pour grace into his heart.

In support of his view, Dr. Macnicol cites "a single illustration" from "an account that a Brahman convert to Christianity has given of what he was taught of the *Karma* doctrine" in his home by his mother (see page 232). Such "single illustrations" are misleading and not fully representative of the Indian home or theistic thought in India. They remind me of an incident during my college life, when an English Professor in explaining the lines of an English poet, in which reference is made to St. Paul's comparison of God to a potter having "power over the clay of the same lump to make one vessel unto honour and another unto dishonour," vehemently des-

cribed St. Paul as preaching an absurd doctrine, which made God a tyrant, and man a victim of fate. Nor is Dr. Macnicol's representation of the *Gita* doctrine as to "disinterested action" faithful to the original. He admits that the *Gita* has "a nobler ethical order correcting the less noble legal one," but the correction, he thinks, is unethical in its content and effect, because, he says, getting rid absolutely of "desire", whether good or evil, the *Gita* gets rid of *motive* to action altogether with the result that it confounds or rather is apt to confound "conscience with covetousness." If this view is correct, "*disinterested action*, which is by all great religions regarded as the highest life, is wanting in the safeguard of conscience and ends in covetousness. All the real good in the world, said Mr. Lloyd George some time ago, has been due to *disinterested action*, which is the same as action done without any desire of good or evil. Dr. Macnicol says: "There is nothing in the world or out of it, we may be sure, that is better than a good will." Quite so, but where does the *Gita* get rid of the Will so as to destroy itself and desire absolutely? If Dr. Macnicol will turn to the *Jnaneshwari*, which is a commentary on the *Gita*, and if he will read Eknath's *Bhagwat*, he will find what the *Gita* and the *Bhakti* school mean when they preach the gospel of disinterestedness in the performance of one's duty and "freedom from desire." The Will or *Mana* is the seat of desire but the Will left to itself uncontrolled is unsteady and hankers for worldly things; there is, however, another faculty, viz., (*Buddhi*) which is the same as Conscience and means what the Bible calls Understanding. To it the Will has to be subject. When, therefore, the *Gita* speaks of "freedom from desire," it means subjecting the Will which is the seat of Desire to *Buddhi* or Conscience and directing them both *actively to God* by surrendering them to Him and receiving His Grace. "Make the Will which is the seat of Desire subser-

vient to *Buddhi* (Conscience), associate the two together, and your *Ahankara* (the ignoble Ego) which always goes after the Will will follow and merge in Conscience; and actions done in that spirit will partake of the divine." That is how *Jnaneshwara* explains the *Gita* doctrine. Hardest of ideals no doubt! It is the same as the ideal of Christianity—but how stand some of the Christian Nations as to its realisation? That, however, does not lessen the Light of Him who preached: "My Kingdom is not of this World," and got rid of worldly desires altogether and taught us too to get rid of them. "He who loses his life shall gain it"—what does that mean but give up worldly desires, find your centre in God and then the World becomes a heaven. That is, what the *Gita* teaches too.

But Dr. Macnicol does not see much of Grace in Indian Theism. His idea of that Theism in point of God and His Grace is described by him in a figure of speech, contrasting it with the Grace of God as preached by Christianity. The Indian Theist, says Dr. Macnicol, endeavours to climb to God, a remote God, the same as Aristotle's "unmoved Mover," "a distant Mind,"—whereas the Christian's conception of God is the Redeemer, who "descends among men." There again the picture, so far as Indian Theism is concerned, is not true to the original, is far from it. To answer Dr. Macnicol on this head, one need not appeal only to the meaning of the word *Avatar*, i.e., incarnation. That word means God *descending among men*. Whether we go to the *Upanishads* or the *Gita* or the Saints of the *Bhakti* School, the one idea which dominates them as their central principle, generally speaking, is that of God residing in the heart, ready with His Grace. When Shri Jnaneshwara says, "God is not found by the Vedas or the learned or the great but descends into the huts of the lowly when they remember Him," he is using a thought which has been a rich inheritance of

Indian Theism from, at all events, the times of the Upanishads, and which has permeated the life of the people so as to make them calm, enduring, contented, and forgiving. When borrowing his language from the Upanishads, Dr. Macnicol lays stress on the idea of "climbing to God" as the obsessing thought of Indian Theism, he forgets that the Upanishads were the visions of poets, who saw the deepest of truths as by a flash of the Fire Divine. Tennyson, a Christian Poet, has used the same figure of speech, not to say that St. Paul delighted in a similar figure when he spoke of having been caught in the seventh heaven. To pick and choose such figures of speech, and use them to blur the lights of Indian Theism, is not to use it fairly.

Space forbids my noticing other points in Dr. Macnicol's suggestive book. While I agree with him that Indian Theism has failed to abolish idolatry and caste, that the Indian bias is towards metaphysics, and that the evolution of our theistic thought has been marred by excessive intellectualism, I cannot subscribe to his main argument in the book that our Theism has failed to give us "a fully fashioned ideal of goodness" "ethical order," and "divine fellowship," and that it has been unfruitful in the evolution of righteousness. More particularly, do I protest against his view that "to Hindus in all periods of their religious history, the primary concern is with the problem of deliverance, while the question of what is God or whether there is a "God at all is secondary." There are those who say that the Hindus have suffered among the nations, because they have been primarily after God and neglected the world. If any one prejudiced against Christianity, and possessing the literary capacity of Dr. Macnicol, were to write a book on Christian Theism, he could equally produce a book as one-sided in its facts, thoughts, and tendencies as Dr. Macnicol's book on Indian Theism. We Indians have to learn much, and acquire more in point of what Gladstone, I believe, once called *moral athleticism*. But, as the late Sir William-Lee-Warner, himself a devout Christian, once wrote, the people of India have a moral sense which in some respects Western nations may well envy.

# MICHAEL MADHUSUDAN DATTA

BY MR. SHUMBU CHUNDER DEY.

## INTRODUCTION.

### I.

**M**ADHUSUDAN Datta who assumed the outlandish title of 'Michael' courted the Muse of poetry when he was quite in his teens. But as ill luck would have it, he made his addresses, not to his native muse but to the goddess of English poetry. In fact, he at first held his native tongue in utter contempt and was almost ashamed to talk in Bengali. The earliest result of his courting the muse of English poetry was "The Captive Lady," which plainly shows that the young poet really possessed genius of no common order. This was followed by another piece which, too, did him much credit. But Madhusudan was nothing if not ambitious in the matter of gaining literary renown. He clearly saw that though his English verses were not of the ordinary run, yet they fell far short of securing for him fame of a very high order; and that it was impossible for him to rise to the level of Milton and Shakespeare, or even of Byron. When he found that he could not prove a rival to the great poets of England or even to come near them, he turned his attention towards his own native tongue, and his eagerness was such that the hatred he had hitherto borne to it was turned into love, and he became a warm advocate of Bengali. It is not known when and how he studied Sanskrit and Bengali, but it is certain that when he commenced to write Bengali poetry, he had acquired a thorough knowledge of Bengali, and his stock of words was so very rich, varied and abundant that he must have studied Sanskrit to great advantage. His Bengali poetical career commenced in 1860, and for a little over three years he worked so very hard at it that within that short period he brought out several very excellent works of sorts; and what is very strange indeed, did not follow the beaten track, but struck out a path for himself in which he ultimately gained undying fame. Blank verse was unknown to Bengali poetry as it was in vogue at the time. He was the first to introduce it in the teeth of strong opposition. When the *Meghnadbadh*, written in that verso, first appeared, a hue and cry was raised against the author, and even well-educated men thought that the attempt was sure to fail. Not to speak of others, Babu Hem Chandra Banerji, himself a poet of a high order and also a good judge of

poetry, was candid enough to say that like others he, too, had thought that the attempt did not auger well; but when after constant reading he came to appreciate fully the beauty of the poem in its peculiar metrical construction, he had to change his former opinion and instead of condemning the attempt as hopeless, deemed it just and proper to say much in its praise<sup>2</sup>. In this way the fame of Madhusudan in the poetical world rose very high and some people began to think that he had succeeded in displacing Bharat Chandra himself from the high pedestal on which he had all along stood and taking his place which was at the very height. Our hero is now regarded as the premier poet of Bengal, though our Pandits, in whose eye blank verse is almost an ugliness instead of being a beauty, still regard Bharat as the prince of Bengali poets.

One characteristic of genius is eccentricity and this feature is strikingly visible in Madhusudan's character. Like an errant planet it was not unoften that he stepped out of his usual track. In fact, he was restless almost to a fault, and he could not be made to do the same thing for a long time. But when the bias was on him, he would go on working without intermission. This tendency showed itself the best when he began his Bengali poetical career. He went on writing poem after poem for over three years at a stretch and then he took to other pursuits. The marvellous activity, which he showed in those years, is evidenced by the fact of his having produced several very excellent poems, dramas and farces during that period. Madhusudan, it seems, wrote very fast and seldom blotted a line, so that if he had continued his labours for a good length of time, he might have proved a very voluminous author. But, as it is, he wrote only for a few years and such was the fecundity of his genius and the facility of his pen that within that comparatively short period he was able to produce a goodly number of works and those of the best kind. Indeed, our hero was one out of a chosen few, and he has left a name which future generations would not willingly let die, being that of one who has added much to the literature of his country and greatly enriched its language. Certain it is that no monument has been raised to commemorate his glorious name; but does he really need any outward mark of fame, whose sacred memory



has been enshrined in that best and holiest sanctuary, namely, the sanctuary of the human heart! Indeed, such memorial, as he himself so sweetly says in his farewell song to his native land, has nothing to equal it in hoary antiquity and is entitled to the highest regard.

Madhusudan was born at Sagardar in the Jennu District in a respectable Kayastha family in the year of grace 1828, a year which is also memorable in the administrative annals of British India, inasmuch as it was the commencement of the happy rule of the good and great Governor-General, Lord William Bentinck, whose laudable memory is cherished with the fondest regard by the natives of India. Madhusudan's father, Raj Narayan Ditta, was a substantial gentleman, and might have even passed for a rich man. He was a well-known pleader of the Calcutta Sadar Dewani Adalat, and his income was quite in keeping with his reputation at the bar. He had built a big house at Khidderpore, where he lived in a manner quite becoming his position in society. Madhusudan's mother, Janhavi Dasi, was the daughter of Gouri Charan Ghosh, Zemindar of Katipara in his native district of Jessore. Thus both on the father's and the mother's side, the subject of this memoir was a child of luck, and he might well be said to have been born with a silver spoon in his mouth; and as he was the only surviving son of his father, the two sons who were born after him having died very young, he was courted and caressed by all. Thus passed his infant days until he reached his fifth year when, according to old well-worn custom which still prevails in rural Bengal, he was sent to the village Patasala to learn the rudiments of Bengali learning. The school was of the old hidebound type, and its range of teaching was of a limited character. In fact, if the Mahasaya, as the schoolmaster was called, succeeded in teaching a boy the Three R's, he thought that he had done the utmost of his duty and need not go farther. Indeed, his own knowledge did not extend much beyond what he generally taught to his boys. As Madhusudan was a precocious boy and possessed intelligence far above his years, he in a comparatively short time learned all that the *Guru* had to teach him and was quite in a position to bid adieu to his primitive *Alma Mater*. When Rajnarayan Babu came to know that his beloved son had completed his elementary education, he thought of taking him over to Calcutta and placing him in an English school. But for some reason or other, he could not carry out his intent until his

son stepped into his eighth year.

#### COLLEGE LIFE AND CONVERSION TO CHRISTIANITY.

Madhusudan had certainly heard of Calcutta, but had not seen it before, so that when he was brought to it for the first time, he found himself as it were in a fairy land. The "City of Palaces" excited wonder in his mind, and he was more than pleased with all he saw. The new scenes and sights which he witnessed all round him fired his imagination and tickled his fancy. But though his sense of the beautiful and the pleasurable was thus agreeably moved, he never for one moment forgot his distant home, sweet home, and all its pleasures, more especially the pleasure which he enjoyed in the company of his dear mother, whom he held in the highest regard. After some time had passed in this way, one fine morning the boy was taken by his father over to the Hindu College and was admitted into the lowest form thereof, as he was then a perfect stranger to English. Being thus initiated into the sanctuary of learning, Madhusudan with his usual zeal and earnestness commenced to grind the alphabet and no wonder that he mastered it in an incredibly short time. This struck the teacher as somewhat strange, and he began to take special interest in the young *alumnus*. In fact, Madhusudan made unusually rapid progress in his studies, and was liked by all who came in contact with him. In this way he rose higher and higher in the ladder and was looked upon as a prodigy, who was sure to make a mark in the world, if God only spared his life. In connection with his academical success, it may not be amiss to mention that among his College friends was Bhudev Mukherji, who afterwards rose very high in the education department; and it was to Bhudev that Madhusudan, in 1871, wrote a letter regarding his prose epic, *Hectorbadh*. In this letter he was exuberant in his praise of his friend for the very eminent service which the latter had done and was still doing to the cause of Bengali language and literature. The two young men became fast friends, and it is not at all surprising that they did so, for both were remarkable for surpassing talents, both stood high in the class, both carried off prizes and medals at the examination, and both basked in the sunshine of official favour.

But English education, while it stored the mind of Madhusudan with useful knowledge, alienated him from his native tongue so that the more his love of English grew, the greater became his hatred of Bengali, which he did not hesitate to brand as a "barbarous language," not fit to be learned by a gentleman. This hatred grew more

and more intense as years rolled by, and the acme was reached when he ceased to speak it except at home. The case of Bhudev was, however, the very reverse; he always retained his ardent love of Bengali, although like Madhusudan he had acquired a mastery over the English language. But Madhusudan's hatred was not uningenuous: it was not confined to the Bengali language, but had a wider range and extended to Hindu manners and customs, and what is so closely connected with these—Hindu religion also. In fact, he came to hate everything Hindu and was, therefore, regarded as one who was Hindu only in name and outlandish in other respects. It is not easy to make out what it was that brought about this great change in his mind. But it seems that his natural restlessness had much to do with it. Genius that he was, he possessed in an eminent degree that which characterises it in especial, namely, eccentricity. He could not rest long in one subject, but like a wandering star was generally found to be always on the move. It was his nature to make one line of conduct give place to another, not because the latter was the better of the two, but because it might turn out to be the better course. In fact, he made change for change's sake. This tendency to make changes had probably a good deal to do with the change of his ancestral religion and his adoption of Christianity. The Hindu College in which he was educated carefully excluded religious teaching from the curriculum of its studies; and it would not be too much to say that he could not have heard one word regarding the Christian religion within its precincts. But it seems that attracted by the ripe scholarship and inspiring personality of the Rev. Krishna Mohan Banerji,<sup>1</sup> the recognized head of native converts, Madhusudan may have sought his acquaintance and afterwards come under his influence; and it was by force of example which his new friend presented before him that he thought of changing the religion of his forefathers. Madhusudan's father does not appear to have taken much thought about his son, evidently thinking, though erroneously, that he had done his whole duty by paying for his education and maintaining him in comfort, not caring to know in what direction the trend of his thought was moving. In fact, Babu Rajnarayan, who had pretty large practice at the Sadar Dewani Adalat, was so much involved in his professional duties that he hardly found time to watch the movements of his son, and to set them

right, if he thought that he was going astray. This culpable carelessness on his part, as the sequel showed, he had to pay for very dearly; but the evil had been done once for all, and it was too late to hope for its reparation. Barely had Madhusudan completed his sixteenth year, that is, after he had been eight years in the Hindu College, he, to the wonder and amazement of most of his relatives and friends, more especially of the much grieved father and mother, changed the religion in which he was born, and became a convert to Christianity. On this occasion the initial 'Sri' of his name was dropped and the outlandish 'Michael' took its place.<sup>2</sup> Madhusudan's adoption of Christianity was almost a freak of fancy: it was erroneous from beginning to end. It did not emanate from honest conviction, for it appears that he had not read or learned much of Christianity so as to be able to judge of its real character, and there is ample evidence to show that he never in his life cared to be acquainted with its principles and doctrines.

Though by his change of religion, Madhusudan dealt a very severe blow to his parents' hearts, still the old much-affected man, his father, did not altogether alienate his affection from him but continued to pay for his education, and when in consequence of his having become a Christian, he had to change the Hindu College for the Bishop's College, he regularly paid his College fee and other expenses for the four years he remained in that College. While prosecuting his studies at the Bishop's College, Madhusudan received special favour from the Rev. K. M. Banerji, who was one of its professors. As was expected, Madhusudan made rapid progress in his classical course, and was considered the Doyen of his class. No wonder that he became an eyesore to his European and Eurasian class fellows, but as Rev. K. M. Banerji took special interest in his welfare, they could not do any harm or injury to

(2) Madhusudan published a short hymn in English on the occasion of his baptism on 9th February 1842. The time was opportune for Christianity when 'young Bengali' as Hindu students were called in derision, thought it glorious to eat beef and drink brandy in the most public and ostentatious way. Lal Bihari De, who afterwards so highly distinguished himself by his literary acquirements, was converted in the year following. He was one of the finest fruits of the evangelical labours of Dr. Duff, who has justly been styled the prince of Indian Missionaries. This Scottish gentleman was a remarkable character. He united vast and varied learning with great oratorical powers and by the vigour of his high mental might exercised an influence so very beneficial to the cause of Christianity in India.

(1) This gentleman had, it seems, become a Christian towards the end of 1836, or in the beginning of 1837.

him. Among classical poets, Homer and Vergil almost monopolised his regard, and it is well known that he had read the Iliad and the Aeneid many a time and oft. In fact, Sir William Jones was not more fond of Milton and Fardusi than Madhusudan was of Homer and Vergil, and my most firm belief is, that if he had not read and re-read the Iliad and the Aeneid, he could not have made his *Meghnadbadh* such a thing of beauty as it pre-eminently is. But though in this poem there is much that is borrowed, still the borrowing has been so skilfully done that one is apt to forget the original in the imitation.

Among English poets, Madhusudan valued Milton very highly, and seems to have placed him on a somewhat higher pedestal than Shakespeare himself. In a letter to one of his friends, he wrote that he might rival Horace, Virgil and Bharatchandra, but he could not approach the author of the sublime epic, "Paradise Lost"; he was inimitable. Indeed, Milton was a poet of a very high order, and Dryden by his well-known epigram means to say that in Milton are happily joined Homer and Vergil. The Hare brothers, however, have condemned that epigram as silly, but there is no doubt that Milton's poetical genius is conspicuous for its extraordinary merit, and that the "Paradise Lost" is one of the few wonders which the poetical world possesses. Michael Madhusudan's *Meghnadbadh* has made an epoch in Bengali literature, and as long as the language in which it is written will last, it shall continue to receive due meed of praise from all lovers of learning.

#### MICHAEL MADHUSUDAN IN MADRAS.

When Michael Madhusudan found that he had got together a fair knowledge of Greek and Latin, he thought of putting a period to his academical career. Up to this time his father had regularly supplied him with all the ways and means, but he did not like to remain a burden to him any longer. So bidding a long adieu to his *alma mater*, he sought for employment, but not finding any to his mind at Calcutta, he went to Madras to try his fortune there. He seems to have had another motive in leaving Calcutta, and that was to go in search of a partner to his life, of whom he had begun to feel the want. In the Diary of Gaurdas Basack, who was one of his most intimate friends, occurs the following entry:—

"20th July 1856—Mr. M. S. Dutt gave me the following song:—

When I's a young and gay recruit,  
Just landed at Madras,

I thought to lead a sober life  
With a fine black shining lass.  
I roved about from place to place  
Until I found my Mathonia  
Oh! What a charming girl she was  
With her Thananania."

As Michael Madhusudan was not a man of rank or riches—in fact, he was almost penniless when he landed at Madras—and as his personal appearance was anything but handsome, he thought he had no alternative left but to try to gratify the desire of his heart by having recourse to his varied learning and high intellectual powers. He, accordingly, commenced contributing articles to some of the papers and periodicals of that important city, and as he possessed a powerful pen and was well able to write on a variety of subjects, his fame as a paragraph writer spread far and wide, and not only did his literary labours bring some money into his pocket, it also made him acquainted with some of the eminent men of the land, of whom the Principal of the Madras College was one. This gentleman who was a very learned man himself, and also knew to appreciate merit wherever it was found, finding that the young native convert was quite out of the common, entertained high regard for him, and it was not unoften that he invited him to his house. The good Principal had a fair charming daughter who was well grounded in literature and the fine arts. She soon found that their Indian guest was not an ordinary mortal but was adorned with qualities of a very high order. She came to like Madhusudan, and it was not long before this liking was ripened into love. It is commonly said that the course of love does not run smooth. But in this case it had an even tenour all through. At any rate, the father who was a man of broad and liberal views and had no prejudice against having connubial connection with other than British-born people, did not place any obstacle in the way. Unlike Brabantio who was dead against having his daughter Desdemona united in holy wedlock to Othello, the Moor, he thinking that his daughter had made a good choice consented to her wedding to Madhusudan, even though the latter was a poor native of the soil and a perfect Hottentot to boot. The nuptials took place in the ordinary way without pomp and circumstance, and the wedded pair began their married life happily and peacefully.

(To be continued.)

# THE EUROPEAN ANARCHY

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BY PROF. FERRAND E. CORLEY, M.A.

THE title of the book\* suggests the line of its main thesis—that wars arise, and must be expected to arise, for lack of governance among the Powers of the world. In every civilised State, law prevails in all the relations of man and man, and there is a strong arm to coerce the wrong-doer. But as between State and State, there is no law, no control; even if there were a law, there is no power to enforce it. They are still in the state of nature—a state, as Hobbes reminds us, of perpetual war, actual, or potential and imminent. In default of law, and a power to enforce it, the strong nations attempt to lord it over the weak, the weak to protect themselves by combining against the strong. So we come to the tangle of antagonistic alliances, and the cherished British doctrine of the Balance of Power. As long as this condition of mutual suspicion and mistrust is allowed to continue, wars are inevitable. Each Power in turn endeavours to make itself secure against attack; but the armaments and alliances by which it seeks to protect itself make it the more formidable to other Powers, which not unreasonably seek to guard against it. “The armaments engender fear, the fear in turn engenders armaments, and in that vicious circle turns the policy of Europe” (p. 94). “The European anarchy inevitably provokes that state of mind in the Powers, and . . . they all live constantly under the threat of war” (p. 135). This being so, it is idle to look for the cause of this war, or of any war, in the particular acts of any particular Power. These can at most precipitate a war, or decide the moment of its outbreak. The real cause of all our wars lies in the European anarchy. As long as that continues, wars are (as many have always held) inevitable.

It would be hard to deny altogether the truth of Mr. Dickinson's indictment. In developing it,

\* *The European Anarchy*. By G. Lowes Dickinson. George Allen and Unwin, Ltd. Cash-price in Great Britain, 2s. 6d. nett.

he summarises very effectively the course of recent European history, and displays considerable acuteness in his analysis of critical episodes. Thus, he shows clearly how the “Naval Holiday” scheme naturally led to no result but a deepening of mutual suspicion between Britain and Germany, and the fostering of Jingoism in both countries (pp. 68-77). Again, in handling the successive Morocco crises, he emphasises their effect in enhancing the eventual tension, and so preparing for war, even though in the crises themselves the nations worked, and worked successfully, to preserve peace (pp. 114-121). Under such conditions, he argues, war was bound to come, nor can a lasting peace be achieved by the crushing or even the destruction of any particular Power, but only by a change of spirit. “While nations continue to contend for power, while they refuse to substitute law for force, there will continue to be wars” (p. 145). The only possible way of escape he finds “in the taking of certain determinations”—“the nations must submit to law and to right in the settlement of their disputes” and “they must reserve force for the coercion of the law-breaker” (p. 151).

On the immediate guilt of Germany in bringing about the war of 1914, Mr. Dickinson speaks with no uncertain sound. His conviction that all the Powers are responsible for perpetuating a condition that makes war at some time inevitable does not blind him to the fact that Germany chose war, and in that sense forced it on the other Powers at a particular juncture. The German attempt to fasten the responsibility on England he dismisses as childish. “The German Powers deliberately take an action which the whole past history of Europe shows must almost certainly lead to a European war, and they then turn round upon Sir Edward Grey and put the blame on him, because he did not succeed in preventing the consequences of their own action.”

(p. 125). And he quotes, with approval, from one of the Belgian ambassadors (favourite authorities with Mr. Dickinson), "It was the ultimatum from Germany to Russia, sent to St. Petersburg at the very moment when the Vienna Cabinet was showing itself more disposed to conciliation, which let loose the war" (p. 132). Again, after emphasising our uncertainty as to the possible motives of Germany, he adds: "What we do know is, that it was the German ultimatum that precipitated the war" (p. 133). He insists, however, that this particular guilt of Germany, however patent, must be viewed against the general complicity of the Powers in perpetuating the atmosphere that makes war possible and inevitable; and that in face of that complicity it is both unjust and futile to talk of "punishing" Germany as some do—unjust, because others share in the guilt; futile, because if there were no Germany, some other Power would certainly precipitate war sooner or later.

With a great part of Mr. Dickinson's main position, I find myself in very cordial agreement. If it were not unspeakably tragic, the present war would be unspeakably silly. In personal relations, civilised communities have long ago succeeded in replacing force by law. It sets the collective good sense of Europe in a very sorry light that after centuries of civilisation no better way can be found to settle the nations' disputes than the bloody arbitrament of war. Simply from the point of view of material waste, war, especially war on the present scale, is deplorable; when we look to the sacrifice of the flower of our young manhood, it is diabolical in its folly. From every point of view, we may second the author's desire that a way may be found to terminate the European anarchy, and in the settlement of national as of personal disputes to substitute law for force.

Nevertheless, I dissent very emphatically from many of the implications of this book. For all

his acuteness, Mr. Dickinson has failed to go deep enough in his analysis of cause and effect; in his despair at the appearance of anarchy, he has failed to see how far we had actually advanced towards the goal he would urge us all to aim at. Mr. Dickinson holds Germany guilty of precipitating a war which might have been postponed. Her sin is really much more grievous. Hers is the responsibility for choosing war in preference to peace, for plunging Europe into a contest that might have been avoided. This view can be fairly substantiated from Mr. Dickinson's own pages.

In his anxiety to distribute the guilt for the state that renders war inevitable, he overlooks an important difference between Germany and the other Powers. Germany was avowedly seeking World-Power (*Weltmacht*) in a sense not true of the rest. Elsewhere he admits the contrast. "The English and the French, too, [no less than the Germans] believe their civilization to be the best in the world. But English common-sense and French sanity would prevent them from announcing to other peoples that they proposed to conquer them, morally or materially, for their good" (p. 49). In other words, England and France are prepared to live and let live: Germany is not. Europe as a whole was, in fact, working for the establishment of a European control of thorny political questions in place of their settlement by force of arms. And the support given by Germany to the cause of peace in the Morocco settlement and in the Balkan crisis of 1912-13, which Mr. Dickinson fully acknowledges (p. 121), only throws into sharper relief her refusal to allow the Austro-Serbian *imbroglio* to be settled by the same beneficent means. The fact that she chose war in 1914, chose it when her Ally was at the eleventh hour seeking to avoid it, suggests that her previous efforts for peace were prompted not by disinterested enthusiasm but by considerations of policy.

The failure of the nations to make much headway with arbitration proposals, which Mr. Dickinson (pp. 91-94) uses to emphasise the baleful effects of mutual suspicion, should not be allowed to obscure the significance of the very successful attempts that had been made to arrive at international agreements. In this connection, Mr. Dickinson is guilty of a serious lapse in the vicious turn he gives to the history of the *Triple Entente*. "The accession of Great Britain to what then became known as the '*Triple Entente*' is determined by the treaty of 1904 with France . . . and by the treaty of 1907 with Russia" (p. 16, footnote). With the dates staring him in the face, Mr. Dickinson ought to have seen his error. Those who were in England between 1904 and 1907 can see the fallacy of thus telescoping events. After many years of tension, of which the Fashoda incident betrayed the danger, England and France succeeded, in 1904, in coming to an understanding, and so removing the probable occasions for war. But the relations of England and Russia remained at the mercy of those "frontier incidents" and the like which so readily lead to war, until, in 1907, a similar agreement was arrived at. Then, and then only, did it become possible to speak of a "*Triple Entente*." Nor was it beyond the bounds of the conceivable that similar agreements might eventually be concluded with Germany, if Germany had not cherished the ambition not merely to live on good terms with her neighbours but to dominate the world. When, therefore, Mr. Dickinson tells us that all States alike "are bound by no code of right in their relations to one another; that law between them is, and must be, as fragile as a cobweb stretched before the mouth of a cannon; that force is the only rule and the only determinant of their differences, and that the only real question is, when and how the appeal to force may most advantageously be made" (p. 150), we are entitled to answer—No; not all: the others have

endeavoured, honestly, if blunderingly, to secure peaceful settlements; Germany, and Germany alone, has insisted on resorting to war.\*

In 1914, as Mr. Dickinson apparently admits, Britain and France certainly, with Italy so far as she came into it, and Russia probably, were working for settlement on a European basis. Germany, whom Mr. Dickinson admits to have been conspicuously opposed to arbitration in general, whom we know to have been intent on world-domination, who is again found guilty of supporting Austria-Hungary when, in 1909, she "defied the public law of Europe" (p. 109)—this Germany slammed the door in the face of peace, and (for purposes of her own) "let loose the war." If this is so—and I have done no more than gather up some of Mr. Dickinson's admissions—is it too much to say, though he denies it, "that Germany had been pursuing for years past a policy of war, while all the other Powers had been pursuing a policy of peace" (p. 135)?

On this view, the "punishment" of Germany, as contemplated by the Powers, takes on a different complexion. It need be neither unjust nor futile. Germany must be punished as the wrong-doer in a sense which this book obscures—not as the author, as it happened, of a war that was bound to come, but as the Power that strove for war when others strove for peace. Her punishment is deserved. Nor need it be ineffectual. Punishment is not mere retribution: it seeks to be corrective towards the criminal, deterrent to others. In the interest of that "public law of Europe," which Germany has defied, she must be punished—for her own sake, for the sake of the world. Germany has both preached and practised the "gospel of success." She chose war, in defiance of right, because she thought it paid. She must learn, by punishment, that it does not even pay. The first step towards Mr. Dickinson's two *desiderata*—the substitution of law for force, and the reservation of force for the coercion of the wrong-doer—is the exercise of the united strength of the nations for the chastisement of that Power which has, by his own confession, set at defiance "the public law of Europe."

\* Is there not significance also, in Germany's conception of a treaty as no more than "a scrap of paper"?

# SELF-GOVERNMENT FOR INDIA

BY MR. HEM CHANDRA NAG, B.A.

*It is steadily my opinion that there is an absolute necessity of keeping up the concord of this Empire by a unity of spirit through a diversity of operations.—Burke.*

**M**UST we still be satisfied with mere *counselling* the Government, or must we have some immediate *control* over the administration of our affairs? This question has been agitating the country for some time past.

Our "representatives" have the "valued, right" of moving Resolutions in the Legislative Council. As is well known, these Resolutions are mere recommendations to Government, and are no way binding on it, even if they successfully perform the almost impossible feat of passing them through the official-ridden Council. These Resolutions can, therefore, be regarded only as *counsel* to Government. But is it sufficiently known that the President of the Council—an official, of course—may prevent any member from exercising this harmless "right" by a mere word of his august self? Lest no one may say that the Government of India is not cautious, it has been provided in the Regulations that the official we have named before may disallow any Resolution which he considers hurtful to public interests. The same is almost the condition with Bills, the difference being that they are considered beforehand by Government. What however is the procedure followed in England? A few lines from Sir Courtney Ilbert's book on "Parliament" will make it clear. We read :

Any member of the House of Commons may introduce a Bill into that House, or move the House for leave to introduce it. Until recently this motion for leave, which was rarely refused, was the preliminary step for the introduction of a Bill, and the old practice is still usually followed in the case of Bills introduced by private members. But under an alteration of rules made in 1902, any member may now present a Bill, after giving formal notice of his intention to do so. If he has obtained the requisite leave or given the requisite notice, the Speaker at the proper time calls his name and thus invites him to present his Bill. . . ."

So, if a Member of the House of Commons has

to obtain leave at all, he has to do so from his fellow members, but in India it is the wish of an official or officials which decides the question. Mark the difference and then say whether we have even the fullest liberty of counselling the Government.

## A THEORY OF LORD HARDINGE.

We, however, live in a strange land, and even Lord Hardinge was very near to saying that we were going too fast for self-governing institutions. In the course of his last speech at the Imperial Legislative Council, Lord Hardinge urged what he called "patient evolution" of self governing institutions in India, and incidentally remarked that self-government of the Dominions had been achieved not by a sudden act of statesmanship, but by a gradual growth of unity and a raising of all classes of the community to the level of their enhanced responsibilities. The question is, will this theory bear the scrutiny of a historical criticism?

## HISTORY OF CANADA.

As Lord Hardinge referred particularly to the Dominions, it is worth while to go into the history of self government in Canada. The first constitution was granted to it as far back as 1791. It created a parliament consisting of an elected assembly and a Legislative Council nominated by the Governor for each of the two provinces of Upper and Lower Canada; and some years afterwards the Assemblies undertook the raising of additional revenue by taxation. What was the result? We shall allow some one to speak whose authority will not be disputed. Says the well-known Sir Alfred Lyall in his *Life of Lord Dufferin* :

But the executive power was in the hands of the Governor and his Council, and it naturally became the object of the Assemblies to use their taxing power as an instrument for wresting administrative and official patronage out of those hands; while in the Assembly of Lower Canada, the division between the French and English parties was rapidly widened in the contest for superiority by *religious and racial animosities*. In this province the majority were French, mainly agricultural, the English minority held the large farms, monopolized the trade, wholesale and retail, were richer and more enterprising so that the *discord produced by these divergent interests bred open disorder*, and when Lord Durham reached the colony in 1838, the constitution of Lower Canada had been suspended.

Lord Durham had been sent by the British Government to study the problems of the country on the spot, and in his well known despatch in 1839, he wrote: "*I found two nations warring in the bosom of a single State, I found a struggle not of principles but of races.*" History bears testimony that Lord Durham was incapable of exaggerating the differences for interested motives. Son-in-law of Lord Grey, the minister responsible for the Reform Act of 1832, Lord Durham was ultra-liberal in his opinion, and in fact, the course he suggested for Canada shows that he could have no motive for exaggeration. "The remedy that Lord Durham suggested was," says Sir Alfred, "a much more liberal recognition of the representative principle in the administration."

The two provinces were united in one legislative assembly, and in the first parliament held under the Union in 1841—that is, *three short years after the "open disorder"*—the Governor-General formally recognised the system of administering the country through responsible ministers. Lord Elgin, who ruled from 1847 to 1854, accorded full scope to the play of representative institutions and completely admitted the principle that executive power and responsibility are vested in ministers commanding a majority in the legislature. But notwithstanding this liberal expansion of Government towards popular direction, revolts and riots continued. There was once in the same administration a revolt in Lower Canada causing great damages to French inhabit-

ants, and when the ministry passed a bill authorising indemnification, "the British party broke out into furious riots, burnt the Parliament House, and demanded the Governor-General's recall." As the legislative union of the two provinces had become so fruitful of discord, they were separated in 1867, and a confederation was formed with these two as well as other States under the name of the Dominion of Canada.

Lord Dufferin assumed the Viceroyalty of Canada in 1872. Let us see what was the condition of this "autonomous confederation" at this time. We quote again from Sir Alfred Lyall:

The Red Indians were still but partially tamed and settled in the West; the French population had rarely intermingled with the English speaking inhabitants; and these two sections formed political bodies that seldom came into contact without friction. In Manitoba, the just resentment of the English for Scott's assassination and a determination to punish his murderers, was still fierce and firm.

Such is the history of Canada. Do not all these facts show that the theory of "patient evolution" counted little with the statesmen who gave self-government to this country? They do, as all reasonable people will say; and further will they say that the action of those great statesmen has been amply justified by the results which have followed. Canada's further political history is interesting, as showing the gradual development of a policy strictly Canadian, and yet not divergent from that of the Empire. As long as *counsel* was the rule then, there was no end of strife in the country. But when the people got *control* of affairs in their hands, all discord began to smooth down, and Canadian statesmen adopted a system of compromise in political matters, and made the early and speedy development of the country the main object of their policy.

#### SOUTH AFRICA.

The history of South Africa will disclose the existence of the same "struggle not of principles but of races." It is, indeed, not difficult to guess the condition of the country before the Boer War, for had there been any love lost between the



Uitlanders and Boers, there would have been no war in South Africa.

The history of the Transvaal is throughout marked by a bitter struggle between the Boers and English settlers, and we read in the *Encyclopædia Britannica* that the conditions became serious in the nineties of the last century. The English settlers found their burdens increased and began to agitate for reforms. In 1892, the National Union was founded at Johannesburg, and for three years petitions, deputations, public meetings and newspaper articles endeavoured to induce President Kruger and his government to give some measure of recognition to the steadily increasing English population. Urgent representations were also made by the British Government. But President Kruger remained as adamant as before. "Nine-tenths of the State revenue was contributed by the Uitlanders, yet they had not even any Municipal powers." A petition urging the extension of franchise was refused, and the situation in 1895 was, we read, "one of great tension." The proposals of an armed rising came from Cecil Rhodes. A manifesto demanded "the establishment of the republic as a true republic," and a public meeting was called—curiously as it might seem—for the night of Monday, the 6th of January 1896. Fitz Patrick, the author of *The Transvaal from Within*, writes that this meeting was merely "a blind to cover the simultaneous rising in Johannesburg and seizing the arsenal in Pretoria. This is known as the Jameson Raid, and we are told it might have succeeded but for a vital difference between Rhodes and the Uitlanders in Johannesburg. The raid had a profound effect, and, as might be expected, "greatly embittered racial feeling throughout the country." Once more the Uitlanders determined to make a further attempt to obtain redress by constitutional means, and the second organised movement for reform was begun in 1897 by the formation of the South African League. "At the

end of 1898, the feelings of the Uitlanders were brought up to fever pitch, and the police service, which was violent, had long been a source of great irritation." A policeman deliberately shot dead an Englishman, and it was followed by the breaking up of a public meeting at Johannesburg. Then followed the war, and what happened is known to all.

But behold the surprise! The British Government without waiting for "patient evolution," or "enhanced responsibilities," granted the Boers a constitution of a liberal character short only of full self-government in 1905. But even this did not satisfy the liberty-loving English.

When Sir Henry Campbell-Bannerman became Prime Minister after the Liberal on-rush of 1906, a new Letter-Patent was issued instituting complete self-government in the South African Union. We come across the following significant passages in the *Encyclopædia Britannica* regarding this action of the Government:—

In the Transvaal, the Burghers of British origin were about equal in number with those of Dutch origin and the fairly even balance of parties might be held to be a guarantee against retrogression. In Orange River Colony, it is notorious that the grant of self-government meant handing over the control of the country not simply to the Boers, but to that section of them which, since the war, has exhibited the greatest racial bitterness. In these circumstances the decision of the Liberal Cabinet, however generous, was fraught with peril. But the policy of complete trust in the Boers was a bold one, which was justified by success.

#### JAPAN.

The history of Japan is a yet more conclusive proof how sympathetic statesmanship can hasten the establishment of parliamentary institutions in a country. The student of history knows that the present popular constitution of Japan owes its origin entirely to statesmanship and not a bit to "patient evolution". A short fifty years ago the Mikado was the autocratic ruler of Japan. His word was law. There were councillors indeed, but the Emperor was not at all bound to act according to their advice. But he saw the folly of it all and began limiting his powers out of his

own accord. It is thus that Japan came to possess the parliamentary government which is in full swing to-day. It cannot be said that the people of Japan were any way superior to those of India, when they were given representative government by the patriotic hand of the Mikado. When Commodore Perry visited Japan in 1853, it was split up into several feudalistic factions. A sort of caste system hung like a huge millstone round its neck, and there was the submerged Japanese much like the submerged Indian of to-day. The social conditions in the country were far from satisfactory, and even now there is much room for improvement. But where is the Anglo-Indian who will say that the parliamentary government there has been any the less successful for that. In fact, the success of representative government in Japan has proved a hard nut to the opponent of Indian progress. He cannot digest it, he cannot explain it away. It is therefore that the *Statesman* brings forward the plea that the people of Japan have shown a peculiar aptitude in this respect, not to be expected from others. Such arguments cannot of course be answered.

#### THE PHILIPPINES.

There is only one other country to which we wish to refer. As Sir William Wedderburn pointed out in the course of a letter to the *New Statesman*, the Philippines are in no respect superior to the people of India. Yet, in 1912, the Senate in the United States adopted the Clarke Amendment, which provided for the grant of complete independence to the Philippines within a period of not less than two years, or more than four years. The House of Representatives, it is true, threw out the Bill framed by the Administration in accordance with this amendment, and substituted the Jones Bill, which provided an extended plan of self-government, and declared it to be the intention of the United States ultimately to grant independence, but without fixing any time-limit. But the very fact that the one House in the

United States could accept the proposal of complete independence to the Philippines goes to show that our demand for an immediate advance towards Self-Government within the Empire cannot be premature.

#### THE RACIAL DIFFERENCE.

The above ought to set at rest all further talk about "patient evolution." But there remain certain "difficulties" to meet, which are said to hedge round the question of Home Rule in India.

The first in order comes the racial difference that exists here. Even the good Lord Bishop of Madras—who, it must be admitted, contributed a sympathetic article to the *Nineteenth Century*, thought fit to repeat the old Anglo-Indian shibboleth that India is not a country but a continent, and that it is inhabited not by one race but by many. The Dravidian races in the south may be "widely different in temperament and character" from the races of the north, and the Bengalis, the Mahrattas and the Punjabis may be "utterly different" from one another, but may we ask his Lordship whether the difference in character and temperament between them is quite as marked to-day as was the difference between the different races inhabiting the dominion of Canada when the autonomous confederation was formed? The antagonism between the Hindus and Mahomedans does some times exist and may exist, but does that lead to results as disastrous to-day as the antagonism between the English and French settlers in Canada used to do just before the establishment of representative institutions there? No impartial reader of history will ever say "yes" to these questions. It is absurd to think that, left to themselves, educated and intelligent people will make the not-very-pleasant pastime of cutting one another's throats their only business in the world, even if they come from different stocks of the human genus. But that is how some people think.

## THE MASSES AND THE CLASSES.

The next familiar objection against India's advance towards self-government is the conflict of interest that is supposed to exist between the classes and the masses. Since Lord Curzon's great heart cried for the "dumb millions" of India, there has been no lack of repeating the argument, in season, and out of season, that the masses will suffer at the hands of the classes unless the British Government takes them under its protecting wings. But unfortunately for those who flourish this argument, they do not take note of facts. It is the educated classes which moved heaven and earth to introduce mass education in India, and it is the bureaucracy which threw out the Bill framed for the purpose. To try to introduce education among a people as the "classes" did in India, is not, we hope, quite the way to rob it. But apart from this, there are solid reasons why there cannot be any conflict of interest between the classes and the masses. A little reflection will show that the interests of the masses and the classes in India are intertwined. The lawyer, the doctor, and the trader—all get their supply of money in India from the masses, and need we impress it upon anybody that prosperity or adversity of the latter means exactly the same to the former?

But is that also the condition in England? Not so we believe. The trading classes in that country have not to depend on the pecuniary condition of the labouring classes, as they get their supply of money from outside. The House of Commons is as yet mainly a capitalist body, and no wonder the interests of labour go to the wall. Is it not a fact that the labour population is ever suspicious of the House of Commons. What do then trade unions and syndicalism prove? And is not this suspicion, to a certain extent, justified by the past history of England. Did not John Bright declare on one occasion that the House of Commons was "a club of landowners legislating for landowners?"

Then, again, take the story of the Anti-Corn Law agitation. What does it prove? Well, let the facts answer. It is well known that at the end of the Napoleonic Wars, import duties were placed on corn. The corn of the foreigner was kept out of England, and the value of the home-grown article was greatly enhanced. Prices went up and rents went up. The following touching lines of a poet of the poor will indicate the nature of the distress that prevailed:

Child, is thy father dead?  
God's will be done.  
Mother has sold her bed.  
Better to die than wed.  
Where shall she lay her head?  
Home she has none.

We are told that the expedients to which the poor were reduced for the sake of food almost exceed belief. "Children fought each other in the streets for the offal which rich men do not allow their dogs to touch." "A gentleman saw a labourer standing over his swill-tub voraciously devouring the wash intended for the pigs." "Twenty women begged a farmer to allow them to disinter the body of a cow, which he had buried thirty-six hours before as unfit for human food." And so on. *Yet it required seven years' constant agitation to make Sir Robert Peel and Lord John Russel free-traders!* Did anyone then suggest that England was not fit for self-rule?

## NEPOTISM.

"Nepotism is the curse of your country"—we have heard this is also one of the objections against Home Rule. But is nepotism the monopoly of this country? History does not say so. We all know that a Reform Bill was carried through the English Parliament in 1832, causing a liberal extension of franchise in Great Britain. If we study the conditions in England preceding that year, we shall know that nepotism was not unknown in that country. The abuses that were practised there at the time were of a far greater magnitude than any obtaining here now, and the history of that country ought to be a lesson to

those who are prone to lose the balance of mind at every delinquency of our people.

There was a man living, speaking, and preaching in those days in England, who could convey more wisdom in a jest, more pathos in a burlesque sketch, than other men could impress through more ordinary forms; and he has left a picture of what he called the "borough market," which remains to this day unsurpassed in describing the details of the time. We quote a few extracts from this picture which is to be found in Miss Martineau's *Thirty Years of Peace*. Writes she:—

So far from its being a merely theoretical improvement, I put it to any man who is himself embarked in a profession, or has sons in the same situation, in the unfair influence of borough-mongers has not perpetually thwarted him in his lawful career of ambition and professional emolument? 'I have been in the three general engagements at sea,' said an old soldier—'I have been twice wounded;—I commanded the boats when the French frigate, the *Astrolabe*, was cut out so gallantly.' 'Then you are made a post-captain?' 'No: I was very near it; but Lieutenant Thomson cut me out, as I cut out the French frigate: his father is town clerk of the borough for which Lord R— is member; and there my chance was finished.' In the same manner, all over England, you will find great scholars rotting on curacies—brave captains starving in garrets—profound lawyers decayed and mouldering in the Inns of Court, because the parsons, warriors, advocates of borough-mongers must be crammed to saturation, before there is a morsel of bread for the man who does not sell his votes and put his country up to auction; and though this is of every-day occurrence, the borough system, we are told, is no practical evil.

The writer proceeds:—

But the thing I cannot and will not bear, is this:—What right has this Lord, or that Marquess, to buy ten seats in parliament, in the shape of borough and then to make laws to govern me? And how are these masses of power redistributed? The eldest son of my Lord is just come from Eton—he knows a great deal about Aeneas and Dido, Apollo and Daphne—and that is all: and to this boy his father gives a six-hundredth part of the power of making laws, as he would give him a horse, or a double-barrelled gun. Then Vellum, the steward, is put on—an admirable man;—he has raised the estates—watched the progress of the family Road and Canal Bills—and Vellum shall help to rule over the people of Israel. A neighbouring country gentleman, Mr. Plumpkin, hunts with my Lord—opens him a gate or two while the hounds are running—dines with my Lord—agrees with my Lord—wishes he could rival the Southdown sheep of my Lord—and upon Plumpkin is conferred a position of the Government.

Such were the conditions in England while the Reform Bill of 1832 was on the legislative anvil.

\*But England did not consider herself unfit for self-government because of them. In fact, she suggested more of self-government as remedy, and got it too. Cannot a similar remedy be applied in the case of India? What is sauce for the gander ought also to be sauce for the goose.

There were doubters in England as there are in this country. In the course of the debates on the Bill in the House of Lords, Lord Sidmouth told Lord Grey: "I hope God will forgive you on account of this Bill; I don't think I can." Lord Grey replied: "Mark my words. Within two years you will find that we have become unpopular, for having brought forward the most aristocratic measure that was proposed in Parliament." The world knows to-day that Grey's prophecy was fulfilled as truly as Lord Sidmouth's fears proved groundless. Such is the uplifting influence of trusting the people with real power.

#### CONDITIONS OF HOME RULE.

John Stuart Mill is of opinion that that representative government must fulfil three conditions. The people should be willing to receive it. They should be willing and able to do what is necessary for its preservation. They should be willing and able to fulfil the duties and discharge the functions which it imposes on them. We accept these conditions with only this addition that, a sympathetic government can create these conditions in a reasonably short time in a country inhabited by intelligent people. In fact, creation of these conditions in a reasonable time is the standard by which we shall judge the beneficent character of a government. But coming to the conditions, if India is not now able to do everything to preserve her self-government, it is so much the fault of England; but as no responsible Indian has ever asked the Englishmen to leave by the earliest P and O boat available, this question does not arise in practical politics. No impartial observer has doubted the ability of the Indian,

and as regards the desire for free institutions and to fulfil its duties, can it be doubted that it is not the predominating feature of the India of to-day? All that is required is, that the things in the country must be so arranged as to enable the right man to go to the right place.

We have tried to meet all possible arguments

against Home Rule. But one more still remains—the condition of India is “peculiar.” Well, if the disease appears to the Anglo-Indian as “peculiar,” we suggest a remedy which will appear to him equally “peculiar.” Cannot the “peculiar” remedy cure the “peculiar” disease? It ought to. *Similia similibus curantur*—they say in Homeopathy.

## YOGA IN THE BHAGAVAD-GITA

BY PROF. T. RAJAGOPALACHARIAR, M.A., B.L.

IN reviewing Professor Rangachariar's commentaries on the Bhagavad-Gita in a recent issue of the *Indian Review*, we had occasion to examine the meaning of a text in Ch. IV, which refers to the system of castes in India.

We propose now to dwell on our author's interpretations of one or two other contexts on account of their great importance. Our author, in commenting on II, 46.

यावानर्थ उदपाने सर्वतः संश्रुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विज्ञानतः ॥

rightly refers to two possible interpretations of this verse which lead to two opposite views of Vedic rituals. One meaning is, that the Vedas are of as little utility as an *Udapanā* (tank or well) in a place flooded with water, i.e., their utility is *nil*, and they may be discarded. The other meaning is, that they are just of *as much* utility to a man as an overflowed reservoir of water, i.e., that, after all, the thirsty man can use only a few handfuls in spite of the vastness of the store before him. Our author favours the second meaning as he says (p. 131): “Sri Krishna has not proclaimed that the Vedic religion is utterly wrong and useless.” That being his view, we may remark that his translation is inaccurate and conveys the first meaning distinctly, a meaning which has not

the support of either Sankara or Ramanuja. If the Vedic ritual is not overthrown, it follows that the preceding verse (II. 45)

“ऋषयविषयावेदाः निस्त्रौ गुण्यो भवार्जुन ”

cannot be taken to pronounce the inutility of the Vedas entirely, and to contain an authoritative doom of the Vedic religion by the Bhagavad Gita, as is sometimes supposed. Rather, the Gita contains in these lines a complete refutation of the Purva Mimamsic view that the Vedas are all in all, and that Brahman, Moksha, etc., are mere names; and hence the hit against

“वेदवादरताः पार्थ नान्यदस्तीति वादिनः ”

The author's conclusion as to the Gita view of ritualism is contained at p. 410: “We are thus clearly led to see that even the ritualistic religion of Vedic sacrifices must have been held in due respect by Sri Krishna, as a religion that is well capable of raising the worshipper, *who fitly adapts* it, from a lower to a comparatively higher state of moral advancement and spiritual realisation.” This being his view, we consider his translation of II. 53, “when your firm mind has thus *discarded Vedic and other revealed teaching*” as altogether inconsistent and improper. The better translation would be “when your mind intensely settled by hearing

(proper instruction) and unshaken, stands firmly in concentration (Samadhi), then you will attain self-realisation."

There are two contexts in the Bhagavad-Gita where, in sublime language, the states of self-concentration and self-realisation are described. They are Verses II, 55-58, and VI, 29-32. The four verses of each of these two sets seem apparently to be repetitions of the same ideas but really they are on different matters, and the author's exposition of these verses is eminently full, eloquent, and inspiring. We consider that they furnish the key to the solution of the question how far the Gita adopts the Yoga philosophy and its tenets. It would be seen that the method of the Yoga is fully utilised by Sri Krishna, and the best interpretation of these verses is that which correlates the Vedanta and the Yoga philosophies. In the first place, what is the *Yoga* intended in the first context? In Verse II, 39, we are told of *Samkhyabudhi*, and *Yogabudhi*, which are correctly explained (p. 109) as theory and practice, and not the Sankhya and Yoga systems of philosophy, as some suppose. *Yoga* in this verse is the Karma-Yoga, i.e., the practice of Karma without regard to fruits. This is emphasised in II, 47.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

Then II, 48 says :

योगस्यः कुरु कर्माणि सगत्यक्त्वा धनंजय ।

सिद्धसिद्धयेः समो भूत्वा समत्वं योग उच्यते ॥

Here again *Yoga* is used twice, but it means the same thing here as before, i.e., the particular *budhi* or attitude of mind in practice; and the last few words define *Yoga* for this purpose as 'evenness of mind in relation to success and failure,' i.e., practically absence of attachment to fruits. Then II, 50 enjoins *Yoga*, for, "*Yoga in works is cleverness.*" Here again *Yoga* means practising work without attachment, not the

practice of *Yoga* as in the *Yoga* philosophy directly. The last three words "योगः कर्मसु कौशलम्" are not correctly translated by our author, though here he follows the general interpretation. The *Gita* clearly means that doing work without attachment is a mark of cleverness, as it attains its object of liberation from the bondage of Karma, not mere inaction, as that is impossible, not wishing for fruits, as that only tightens the bond. The interpretation, कर्मसु योगः is कौशल, is so appropriate that we are surprised it is not generally appreciated. Where a man practices Karma as prompted by his nature but still abandons fruits, that indeed is cleverness, as he thereby attains his cherished object of freedom, and still does not violate his nature. The other meaning "cleverness in performance is *Yoga*" is an unnecessary attempt at definition of what is already defined as समत्वं and leads to the uncalled for injunction of "clever, complete, and effective performance," (p. 139) which is unmeaning unless the standard of cleverness is non-attachment. The *Yoga* in the two instances is therefore merely the *Budhiyoga*, i.e., the attitude of non-attachment to fruits (II-49), and is certainly not *Yoga* in the sense of union with the self or God. The latter meaning will make an utter confusion of the whole argument of the *Gita* so far. Now, in Verse II, 53, *nischala budhi* is said to lead to *Yoga*. Here are two states of mind mentioned as cause and effect. The first is stability of mind, the second is *Yoga*: continued stableness of the mind is *Samadhi*, and the state of such a mind is described in II, 55-58. *Yoga*, the second idea, is self-realisation, i.e., the result of the steady fixing of the mind on the self, which process being well practised, leads to आत्मावलोकनं, the seeing of the self, the realisation of the self; and the attainment of this state and its characteristics are described in VI, 29-32, though just referred to here. The first stage is described as ब्राह्मी-

स्थिति—the state of mental stability leading to **ब्रह्मज्ञान** or self-realisation. The Yoga of II, 53 is consequently *not* the Samatva of II. 48, however much it may imply the latter. It is nearly the same as the Yoga of Patanjali, whose definition is **योगश्चित्तवृत्तिनिरोधः**—Yoga is the complete restriction of the outside activity of the mind. We say nearly, as the Yoga of the Gita in II, 53 and in Chapter VI is a result of the control of mind by its concentration on the self. Getting two new ideas mentioned to him, **स्थितप्रज्ञता**, stability of mind and Yoga, Arjuna tackles the first and asks for a full explanation of that state, and Verses II, 55-58 are the result.

Taking up these verses 55 to 58 in order, their central ideas are *feeling of complete internal satisfaction, unruffledness by joy and sorrow, cessation of attachment to pleasure and pain, and gradual withdrawal of will with regard to objects of pleasure and pain*. Ramanuja's and Vedanta Desika's commentaries bring out forcibly the essentials of these states. It is there pointed out that these states are called in Yoga philosophy the **वशीकार**, **एकेन्द्रिय**, **व्यतिरेक**, and **यतमान** states respectively, and that they are reached by the aspirant in the order inverse to that mentioned here. As the author points out (p. 152), the last state is the very first to be accomplished by the aspirant. He has, however, not developed the idea that these are progressive and not simultaneous states. Thus here are four stages of the **स्थितप्रज्ञता** or *Gnanat-nishta*, as it has been called.

It must be mentioned that the confusion as to the meanings of *Yoga* is repeated in Chapter V, where **सांख्य** and **योग** are again contrasted. Here *Yoga* means the same as the *Budhi Yoga* of Ch. II, i.e., *Karma Yoga* or performance of *Karma* without attachment to fruits. The *Sankhya* however means the state of one who has realised the truth of things and has reached the stability of mind referred to before in Chapter II. This

is made clear by V. 11.

**योगिनः कर्म कुर्वेति संगत्यन्तात्मशुद्धये ।**

where the *Yogin* is the doer of *Karma* without attachment, who by gradual degrees passes into the state of *yogin* in the other sense, i.e., one who realises his self or sees his self. In fact, Chap. VI., opens with the assertion that the *Sanyasin* and *Yogin* are one, i.e., that one who controls his mind and secures stability of mind, and one who is in the midst of worldly activity with non-attachment, equally reach the *Yoga state*, the capacity to realise the self. It is this latter sense of *Yoga* that rules throughout Chapter VI. Thus VI. 3 refers clearly to *Yoga*, which is the result of *Karma* performed without attachment, and which is the state of self-realisation, or one just preliminary to it. The blissful state of one who essays to realise the self is vividly described in VI, 20 to 23, where the language forcibly depicts the state as one of extreme bliss, 'a state on attaining which one does not consider any other gain as superior.' This is the experience of the *yogin* in the course of his practice. But verses 29-32 that we referred to already describe some of the highest stages of the practitioner. These are also considered as successive stages, and their characteristics are fully analysed by our author at pages 609 and 610 of his book. Verses 29 to 32 refer, in order, to self-realisation, God-realisation, freedom in choice of life, and universal sympathy. We have already noted that the highest stage in *Yoga* is said to be reached only when the happiness or misery of others is identical with one's own joy or sorrow.

Having described in verses 20 to 23 of Ch. VI, the bliss of the *Yogic* state, and in verses 29 to 32 following, the highest *Yogic* states possible to reach, Sri Krishna proceeds in verse 46 to compare the *Yogin* with other practitioners of austerities, the *tapasvin*, the *Jnani*, and the doer of works for fruits, and declares that the *Yogin* is

superior to them all, for the end attained by him is the most desirable. The last verse of the chapter then introduces the Yogin whose goal is God, the God-realiser, the sweep of whose experience is infinite, compared with that of the self-realiser.

Far above all the Yogins, 'he who, with the mind fixed on me, worships me in full faith, is deemed by me to be the most accomplished of Yogins.' This sentence, introduces 'quite aptly' the subject of God-realisation explained in the next six chapters. And we cannot do better than close our remarks with a short extract from the exposition of Professor Rangachariar at the end of his book (p. 635).

"The injunction here intimated to Arjuna, to the effect that he should endeavour to become a

God-knowing, God-believing, and God-devoted Yogin, need not necessarily imply that he was called upon to give up his immediate duty of giving battle to the enemy and to enter instead upon the practice of the yoga of meditation and mental concentration, so as to achieve self-realisation and God-realisation by getting into the supra-normal state of *Samadhi*. On the other hand, what really appears to be the intended aim is, that he was asked to conduct himself in the manner in which the Yogin who has arrived at God-realisation and has become God-knowing, God-believing, and God-devoted, would conduct himself in the situation, surrendering himself to God, and making of himself no more than a ready and willing instrument to carry out the will of God."

## MYSORE AND BARODA

BY  
"POLITICUS."

*We have received the Administration Reports of Mysore and Baroda for 1914-15 and the following review of the Reports by "Politicus" who has had an intimate acquaintance with more than one Native State, will, we have no doubt be read with interest. [Ed. I.R.]*

### 1. MYSORE, 1914-15.

THE administration of Mysore differs in a very material way from the administration prevailing in other Native States, in the best of which an intelligent combination of Eastern and Western methods are seen to exist. Mysore was for half a century under direct British control, and the salient features of that rule in the British districts of the Presidency characterised Mysore when the Rendition took place. H. H. the Maharajah and the statesmen Dewans, who have from the Rendition, guided the destinies of Mysore, have in no special degree diverged from the administrative methods stereotyped by the British, but have not hesitated to modify conditions where and when they

found to be necessary. More, the Mysore Government have emerged from the well-worn rut of British routine and have dared, and adopted, measures of far-reaching importance with a courage and conviction which have justified their expectations. The adoption and financing of the Cauvery power scheme, for example, was quite a new departure in slow moving India. In social legislation, in introducing compulsory education, and in other directions, Mysore has moved forward with no hesitating step. In such matters a Native State Ruler is in a superior position to that of the British Government, with their cumbrous machinery, their endless red-tape, their myriad precedents and their limitations as administrators of alien race, religion and ideals. Since Sir Visvesva-



raya's assumption of the Dewanship, things have progressed more rapidly than usual. Enthusiastic, optimistic, and persevering, Sir Visvesvaraya is unwearied in his purpose to infuse into the apathetic and unimaginative masses of the people in Mysore, some of the ambition for the welfare of the State over which he presides which dominates his mind. And it would seem that he is succeeding, in spite of the vaticinations of hypercritical publicists, who, when Indians are slow in any action, or undertaking, condemn them as apathetic and unenterprising, and, when they are sanguine and enterprising, declare that there is little use in their starting hares which cannot be pursued!

But no man who tries to rise above the average has escaped criticism of an unfavourable kind, and as Mark Twain remarked, a man with a new idea is a crank till the idea materializes in fact. There is not the remotest doubt that the measures taken by the Government of Mysore in educating the people—their efforts in this direction culminating in a University, the need for which is much felt in South India—in organizing an Economic Conference, in encouraging the Co-operative Credit movement, in promoting Industrial schemes and establishing State factories of sandal wood-oil, distillation, etc., in Research work of sorts, in organizing industrial and agricultural Exhibitions and, in short, in earnestly endeavouring to better the material, the intellectual and the moral condition of His Highness' subjects are already bearing fruit, and in the not distant future will prove of immense benefit to the country.

There is no necessity to burden this brief record, of the advance Mysore is making in good government, with statistics. The financial condition of the State is sound, and the new sources of wealth which are beginning to be tapped are calculated to place Mysore's financial prosperity on—as far as ordinary circumstances promise—an unassailable basis. But apart from

administrative success, there is visible in the people a growing consciousness—it cannot yet be termed a desire—that it is their duty to co-operate with the Government, and so to help themselves. In his speech at the last Representative Assembly, the Dewan instituted a comparison between Mysore and some of the advanced countries of the world in regard to their resources in materials and men which, at a glance, indicates that “in point of capacity and skill or what economists term personal wealth,” Mysore is lamentably deficient; and this deficiency in the Dewan's view is due to the “lack of education of science and of world knowledge”—to say nothing of the low standard of living, the absence of full earning power, of aspiration, initiative, and of effort. “The best proof we can give that we realize our position is to make an energetic effort to develop the country to a higher level of efficiency.” This is the *raison d'être* of the Government's activities, which are most praiseworthy. The main heads of such an effort are developments in administration, in the direction of economic efficiency, and in civic and social life. There is no necessity to enter into details. The important and essential factor under these heads is to enlist and utilise the knowledge and experience, the trust and confidence of the people by securing their whole-hearted co-operation. In this process, the population will unconsciously get to realize their own strength and learn to do for themselves what they are incapable of doing now. India is an official-ridden country. Even in the great cities of Calcutta and Bombay and Madras, the official in civic life is still to a great extent the predominant influence, and it is only when the official becomes a negligible quantity in the public life of business, of enterprise, of wealth and the many-sided activities of this work-a-day world, can it be said that a people is able to manage their own concerns and have become independent in thought and action. As the Dewan said, “the

efficiency of an administration depends in the last resort on the energy, the capacity and the vigilance of the people."

Saint Nihal Singh, the author and journalist, in a recent book on the "Indian Princes of India" said that they were voluntarily surrendering their most precious privileges in the people's interests. This is quite true. Where autocratic rule and methods once held sway, there are now Legislative Councils of elected Members, the right of Interpellation, Representative Assemblies, and a voice on the disposal of the State finances. Last year H. H. the Maharajah of Mysore granted to the representatives of the people the privilege of discussing the budget, and in His Highness' rescript, of a few weeks ago, the privilege of holding two sessions of the Representative Assembly. This means extra work for officials, but it also means a whipping up of their activities, a biennial stock taking, and keeping before the public their obligations with respect to their co-operation with the authorities.

"When nations so incomparably richer than ourselves, who already possess a connected scheme of national life are thinking of reconstruction, are we—who have no prosperity at all worth mentioning to sit still? Shall we remain content with our low standard of life and work, or adopt a policy of development of progress," said Sir Visvasvaraya in his concluding words. There is but one answer to such an interrogation, and Mysore is doing its best to respond.

## 2. BARODA 1914-15.

**B**ARODA is one of the leading Native States in India, and though we have no idea of comparing what is being done in the State, with what is being done in other progressive States of similar standing in the matter of good government, we consider it desirable to briefly record the salient points of recent administrative achievement in the State. A careful perusal of the

Administration Report for last year convinces us that though His Highness the Maharajah, and his advisers, have a good grip of administrative problems and are keenly alive to their responsibilities, adverse natural conditions, and the ignorance and lack of resource in the people, are obstacles to the full realization of complete success. The financial position of the State is sound, inasmuch as the treasury is richer by about 44 lakhs of rupees than it was in the year previous. The reserve has been augmented by about 34 lakhs. Investments to the amount of about 2 crores of rupees in Railways, and about 40 lakhs in reproductive Irrigation Works, still further ensure the financial stability of the State. Among the natural obstacles to the complete well-being of the Maharajah's territory is the inequality in area, population and resources of the four divisions into which the State is divided, and which renders administrative control and achievement rather more difficult than would be the case in a compact block of country. Another and very serious hindrance to continued prosperity is famine. The famine of 1899-1900 left the State in a sad condition from which it has not yet quite recovered. Since 1900, though there has been no severe distress, no fat years of plenty have followed. The recuperative and resistant powers of the people are inadequate, as may be deduced from the fact that the population has decreased during the last 30 years by 150,000. Another obstacle is the toll levied on the lives of the people by malaria. Insufficient food and lack of stamina lead naturally to inability to withstand disease and the remedy for all this is education, sanitation, and economic development. With regard to supplying the first of these requirements, the Maharajah's Government spares no expense. Indeed, expenditure under this head is always on the increase, the amount disbursed in 1914-15 being 18,34,809, or Rs. 1,13,239 in addition to the year previous. There is a growing demand for second-

ary education. New primary schools have been opened and the provisions of the Compulsory Education Act were more strictly enforced. The Baroda College staff has been strengthened, the salaries of primary school teachers improved, foreign scholarships granted, a Sanskrit Pathashala opened mainly for the study of Sanskrit literature and imparting religious and practical instruction in the performance of rites and ceremonies, free of charge, to the children of the priestly class. There are boys and girls' high schools, anglo-vernacular schools, two training colleges, one for women, while the education of special classes, the education of forest tribes, technical and industrial education and workshops for practical instruction is borne in mind. Besides the special institutions for orphans and juvenile offenders, the instruction of music, Sanskrit and an institution for deaf-mutes, are in existence. The physical, the moral and religious sides of education are carefully attended to, while libraries and books are freely supplied.

The fruition of the seed thus being planted will be realized in, perhaps, another generation. Sanitation and medical relief are by no means neglected though there is much room for improvement. In the matter of economic development there is abundant scope for expansion. Only 12·3 per cent. of the population is engaged in industrial work. The general poverty of the population is seen from the fact that only 4 per cent. are living on their income. Professions and the liberal arts occupy 3·7 per cent. and only 6·4 per cent. are occupied in trade. Agriculture, as elsewhere in India, accounts the bulk, for 65·6 per cent.

Though an Economic Adviser has been appointed, a Department of Commerce and Industries organized, loans have been extended for keeping existing industries, and an industrial advisory committee formed, there is ample room for economic development, and

Mr. V. P. Madhava Rao considers that a well-defined policy of State encouragement and practical assistance is essential if any further improvement is to take place. The growing emigration of the people to industrial centres outside the State is a serious menace to its well-being.

The pressing necessity appears to be to make a systematic attempt to manufacture the raw produce of the State, such as cotton, for instance, inside the State limits instead of permitting it to enrich Bombay and other industrial centres.

Local self-government is, and is not, a success in Baroda. The scheme of organization was well conceived. Taking the village as a unit, the village service was first improved, and this led to the formation of the village Panchayat. The next step was the Local Board and, lastly, the Legislative Council was the coping-stone to the structure of local self-government. So far success has been achieved, but the narrow resources of the local bodies do not enable them to undertake the responsibilities which fall to them, and there appears to be no spring, or energy, in the village Panchayats. Co-operative Credit may energize the Panchayat into activity, and the District Officers should infuse vigour into a system, the decay of which is so much deplored. There is much more of interest in the Report, which we regret we are unable to mention, and this brief review may fitly close with a quotation. Mr. Dutt, in 1903-4, wrote relative to economic development: "It may be that in Baroda, peace, order, and good government have been established later than in British Guzerat, and commercial enterprise is therefore somewhat belated. Whatever may be the reason, let us fully realize and candidly acknowledge that it will be our own fault as administrators if we fail to bring about those favourable conditions under which trade and manufactures prosper, to remove that feeling of uncertainty handed down from the past which deadens enterprise, and by liberal fiscal measures and a wise continuity of policy to create that feeling of security under which the people are always prompt to work out their own salvation."

These wise words apparently have been taken to heart. The economic condition of a people is not improved in a day. There is no royal road to achieve economic success, and only by patient and sustained endeavour is any improvement possible and the Maharajah and his advisers are going the right way to work.

**H**IS Highness Sir Sultan Muhammad Shah, the present Aga Khan,\* was born at Karachi on the 2nd of November 1887. He comes of an illustrious Shiah family of Persia and as a Syed traces his descent from the Prophet of Arabia and claims blood relations with the Fatimite Caliphs of Egypt, to whose liberal culture and enlightenment, much of the glory and renown of that country and its University was due.



H. H. THE AGA KHAN.

The boy Aga Khan was only 10 years of age when his father died, leaving his hereditary responsibilities on his young shoulders. "Happily, however," says the Aga Khan himself, "I had the inestimable, and, in the circumstances, essential advantage of receiving the fostering care of a gifted and far-seeing

mother, the daughter of the famous Nizam-ul-Daulah, who renounced the life of the Persian Court to spend his days in religious retirement. She took care that I should continue the education commenced under my father's guidance." He was already grounded in Arabic and Persian literature and history, and now under able English tutors he was able to receive a liberal education on Western lines. The physical side of education was also well attended to, and the boy grew to have a passion for outdoor games. With training such as this, he grew up under the vigilant eye of Lady Ali Shah.

Even from his young age he began to take a keen interest in the welfare of his followers—the Khojas. These people were originally converts to Islam. They have come to regard themselves as followers of the Ismailia branch of Shiaism, of which the ancestors of the Aga Khan have claimed to be the religious heads. He holds practically the same position among them as does the Pope among the Roman Catholics. Some of them even go beyond this and venerate him as God incarnate. They pay him a certain share of their income called *Zakaat*. It is in this way that the Aga Khan makes a large amount of his income. His religious authority and interest does not end with the Khojahs. The Ismailians are dispersed in different parts of Asia and Africa. Though he has had no opportunity of personally meeting his followers in the interior of Asia, he has from time to time travelled amongst his followers not only in India but along the Persian Gulf littoral, in Arabia, along the east coast of Africa and elsewhere. He has tried to take an active interest in their industrial and commercial advancement. His followers have from his very youth been much attached to him. His youthful commands were obeyed with as much willingness and zeal as his later ones. When, as early as 1893, the unfortunate Hindu-Muslim riots took place in Bombay, the Aga Khan kept his followers quite aloof from embroiling themselves in the muddle. He was of especial help to them in the troubled days of famine and plague which broke out in the Bombay Presidency about the year 1897.

\* Condensed from a sketch prepared for Natesan & Co.'s "Biographies of Eminent Indian Series: " As. 4.

His attention was not entirely confined to his Khoja followers. His charming personality and winning manners were a great asset in his favour, and he soon succeeded in impressing himself on the Musalmans of Bombay at large. The influence he wielded among them was so great that on the occasion of the Diamond Jubilee of Queen Victoria, he was deputed by them to take their Address to Simla, where along with others, it was received in Durbar by Lord Elgin.

#### HIS FIRST VISIT TO EUROPE.

Soon after, the Aga Khan paid his first visit to England. . Wherever he went, whether in England or on the continent, he won golden opinions. Queen Victoria granted him several private audiences and also invited him to dine and sleep in the Windsor Castle. While he was still in England, the title of K. C. I. E. was conferred upon him for his valuable work in the days of plague in Bombay. His social position and status coupled with his affable and refined manners have enabled him to move in the highest circles of Europe. He has been intimately known to the several Royalties of Europe, and has received at their hands high distinctions, including one from the German Kaiser, which he flung back at him at the outbreak of the present war.

#### MUSLIM UNIVERSITY.

The Aga Khan was at a comparatively young age attracted to Nawab Moshin-ul-Mulk and his compatriots of the Aligarh School. Mohsin-ul-Mulk was an extremely shrewd man. When he succeeded to Sir Syed Ahmed's place, the M. A. O. College was passing through a great financial crisis. The Aligarh ideal was almost in jeopardy. Moshin-ul-Mulk was therefore straining every nerve to reorganise the College through every possible means. The Mohammedan Educational Conference was a great source of strength to him: it was his rallying point in all emergencies. When, therefore, the Conference was to assemble at the time of the Coronation Durbar of 1903 in the Imperial City of Delhi, Moshin-ul-Mulk's eyes were rivetted on the young Aga, whom he invited to preside on the occasion.

The Presidential Address which the Aga Khan delivered on the occasion was a masterpiece of its kind. The young Aga rose to the full height of his eloquence, and from his presidential chair passionately drew the attention of his co-religionists to the deplorable condition into which they had fallen. The descendants of those that carried the torch of learning into the heart of Europe and had founded Cordova and Bagdad were steeped in ignorance. He appealed to them to shake off their lethargy and indifference, and in order that they might live an honourable existence, carry out the sage of Aligarh's ideal to found a university of their own:

to create for our people an intellectual and moral capital; a city which shall be the home of elevated ideas and pure ideals; a centre from which light and guidance shall be diffused among the Moslems of India, and out of India, too, and which shall hold up to the world a noble standard of the justice and virtue and purity of our beloved faith.

In conclusion, he bitterly remarked:

If our ideal is not realised, it will be because the ape within has swallowed the angel, it will be because though we profess veneration for the faith and for the Prophet, it is but a lip-loyalty that will not make this small sacrifice to revive in its purity the glorious faith of Islam.

Though this passionate appeal for the establishment of a university at Aligarh did not bring any immediate fruits, still it was working in his mind and in the minds of others, and when, in 1910, an opportunity presented itself, he threw in it his heart and soul. Under his 'brilliant leadership' more than 30 lakhs were collected, and though even then the Musalmans were not fortunate enough to achieve their object, this fund has nevertheless placed the Musalmans nearer the goal than ever before.

#### IMPERIAL COUNCIL.

The Presidentship of the Aga Khan over the Conference marked the beginning of the continuous All-India interest he took on behalf of his community and country. He was soon appointed a member of the Imperial Legislative Council where he acquitted himself creditably well. There he advocated the cause of universal elementary education and suggested a scheme for co-ordinating the Imperial Service Troops employed by the various Indian States.

## THE ALL-INDIA MUSLIM LEAGUE.

The Musalmans were not politically well off. The Government under the sympathetic guidance of Lord Morley was contemplating the enlargement of the Indian Legislative Councils together with other constitutional organic changes in the administration of the country. Leaders of Muslim thought and public opinion became alive to the need of organising a political association with a view to safeguard their interests, and the Aga Khan had no small share in successfully launching out the scheme of establishing the All-India Muslim League. He was elected its first President, which office he resigned only very recently. His association with the League was of great help to the Musalmans. It was mainly due to its activities that the Musalmans secured some sort of communal representation on the Councils.

## HINDU MUSLIM UNITY.

Though the Aga Khan has, as President of the League, championed the cause of Muslim representation and other exclusive needs of the community, he is by no means a sectarian in his views. Providing for the advancement of the Muslim community to the general level, he has tried to see that the two great communities of India should live together amicably and for the benefit of each other, that in this way the cause of the country might as a whole advance along the path of least resistance.

He has ever enjoined on his co-religionists in India to try their best to understand their Hindu brethren with whom their lot is inseparably cast. In his scheme of a Muslim University, he advocates that :

In order to enable us to come in touch with what is best in the ancient Hindu civilization and better to enable us to understand the origin and structure of Hindu thought and religion in its widest sense as well as to inculcate in us a feeling of respect and affection for our fellow-subjects and to teach us to consider their customs and prejudices, Sanskrit and other Oriental literature ought also to be given due prominence in the curricula.

The Aga Khan has often deplored the existence of strained relations between Hindus and Musalmans in certain unfortunate parts of India. He has not only exerted himself to draw the two communities together

in all possible ways but he has also given practical proof of his active interest in the welfare of the Hindu community. He is a regular subscriber to several Hindu Institutions and has contributed donations to the Deccan Education Society and the Hindu University.

## SOUTH AFRICAN QUESTION.

His interest in the welfare of his countrymen does not end with India. He is one of those who have championed the cause of the Indians in South Africa and other Colonies. The whole-hearted support he gave to Mr. Gandhi and his compatriots is too well known for any special reference here. Both from the platform and through the public Press, both here and in England, he has oftentimes pleaded for a better treatment of his countrymen in the Colonies.

## A CAUTIOUS POLITICIAN.

His views on important political and other questions affecting the welfare of India, as a whole, have always been very moderate. He is of the school of thought to which Mr. Gokhale and Sir P. Mehta belonged, for both of whom he had the greatest regard and admiration.

The sacred cause of Indian progress invariably has been served best by those who have shared with Mehta and Gokhale, the attitude of which I have spoken. The ideal of nationhood and the development of free institutions can only be retarded seriously by violent and intemperate advocacy on the one hand; or conversely a senseless and debasing demeanour of constant flattery of every official measure—a cringing attitude that makes superficial observers believe that Indians are incapable of anything except self-humiliation or violent vituperation.

## SELF-GOVERNMENT FOR INDIA.

That India has a great future before her, a great destiny to fulfil, the Aga Khan does not for a moment doubt. In the fulness of time India will become a self-governing part of the great British Empire. But there is no swift and ready method by which this could be attained. The path of progress is by no means easy. Years of patient toil and preparation are necessary before anything substantial can be gained. It may be of interest to know that in consultation with the late Mr. Gokhale, the Aga Khan has submitted to the responsible autho-

rities a scheme of reforms which India is justly entitled to, especially after her conduct in the present war.

#### HIS SERVICES DURING THE WAR.

He has rendered signal services to the Empire, which services as offered in diverse capacities and at different times have all been highly appreciated by the King-Emperor, who has graciously conferred on him many a title and distinction, the most notable of them being the recent conferment on him of "a Salute of 11 Guns and the rank and status of a first class Chief of the Bombay Presidency for life." Apart from his active work during the present war in urging upon the Muslim world to hold fast to the Allies, the Aga Khan volunteered at the beginning of the war, as he did during the South African War, to go to the front as a private. Questioned by Reuter's representative if he had really, offered to go as a private with the Indian troops, he replied :

Yes, or in any capacity whatever. I have, alas! never had any military training, but if the War Office will accept my services, I shall be only too happy to go anywhere and do anything in order to equip myself for fighting. If they will only give me an opportunity, I will shed my last drop of blood for the British Empire.

So much was the Aga Khan desirous of going to the front and undergoing some real personal sacrifice that when addressing the Indian Field Ambulance Corps in England on the eve of its proceeding to the front, the Aga Khan could not restrain himself from giving vent to the fine sentiment. He said :

One small and humble personal explanation: If I do not get anything of a more combatant nature, I hope to come with you as your interpreter, if I may. (Cheers.) I know English, French, German and Hindustani, and I do not think you will find many interpreters so useful; so that I will earn my bread, if I can, there. If I do not go, it will be because of some *force majeure*, and not through any want of effort on my own part.

#### FAITH IN ENGLAND.

All this love for England, all this desire on his part to be of some use or other to it in her present moments of stress and storm is due to his implicit belief and faith in the justice and righteousness of British connection with India—a connection which in the long run will prove of most lasting benefit to both. While speaking on the life-work of Sir Pherozeshah Mehta and his strong faith in the fertilizing principles of

English culture and English civilization, as applied to Indian problems, the Aga Khan said :

I can do no better than quote the words in which he declared his political faith in England, which I know was also the life-long faith of Gokhale, and which is mine also.

When, in the inscrutable dispensation of Providence, India was assigned to the care of England, one can almost imagine that the choice was offered to her as to Israel of old: 'Behold, I have placed before you a blessing and a curse: a blessing if ye will obey the commandments of the Lord your God, a curse if ye will not obey the commandments of the Lord your God but go after other gods whom ye have, not known.' All the great forces of English life and society, moral, social, intellectual, political, are, if slowly, yet steadily and irresistibly, declaring themselves for the choice which will make the connection of England and India a blessing to themselves and to the whole world for countless generations.

That such is the belief of every Indian has been demonstrated in the most loyal and unanimous support India is actively giving to England in the present hour of her need. While recognising that the relations between England and India have at times been not as one would desire, the Aga Khan has rightly demonstrated to the English public that India is too deeply attached to England to be influenced by any petty differences and that therefore she has risen as one man to assist the Empire. Addressing a gathering in England, he said :—

There has been, especially amongst the educated classes of India, a feeling towards British rule which has always reminded me of the feeling of Cordelia towards Lear before the tragedy. It is a feeling and a sentiment that is too proud to show its loyalty and affection when all goes well; but England's needs will be India's opportunity to shed her last drop of blood and spend her last penny to save and to hold the Empire. (Cheers.) The educated classes of India have not been fair-weather friends, and no one in the world who has any sense of justice can deny that to a man they have shown their united loyalty to the Empire in the great crisis of its history.

But, gentlemen, when this war is over, let it be the end of misunderstandings. (Cheers.) Let us begin with a clean slate. Let us not in future, either on one side or the other, allow our natural pride or the feelings that stopped Cordelia from showing her sentiments towards Lear come in our way. Let us not have any more misunderstandings, or let us reduce them as far as possible in the future. For, after all, whatever happens to this country, if this country is ever weakened, India's aspirations and India's future go to pieces. On the other hand, whatever happens in the future India can always be an inexhaustible source of man-power, of wealth and of natural resources for the British Empire. (Cheers.) Let us hope—and more than hope, let us work—when the war is over, that the same goodwill and that the same energy that we are showing towards helping the Empire will be devoted towards what I may call a permanent reconciliation, and an end of all the misunderstandings of the last twenty years or so.



# Technical and Industrial Education in India

BY MR. S. M. YUSUF, MSc., F.C.S.

I shall confine my remarks to technical education generally and industrial education particularly, and refer to academic education only incidentally.

In 1911, Messrs. Dawson and Atkinson were commissioned by the Government to enquire how to bring technical education into closer touch and more practical relations with employers of labour in India. Their report on the subject was published in 1912. Many have gone so far in their mistaken conclusions as to say that technical education is not wanted, and any attempts in that direction should be stopped. By saying such things, they are, perhaps unconsciously, setting back the cause of industries in this country.

But the real situation is, that too much should not be expected from education alone. Some of the other chief factors that go to build up our industries are :—

- (1) Adequate capital.
- (2) Natural resources.
- (3) Commercial instinct and enterprising genius of the people.
- (4) Their aptitude for work, perseverance.
- (5) Climate, etc.

Undoubtedly a number of technically-trained men from schools alone cannot make industries and factories spring up at once. They must be supplemented by these favourable circumstances. But education can go far in bringing about favourable conditions. *The Government of a State, therefore, is responsible for the educational aspect of its industrial progress.*

I mention in the following pages some of the difficulties in the way of industrial progress in order to suggest remedies wherever possible. I would not at all conclude that we should remain inactive and stationary on account of these enormous difficulties, but I urge that Government should act all the more vigorously.

*Some of the difficulties besetting our industrial progress are :—*

(1) *Our aversion and disgust to all manual and practical work.*—In order to be able to remove it, it is necessary to study its causes more closely. Some hold that it is a common characteristic of Oriental people—a something inherent in their nature and consequently incurable. But I cannot agree with such views. There was a time in the West, too, when despotism prevailed, and practical pursuits and trades were held in contempt. With the growth of democratic ideas in Europe, the monopoly of the learned professions, civilians and governing classes and warriors to the claim

of honour became less and less until we now hear of the “dignity of labour.” But I doubt if complete *egalite* has yet been established even there. I think work is still considered there only a necessary evil rather than an honorable thing. If Europeans have changed, there is no reason why Indians should not.

The handicraftsmen of India, by a long process of despotic rule and caste system, have come to be considered as menials. The Mohammedans, who immigrated and so recently held the reins of the Government of this country, even went a step further. They began to consider all trade, shop-keeping and banking as something low and beneath dignity. Such absurd notions of dignity and self-importance are by no means rare among the higher classes of either communities to-day. Nearly every employer of labour in India complains of it.

To remove this contempt of work, I suggest the following measures :—

(a) *For the present the student should be mainly recruited from the industrial, the so-called inferior classes.* Sons of men already in practical trades should be induced to undergo industrial training by scholarships, stipends and other means. But we should not be too strict in excluding all others from the industrial school. Let the so-called high-born boy be clearly given to understand that he must work side by side and on equal terms with handicraftsman.

(b) *Industrial teachers and managers of works should set an example in showing respect to artisans and those engaged in practical work.* The attitude of Hathras millowners illustrates a deplorable state of things. When they were asked by Messrs. Atkinson and Dawson to send their sons to the Roorkee Technical Classes which were started at their request, they said that the millowners would not send their sons to the technical college, where they would have to work with ordinary labourers.

Then our eloquent leaders should set a practical example by putting their sons in industrial schools : ‘*Example is better than precept.*’

(c) *It should be made a point that those of the higher classes, who do get themselves industrially trained, should be treated as well as those of the learned professions.* The Government should encourage them and even show some indulgence to them on policy, otherwise the cause of industrial education must receive a serious set-back.

(d) *The preponderance of high school and college education over industrial, vocational, and technical*



*education should be made to give way slowly, until there be a fair proportion between the expenditure on these two groups of education.* Vocational and technical education is at least as important as academic education for a poverty-stricken and famine-ridden country like ours. In addition to the classical universities of Oxford and Cambridge in the wealthiest country of the world, there are numerous others of a technical character and over 300. technical schools. How many can we boast of? The Oxford and Cambridge type of education may be all right for a country like England. There are no famines in England, and most of the people are above the sordid cares of life. She has to train many of her sons as statesmen and politicians to take care of the vast Empire they inherit. Such occasions do not arise for many in India. Here the primary care of the majority of the people is how to get food and the bare necessities of life rather than to learn good manners, rules of society and the games of football, cricket, tennis and the like. But unfortunately most of our academic staff has been so far recruited from Oxford and Cambridge, which are put forward as models before us. Most of our young men have been to either one or other of these two institutions. The Indian Civil Servants mostly come from there. As all these go to form the controlling agencies almost exclusively in our educational system, their influence in shaping its policy and ideals is but too manifest. Hence the pernicious results.

(2) *Shyness of Capital.*—Recent failures of some newly started factories and banks have aggravated the matter. In the very first place the average income of Indian people has been calculated to be very low. Then bad social customs, such as lavish expenditure on the occasions of marriages, deaths and other rites, on jewellery and litigation, absorb what little the people can save. Besides being ignorant of the advantages of investing their savings in joint-stock concerns, they frequently put themselves helplessly in the hands of the notorious money-lender. It is only these petty bankers or money-lenders as a class that can afford any money for investment. Sometimes these *Sheths* are comparatively very rich, and apparently it would seem that a great deal of capital was thus available in India. But the poor people borrow money from these *Sheths*. The rate of interest realised is generally 12 per cent. to 24 per cent. per annum, which even comparatively

prosperous industrial concerns cannot guarantee to their investors. Hence no *Sheth* need risk investing his money in industrial enterprises, and generally speaking he does not.

*Co-operative credit movement promises much as a remedy for this evil.* Another remedy has been suggested and I think it feasible, viz., the State may start model factories, and when they are successfully running, hand them over to private companies. Here I give the opinion of Mr. Mukerjee (Vice-Chairman of the Calcutta Municipality) on the subject:—

The proper method of training is for the Government to start small factories on commercial lines, in which it will be possible for students to learn such useful arts. If this work is combined with technical education, I think Indians would then be in a position to start works for the industries.

(3) *General ignorance of the people as to what extent arts and industries have progressed in the world.* They have no conception of what modern manufactories and workshops are, and unless people see these things, it is impossible to give them a full conception of them. The grandeur of a big plant of machinery can never be fully conceived by one who has never seen one. Lectures on Economy, Exhibitions, and Museums are good in themselves, but they cannot be as stimulating as actual things. A travel in Europe with a view to visit factories, or round our great cities of Calcutta, Bombay, Cawnpore, or even a short trip to a factory in or near our own town, is very educative and instructive.

*I suggest that in addition to Kindergarten, manual training classes, museums and exhibitions, all boys in our schools should have occasional opportunities to be taken to factories or workshops wherever convenient either within the town or on trip at a short distance. A teacher from a technical institute should accompany them to show them over.*

(4) *Foreign Competition.*—While India has been lying dormant, other countries have progressed by leaps and bounds. Their industries are already firmly established. Any industrial enterprise undertaken here has to face and overcome the keen foreign competition. Thus, we are greatly handicapped. Most of our public men are prone to give the protection question an undue importance as if it was all that was required, while it should be realised that it is only one of the numerous features of the question of our industrial progress.

(5) *A hot climate like ours makes people generally lax and dreamy in character rather than active workers and practical thinkers.*

Perhaps the right kind, and not the Oxford-Cambridge type of education, may mend matters to some extent.

(6) *Want of employment available for technically trained men.*—Excepting Civil Engineers for whom employment is available in the Government P. W. D., there are practically no openings for technically trained students. Whatever situations were available in the beginning have been filled. If a technical man is offered Rs. 25 per mensem I call it no opening; for untrained illiterate carpenters, masons, mechanics, weavers, and the like can earn Rs. 20-30 per mensem. Naturally, then, why should one take the trouble of undergoing technical training at a school?

The Atkinson-Dawson Report throws much light on the question of employment. Prejudiced and refractory managers of firms do not want technically trained men. Their most liberal offer to such men amounts to Rs. 30 or 40, which I find a good illiterate Maistri in Amreli can earn at home without bothering himself with technical education or factory-owners. Firstly, the number of industrial firms is very small in India. Secondly, most of these are in the hands of foreigners, who can take Indians only as coolies or Maistries in their works and reserve any higher posts for Europeans or Eurasians. No hope, therefore, from this quarter can be entertained.

I suggest that *artisan boys mainly should be taken in hand and taught modern methods in a trade school.* They are the most likely to continue their private trade with the greater skill acquired at school, the employment difficulty being obviated and the aim of industrial education realised. But scholarships and stipends will be necessary for their loss in wages.

After dealing with the difficulties in the way of industrial progress and technical education in India at some length, I give my views as to (1) *how*; (2) *where*; (3) and *what*, technical education should be given:

(1) *Modern technical knowledge, processes, and methods have to be imported from the West; to evolve them here without the aid of imported knowledge being out of the question.* There are only two ways of carrying out this essential process of importation.

(a) *Europeans coming here and teaching us*, that is a very defective method. Industrial experts can come only on very fat salaries; they cannot have much patriotic sympathy with our industrial development, are liable to be reactionary, as many of them may rightly or wrongly

imagine Indian industrial development as a source of danger to their own industrial supremacy, and at best their work of teaching can only be a business and not a patriotic duty to them.

(b) *Indians going abroad and importing knowledge and practice directly.* Rather than employing Europeans on high salaries, promising Indian young men should be sent to Europe for training in workshops as well as schools there. The State in combination with big merchants having business connections in Europe can, through their influence, easily have them trained most efficiently, and on their return they may be employed as professors or superintendents. This will be more economical in the end.

We should take a lesson from Japan in this matter. The importation of knowledge and industries there deserve our very serious consideration. How many thousands of Japanese have been and are at present learning technical arts in foreign countries? A handful of Indians have been out to England during the past few years, and already there is a hue and cry against them. Before they have had time to show their usefulness, which ultimately they must do, though it will take time, perhaps scores of years, discouragement and condemnation have been heaped upon them already. Much polemic and adverse agitation has been directed against them in the interests of foreign factory-owners in this country, who may fear a Black Peril in them. It is deplorable that besides the managers and proprietors of European firms, some self-interested Indian factory-owners, too, have said that they would rather have Europeans for all higher posts in their works for financial reasons, which is tantamount to saying that an European increases the status of their concern and thereby they secure better business and more profit. Though it may conduce to their individual self-interest, it is unpatriotic in the extreme. I must remind these shortsighted Indian gentlemen that their case and that of their business are ultimately doomed, unless they learn how to stand on their own legs. The greatest curse of India, perhaps, is our lack of self-reliance.

*It is suggested, therefore, that Europe-trained Indians should be put at least at the head of each department in Technical Institutes and at other places in technical education system wherever possible.*

(2) *As regards the quality of technical education*, the Dawson-Atkinson Report proves that no openings exist at present for advanced technical

courses except in civil engineering. As regards the "improver" (I borrow the term from the Atkinson-Dawson Report) class of technical men, a limited field in a few of the Indian concerns exist, and then, these, as is clear from the record of interviews with the managers, can only be grudgingly employed on very hard terms, on living wages to start with, and perhaps rising to Rs. 40 or so. Again these offers are mostly limited to the Roorkee College and the Victoria Jubilee Technical Institute. Thus, the field for technically trained men of either lower or upper grade is at present practically absent. I may be allowed to mention that there are practically no technical institutions in India except perhaps the Victoria Jubilee Technical Institute. The Engineering Colleges at Roorkee, Poona, Sibpur, and Madras really owe their foundation and existence to the civil engineering instructions they provide for training subordinate-officers of the Government, P. W. D. The same remarks largely apply to Baroda Kalabhavan. Eliminate the Civil Engineering Department from it, and it dwindles into insignificance.

*Industrial Education as Distinguished from Technical Education.*—Here I want to make this distinction, as I beg to point out that industrial rather than technical education is the more practicable to start with. Industrial education concerns itself with the training of artisans and handicraftsmen. They are taught the most up-to-date methods and processes, the net result of applied sciences and research, but they are not taught the applied sciences themselves, the teaching of theory is reduced to the minimum, while industrial drawing is taught a good deal. This sort of education is carried on in what are called *trade schools*. Up-to-date artisans are turned out, who may be capable of holding their own against foreign artisans.

Technical education, along with practical training, aims at giving as much insight into the principles of science underlying the particular industry as possible, and prepares a class of technical men, i.e., managers, superintendents, professors, foremen, and the like of different grades.

The training of artisans in trade schools is beginning technical education at the lowest rung of the ladder, and constitutes a most rational procedure. In this case difficulties of employment, aversion to work, capital, etc., vanish entirely.

The artisan does not shrink from practical work, need not seek employment as he can easily continue his private trade, needs no capital and so forth.

The aim of our industrial education should be, *to provide training in modern and up-to-date methods to artisans to make them efficient enough, to enable them to retain their ancestral business and improve upon it, and hold their own against foreign competition.* We have sufficient number of artisans already extant. It has even been said that they are overstocked. From this it will be seen that it is not required to add to their numbers from other classes which would be a difficult and useless procedure, but to keep the artisans in their trades, which they are gradually leaving as (i) they are lured to the "gentlemanly professions" through our pernicious educational system; and (ii) as their work no longer pays in the face of modern competition.

(3) *Location of the Trade School.*—From what I have said above, it is clear that it is not necessary to select big centres of factories for the habitation of such schools as I suggest.

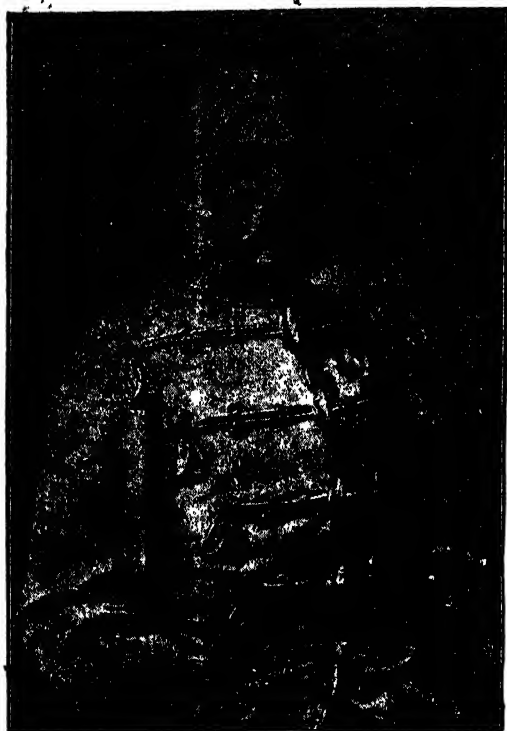
The school is more or less independent of factory affairs. Artisans in primary trades of *building, smithy, carpentry, weaving, dyeing, etc.*, are obtained at most places. No big centres of industry of a factory type exist, for instance, in the Baroda State, and if it was necessary, as it is not, that schools should be started only in such centres, the obvious conclusion would be that no industrial or technical education should be provided in the State. On the other hand, the very absence of industrial activity in a certain locality is a demand for educational impetus all the more intense. Moreover, factories generally have a system of apprenticeship, and thus an industrial school situated near them may have no connection with them whatever. In such a case to start technical schools amidst them will be only like 'carrying coal to Newcastle.'

I suggest that two points should be mainly considered in deciding upon the location of a trade school:—

- (i) Importance of the town in population,
- (ii) Convenience in distance for students.

By this I mean equal distribution of the facilities of industrial education to all the parts of a State.

# The Late Austrian Emperor and His Successor.



THE LATE FRANCIS JOSEPH.

HERE was perhaps no more tragic figure in all Europe than the aged Emperor Francis Joseph of Austria, whose death was reported on the 22nd of this month. In these columns have already appeared a full and detailed sketch\* of the most ill-fated of the world's monarchs at the time he provoked this great European anarchy. Born in 1830, he took up the throne of a tottering Empire in 1848, and for eight and sixty years waded through blood and tears in cementing the quandum States of a desperately divided country. The political fortunes of Austria under the Emperor have already passed into history, and it is useless to measure the reign of blood and terror that accompanied the making of this ramshackle State. But his conciliation with Hungary, and the grant of a constitution for that State, marks

\* For a full and detailed sketch see page, 1625, "All About The War: The Indian Review War Book." Price Rs. 4: G. A. Natesan & Co., Madras.



ARCHDUKE KARL FRANCIS JOSEPH.

an era of thirty years of peace and progress even in that land of many sorrows. This is perhaps the only relieving feature of an otherwise tragic history.

But the Emperor's own personal misfortunes are dramatically pathetic in the extreme. His brother Maximilian was shot in 1887, by order of a Court Martial in Mexico; the Crown Prince Rudolf died a violent death in 1889; his wife's sister was burnt in Paris at a charity bazaar; his wife, the Empress, was soon after assassinated; and, lastly, came the cause of this great armageddon, the assassination of the Heir Apparent and his consort in Serbia. And now after all these horrors comes the death of the Emperor himself.

The late Emperor's successor is the Archduke Karl Francis Joseph, grandson of the late Archduke Karl Ludwig and great-nephew of Francis Joseph. He was born in 1887, married Princess Zita of Bourbon Parma in 1911, and has three children.

# THE JOINT CONFERENCE.

**I**T was a historic and unique gathering—the joint meeting of the members of the All-India Congress Committee and of the Reform Committee of the All-India Moslem League, which met in the Rooms of the British Indian Association, at Calcutta, on Friday the 17th November, to confer together and prepare a draft scheme of reforms to be submitted to the authorities soon after the termination of the war. After two days' earnest deliberation, the representatives of the Congress and Moslem League unanimously came to the conclusion that in the best interests of the rulers and the ruled, a great and momentous step should be taken which should satisfy the legitimate aspirations of the people of India. The scheme for the future Government of India, adumbrated in joint consultation, may fairly lay claim to be elaborate and, practical, and it cannot in fairness be said that it is the outcome of the vision of impatient idealists. The leaders of both the great communities, the Hindu and the Musalman, trusted alike by the people and the Government, have done their duty in placing before the authorities what in their opinion the situation at the present moment demands. It is left to the latter and to the bureaucracy—whose powers and privileges are certainly sought to be curtailed—to consider the proposals in a just and an impartial spirit and with only one objective—the interests of India and its people. For, John Bright's words in the House of Commons hold good to-day quite as much as in his time: "We must in future have India governed not for a handful of Englishmen, not for that Civil Service whose praises are so constantly sounded in this House. You may govern India, if you like for the good of England, but the good of England must come through the channels of the good of India."

The scheme is briefly as follows:—

With regard to the Provincial Legislative Councils, the Joint Committee urges that there should be one hundred members on the roll and that:—

The Council shall elect its own President. All financial proposals relating to items of expenditure and sources of income, including the raising of loans and taxation, shall be embodied in Bills which shall be submitted to the vote of the Council. All resolutions passed by the Legislative Council shall be binding on

the Executive Government, unless vetoed by the Governor-in-Council. Provided, however, that if the resolution is again passed by the Council at an interval of not less than one year, it must be given effect to.

The assent of the Governor-in-Council shall not be required for introducing Bills other than Money Bills in Council. All Bills passed by Provincial Councils must receive the assent of the Crown before they become law. The term of office of members shall be five years. Except Customs, Posts and Telegraph, the Mint, salt, opium, railways, army and navy, and tributes from Indian States, all other sources of revenue should be Provincial. There should be no divided heads of revenue. The Government of India should be provided with fixed contributions from the Provincial Governments; such fixed contributions being liable to revision when extraordinary and unforeseen contingencies render such revision necessary.

Touching the Constitution of Provincial Governments, they agree that:—

The head of every Provincial Government shall be a Governor, who shall not ordinarily belong to the Indian Civil Service or any of the permanent services. There shall be in every Province, an Executive Council, which with the Governor, shall constitute the Executive Government of the Province. Members of the Indian Civil Service shall not ordinarily be appointed to Executive Councils. Not less than one-half of the Executive Council shall consist of Indians to be elected by the elected members of the Provincial Legislative Council. The term of office of members shall be five years.

Regarding the Imperial Council, they agree that its strength must be increased to one hundred and fifty, and that:—

The President of the Council shall be elected by the Council itself. A Bill, other than a Money Bill, may be introduced in Council in accordance with rules made in their behalf by the Council itself, and the consent of the Executive Government should not be required therefore. All Bills passed by the Council shall have to receive the assent of the Crown before they become law. All financial proposals relating to items of expenditure and sources of income shall be embodied in Bills. Every such Bill and the Budgets as a whole, shall be submitted for the vote of the Imperial Legislative Council. The term of office of members shall be five years.

Both the Congress and the League are unanimous on the question of the abolition of the Council of the Secretary of State. But they urge:—

The salary of the Secretary of State should be placed on the British Estimates.

The Secretary of State should, as far as possible, occupy the same position in relation to the Government of India as the Secretary of State for the Colonies in relation to the Governments of the Self-governing Dominions.

With regard to other important reforms connected with military and naval services, education and the freedom of the press, there is complete unanimity of opinion :—

The military and naval services of His Majesty, both in their commissioned and non-commissioned ranks, should be thrown open to Indians, and adequate provision should be made for their selection, training and instruction in India.

Indians should be allowed to enlist as volunteers.

Indians should be placed on a footing of equality in respect of status and rights of citizenship with other subjects of His Majesty the King throughout the Empire.

The settlement of land revenue all over India shall be made permanent.

The executive officers in India shall have no judicial powers entrusted to them.

The public services of India shall be open to all the Indians, and no grades or posts shall be reserved for any special class.

Primary education, as far as practicable, shall be made compulsory all over India.

All measures in force establishing invidious distinction between classes as well as those restricting unduly the freedom of the press and the speech shall at once be repealed.

The question that gave rise to much discussion was in regard to the proportion of Hindu and Muslim representations in the Councils of the various Provinces. A settlement was arrived at, except in the case of the United Provinces and Bengal, and it was agreed that this should be settled when they meet again at the time of the Congress Session in Lucknow.

## CURRENT EVENTS

BY RAJDUARI.

### HOPES AND ANXIETIES.

**T**HOUGH the past four weeks have been of uniformly victorious character in the western theatre of war, and though the Italians and Serbians have placed on the record of the world's recent military history brilliant and heroic feats, and though even the Allies at Salonika have been more successful than they were ever before, both in arms and diplomacy,—all conspiring to give greater and greater hopes of the ultimate triumph of those now so nobly fighting and shedding blood in the cause of the future freedom of the world, we cannot refrain from expressing our anxieties as to the critical situation in the Balkans, so far as the Bulgar-German forces are arrayed against Rumania. The latest and most authentic news, as we write, from that quarter, is not of a character to give assurance that Rumania, even when broken up by the Russian forces, will be able to resist the further inroads of the enemy marching in the direction of Bucharest. The brave Rumanian forces have been compelled to retire from the Jial Valley owing to the superior forces of the Germans and Bulgars combined, who have been able to make a breach in the line of the defence. The enemy has made a swift and effective raid on the Craiova, though the Rumanians are still operating in the Orsova region. Great anxiety is expressed in all military quarters of the Allies at this disagreeable situation. It signifies that

unless the Rumanians are quickly reinforced so as to be able at once to arrest the further progress of the enemy and hold the different railways, an important part of Rumania will be captured, which would greatly help the German in his object of mastering the Balkans and becoming its eventual conqueror. There are large granaries in that part of Rumania which at present is the objective of the Teuton. These, if sacked, would materially relieve the food difficulty for the coming spring and summer in Germany, while entailing no mean hardship on the army and the people of Rumania. Experts express their confidence in the ultimate resisting ability of the Rumanians, supported by weather conditions. They say that virtually Falkenhain has failed to cut off Rumania from Russia in the defiles of Moldavia, and, therefore, been obliged to abandon the march on Bucharest through the Predal Pass. The unexpected march on Craiova is said to be "merely a raid" intended to cause alarm in the enemy's camp. His own base is too remote to enable him to crush Rumania. It is to be hoped that that may be the case. But in matters of this character even, it will never do to wholly rely on the opinion of experts. Experts differ from experts. And there is besides, in order to allay alarm among the Allies, a considerable amount of optimism, so that the opinion of the experts has to be accepted with a great deal of caution and reservation. At present the experts declare that further developments should

be awaited before a conclusion is pumped to, that the Rumanian defence is a failure. All that could be said, then, at the present hour, is to wait and see.

Meanwhile, it is satisfactory to know that the outstanding feature of the past four weeks in the Balkans is the splendid march of the Serbians and French to Monastir and the capture of that important town, which was Serbia's own twelve months and more. The Serbian troops are still full spiritedly pursuing the German-Bulgarian forces. They have occupied Kiani, on lake Prespa, 14 miles west of Monastir.

In the Dobrudja, the Russian and the British are fairly forging ahead. The occupation of Taşaul and Tatarpahs reveals the extent of the Allies' southward advance in that region. These are two villages on the Black Sea, eighteen miles north of Constanza.

#### THE GREEK MUDDLE.

Day after day the desingenuous freaks of King Constantine and his few supporters are being flashed, which tend to show how that ill-advised and ill-fated monarch is putting his foot in the deeper mud of Greco-German politics. At the same time it is satisfactory to notice the diplomatic and military progress which the Allies are making. They have succeeded in deporting all the enemy ambassadors from Athens. They were embarked on the 22nd November from Athens for being landed at Dedegatch. So the Allies, after a prolonged period of forbearance, have got rid of the intriguing representatives of Austria, Germany, Turkey and Bulgaria. All Europe has pronounced this deportation as a good riddance. Germany, of course, has emphatically protested. But it is an idle and hollow protest which has no significance. Not content, however, with the driving away of those dark and devious intriguers, the French Admiral, Fournet, has now demanded the deportation also of Consuls and members of the enemy's archaeological schools, who are known as a honeycomb of the worst kind of spies. The Germans would have made short shrift of them long ago had they been in the place of the Allies. But it bespeaks to the credit of diplomacy and patience of the latter that the Anglo-French authorities at Athens tolerated this nest of intriguers so long. Another well-considered step taken by them is the occupation of the Peloponnesus railway station by the French blue-jackets. Thus, all the undesirables have been slowly driven away, and other important occupations have been secured, so that the Allies' progress at Athens may now go unimpeded. The

Royalists must have already found that their vocation to ferment intrigues, and attempts at undermining the Allies' plans, has come to an end. Admiral Fournet, however, seems to be a personage of great resolution. Having put his hand to thoroughly disable King Constantine and his adherents, he has now demanded the surrender of all war material and guns in the hands of the King's rabble forces. The King's officers say that the *Entente* Powers have had already taken nearly 200 modern guns from Greece and that further possession cannot be given. But it may be taken for granted that, like all other demands first feebly resisted, this latest one will be also complied with. Thus, it is that the *Entente* are slowly taking out the teeth and claws of the Greek animal which will soon be caged. Venizelos is quiet biding his time, while in complete accord with the *Entente*.

#### THE WESTERN FRONT.

There is nothing to record but a series of victorious occupations of the Allies on the Western Front during the month. In their own respective sections the English and the French have been fighting with an élan and enthusiasm which are admirable, hurling back the wearied Titans on the opposite side, and occupying fort after fort and other strategic places. The most signal and historic is the occupation of Vaux, a fortress deemed impregnable by the Huns. After the sanguinary engagements known as Ancre, nothing more splendid has been achieved by the French arms this active season of belligerency. Winter has set in, but there is no sign of any interruption of arms. The progress already achieved is a hopeful sign of what may be anticipated before Christmas season begins.

#### ITALY.

Meanwhile the Italians, too, have been uniformly fighting inch by inch in the Carso plateau and are on the high road to Trieste which, when occupied, will cover Italy and Italians with glory. The Iridentists will be overjoyed at recovering their own. Meanwhile, it is satisfactory to notice the Italians assisting the Serbians, which is indeed a healthy sign of their future peaceful relations. Both have learnt lessons which they are unlikely to forget. Both are convinced that their mutual interest lies in acting in union. The old policy of mutual jealousy, if not something worse, must be for ever abandoned and replaced by one of reciprocal confidence and amity.

#### THE FATE OF AUSTRIA.

At last the event, dreaded even before the



outbreak of the war, has occurred. The Emperor Joseph is dead, and with him the Empire of the Habsburgs may be said to have virtually come to an end. The Emperor Joseph was the oldest reigning Monarch of Europe. He ascended the throne in 1848, so that he has reigned or ruled 68 years! But what a thrilling chapter his reign has been! What memories, what incidents, what grave events, political, foreign and domestic, are crowded in that long reign? How step by step the Hohenzollern has coiled round and round Austria, like the Python, till at last the present war may be said to have throttled the last heir of the great Holy Roman Empire, which once so fiercely dominated Europe. In the fall of many an empire of the world, in times ancient and modern, there is a great lesson which History teaches—a lesson of eternal truth—that do what they may, states and monarchies which, in their vaulting ambition, endeavour to conquer a progressive and expanding world, with broader views of national freedom and independence, must eventually dig their own graves. Great empires have had their day and ceased to be.

Nemesis has slowly overtaken the Empire of Austria. On its ashes will, no doubt, rise a new one with a new master. But the same Nemesis will overwhelm the new master and the new kingdom when its turn arrives. In this fact of the fall of Austria, his mal-listed neighbour has a great deal to learn and take to heart. But it is a question whether in the heat of his vaulting ambition he will learn. There can, however, be no doubt of the fate, which awaits the Hohenzollern in the near future.

#### THE MURDEROUS UNDERSEA PIRACY.

Desperation seems to have driven to ruthless madness the defeated Teuton, he who met with such memorable disaster at Jutland six months ago! Furious at his naval rout in the North Sea in May last, he has vowed vengeance to his hated enemy, he of the British Isle set in the silver sea the Home of Liberty. He is doing his level best by a variety of the most diabolical means to wreak that vengeance. Submarines are on his frenzied brain. He is awfully obsessed by them. As the Romans vowed that Carthage should be destroyed, the Huns think of destroying England and wearing the Crown of William the Conqueror. So thinks William the Wicked, the piratical murderer of the twentieth century. In his impotent rage, he has directed that the largest and most destructive submarines should plough the sea underneath and sink all vessels, whether of the Allies or the Neutrals. The game

has been going fast and furious, chiefly in the Mediterranean, with an average torpedoing and sinking of three vessels per day! Inebriated monarch! He fails to realise that such sinking, and with it the sad sacrifice of hundreds and thousands of innocent lives, will in no way achieve his object which is to raise that iron gripped blockade in the North Sea, which is the only highway for his commerce. The submarine campaign now carried on is more diabolical in its conception and execution than the one which preceded it. But the day of retribution must come when these new assassins on the high seas will be overwhelmed by their own certain destiny! Meanwhile, the sacrifice of innocent lives and of property, is appalling. The mail steamer *Arabia* was one of its latest victims and, as we write, the *Britannia*, a British boat of 48,000 tons, is another!

#### THE ECONOMIC SITUATION IN ENGLAND.

Lastly, let me refer to the economic situation in England. The Ministry have come to the conclusion that the food supply of the people must be methodically and lawfully regulated and controlled. There is yet considerable wastage of a variety of raw and cooked food. The luxurious part of it must be entirely put a stop to, and the necessitous so regulated as to last longer in view of the eventualities which may occur. The step taken by Mr. Runciman for the supply of food seems to have met with popular approval, which is an unmistakable index of the sacrifice they are prepared to make. It will also be not a little contributory to promoting individual thrift, which is nowhere as yet. More. With articles of luxury as contraband, so to say, for the population, there will be, as a corollary, a diminution on the exports from the United States, which will signify two things, firstly, a more favourable balance of trade than now existing, and, secondly, a diminution in tonnage which is sending up freight by leaps and bounds. With less demand of tonnage for conveyance of goods, not presently essential or necessary for popular consumption, freight must decline to a reasonable extent. The financial situation, too, will be easier. The savings of the people would lead to the next loan being easily floated, though the popular demand is for a pretty stiff tariff of taxation. Nothing induces thrift so much as heavy taxes directly levied. These come startlingly home to each unit, who then thinks twice and thrice how to meet them. Heavier war taxation will be the special feature of the next British budget, and the Indian people, too, should be prepared for a similar economic situation here.



ONE of the oldest Congressmen has passed away in the death of Pandit Bishan Narayan Dhar, at Lucknow, on the 18th instant. He joined the National Congress at Madras in 1887, and became President of the Calcutta Session in 1911. For thirty years he was thus closely associated with the Congress, whose cause he championed with singular devotion.



subject's privileges and rights will be obtained and enjoyed, not by one sect or creed, but by all, and thereby the British Government, so far from being weakened, will be strengthened beyond measure. For the link which will then join a happy and united India to England will not be the link of fear, will not be the link of servility, but it will be the link of affection and gratitude which no misfortune can sever, and which no calamity can shatter.

Politics, education and social reform are the burdens of many of his eloquent speeches, and he was made President of the United Provincial Conference, at Bareilly, and later of the National Congress itself in December 1911. He became

Pandit Bishan Narayan Dhar belonged to a higher Kashmiri family of Lucknow, and was born at Barabanki in 1864. His father held a high office in the Judiciary; while his uncle, Pandit Shambhu Nath, was the first Indian Judge of the Calcutta High Court. He had his early education at the Church Mission High School and Canning College, Lahore. In 1884, he proceeded to England, where he joined the Middle Temple and was called to the Bar in due course. On his return home, he found himself excommunicated, and it took some years before he could be readmitted into his caste. Thus, he was a practical Social Reformer from the beginning of his public career. A keen lawyer himself, he was yet more devoted to political science and political philosophy, and his first speech at the Madras Congress won for him the encomium of no less a leader than the late Raja Sir T. Madhava Rao. In that address he urged:—

There are no true statesmen who are blind to the dawning lights of the fires which Western civilization is kindling in our hearts, and who raise their puny arms to arrest the chariot of India's destined development. Gentlemen, the demand we are making is a national demand, and strong in the consciousness that we are the honest mouthpieces of countless millions, too long dumb. I ask you not to take to heart too much the base insinuations or the idle clamours that may be raised against you and the sacred task you have in hand. These will all pass away, the rising tide is with us; so let us unite together in the performance of this noble task which is practically the political regeneration of India. Let us aim not to do good to one community or two communities, to Hindus or Mahomedans, but to all the communities and all the sects of India. That is undoubtedly the noble ideal, the national ideal that we have before us, the realization of which will be the political Kingdom of Heaven. The various races, sects, and creeds of India will blend together into one imperial whole, in which a free born British

member of the Imperial Council in 1914, where he upheld the Congress cause with becoming eloquence and ardour. Since then he became ill, and he practically retired from public work.

The late Mr. Gokhale used to say that Pandit Bishan Narayan Dhar was one of the two great literary politicians of India, the other being Dr. Sir Rash Behari Ghosh. Severe as is the loss to our public life, Lucknow and the United Provinces have been stricken with a poignant grief at the death of this great leader so soon after the lamented loss of Ganga Prasad Varma.

[ONLY SHORT NOTICES APPEAR IN THIS SECTION.]

**THE BOOK OF THE MADRAS EXHIBITION, 1915-16.** To be had of Messrs. Higginbothams Ltd., Madras. Price Rs. 3.

We are in receipt of a copy of the book of the Madras Exhibition, which was held under the auspices of the Madras War Fund in the winter of 1915-16. The volume contains a number of special articles dealing with different sections of the Exhibition and also twenty-two illustrative lectures delivered at the Exhibition on various subjects, relating to the arts and crafts of South India. In fact, these articles and lectures provide a conspectus of the main resources and industries of this Presidency. Sanitary reformers, and the average public, will perhaps find especial interest in the pages devoted to the problems of housing, of drainage and water supply, to hygiene and sanitation. As the entire profits of the sale of this volume will be devoted to the Madras War Fund, we hope that the Book of the Exhibition will have a large demand.

**AMATEUR WAR CARTOONS.** By Dinoo S. Bastavala : Commercial Press, Fort, Bombay. Price, Rs. 2. (Can be had of G. A. Natesan & Co., Madras.)

This is a delightful volume of war cartoons sketched by a juvenile artist, Dinoo S. Bastavala, the granddaughter of the Hon. Mr. D. E. Wacha. The cartoons were drawn in 1914-1915, when the artist was only 12 years of age. But they are alike vivid and ingenious, and some of the passing incidents of the war are caught with inimitable grace and fidelity. We congratulate the young artist on her excellent conceptions. The proceeds of the sale of these copies, we are told, will be devoted to the War Fund and some Parsi charities.

**REPORT OF THE BOMBAY CONGRESS.** Reception Committee, Bombay. Price Re. 1-8. (Available at G. A. Natesan & Co., Madras.)

This volume, as usual, contains a complete verbatim report of the speeches delivered at the last Bombay Congress. There are half a-dozen excellent half-tones in the Report, and the appendices containing a list of the delegates, members of the subject committee, some important correspondences and the rules for the conduct of the Congress, make the volume an excellent Report for all purposes of reference.

**ROMANCE OF A GREAT INDIAN SOCIAL SERVANT,** by B. N. Motiwalla, B.A., Devalaya : 2 As

It is a brief tribute to Bahu Sanipada Bannerjee, enthusiastic but well-deserved, referring to the manifold activities of his indefatigable life. The great social servant is variously honoured as "the Apostle of Improvement," "the last of the Social Reformers," "Seva-vrata" (devoted to service), etc.

**THE NECTAR HYMN TO SRI KRISHNA,** by Shri Bhagavan Nimbarkacharya : Rajganj.

Fifteen hymns in Sanskrit with English Translations in praise of the Deity.

**ON THE ART OF TEACHING,** by Purna Chandra Mazumdar. Minto Press, Chittagong : Price, 6 As.

It contains hints and suggestions for teaching. They are gathered with care and intelligence and would be of practical help, particularly to young teachers that have to teach young boys and children.

**SONGS OF SAILOR MEN : Sun, Sard and Sin,** by Joan Kennedy : Is Hodder and Stroughton, London. They belong to the series of the cheap books published for soldiers and sailors. They form good relaxation to the hard-fighting soldier and sailor. The former contains a few verses that touch one more than one expects in such a collection.

**C. I. S. I BOOKS.** Memorial Hall, Madras.

We have received from the *Christian Literature Society for India*, Memorial Hall, Madras, the following publications :—

- (1) *Life and Teaching of Jeremiah, Parts I and II*, by Rev. G. Parker.
- (2) *Tracts for Mahomedana (Telugu)*, by Rev. G. H. Rouse
- (3) *A Manual of Intercession (Telugu)*, by the Rev. Andrew Murray.
- (4) *Studies in St. Mark (Telugu)*.

**MADURA SETTLEMENT, 1915, & MADRAS VILLAGES GRANT, 1915,** by Mr. M. S. Sesha Aiyangar, Vakil, Madura.

We are indebted to the author for these two interesting pamphlets as well as two more useful little works in vernacular on the governance of India and other topics.

**INDIAN HISTORY OF THE CLASS-ROOM.** Period 1600-1857. By H. L. Chablam, M.A. Sind Publishing House, Hyderabad, Sind. Pp 469. Price Re. 1-12.

The author has designed this manual for the needs of the college student. Not merely does the book satisfy this object in every way, but also the author has taken the pains of quoting authorities for all his statements on controversial points and presenting all sides of the picture on every important feature and event. Criticisms on the policy of the Governor-General, and the suggestion of questions and suitable subjects for essay-writing, are especially useful features of the book.

**THE DIARY OF MR DOODLE.** Horsefall & Co, Madras.

This is a delightful collection of frank, witty and humorous reflections on all topics of general Indian interest. These lively notes are full of a delicate aroma of style and taste, and make a pleasant and agreeable pocket-book.

## Books Received.

**THE WANE : AN EGYPTIAN AFTERMATH.** By Algernon Blackwood, Macmillan & Co., London.

**LOVE AND LUCY.** By Maurice Hewlett, Macmillan & Co., Ltd., London.

## Books Relating To India.

**THE BIBLE IN INDIA.** By M. Louis Jacolliot. Panini Office, Allahabad.

**FOLK TALES OF ASSAM.** By J. Borooah, Bar-at-Law, Gouhati. Price, Re. 1-8.

**THE AMATEUR'S GUIDE TO GARDENING IN SOUTHERN INDIA.** By H. E. Houghton. Higginbothams, Madras.

**1001 GEMS OF HINDU RELIGIOUS THOUGHT.** By Paray Kunhi Chandu Sharada Press, Mangalore.

# DIARY OF THE MONTH

October 21. Assassination of the Austrian Premier.  
 October 22. Death of Sir Jacob Sassoon at Bombay.  
 October 23. Mon. Venizelos' ultimatum to Bulgaria.  
 October 24. Severe fighting on the Dobrudja.  
 October 25. Mr. B. C. Pal speaks on India and the Empire at Lucknow.  
 October 26. Indian Industrial Commission opened its sittings at Delhi.  
 October 27. Russo-Roumanian retirement.  
 October 28. Mohammedan Educational Conference of South India opened this morning at Vayambuli.  
 October 29. The Prince of Wales has been gazetted a General Staff Officer.  
 October 30. Opening of the Conference of the Chiefs and Ruling Princes of India, at Delhi, by the Viceroy.  
 October 31. Mr. Asquith gave evidence before the Dardanelles Commission.  
 November 1. Mrs. Bessant has been prohibited from entering the Central Provinces and Behar.  
 November 2. The Industries Commission arrived at Dehra Dun this morning.  
 November 3. Martial Law in Germany.  
 November 4. Austria promises autonomy for Galicia.  
 November 5. Sir Bryan Mohan has been appointed Commander-in-Chief of Ireland.  
 November 6. Germans promise autonomy for Poland.  
 November 7. German Chancellor's speech. Recovery of Roumania.  
 November 8. P. & O. Arabia sunk in the Mediterranean.  
 November 9. The Bombay High Court gave judgment to-day in favour of Mr. Tilak in the security case.



DR. WOODROW WILSON, PRESIDENT OF THE U.S.



AT THE SHRINE OF LIBERTY AND JUSTICE.

Mr. Tilak—*Jaya Nyaya Devi! Hail, Justitia!*

—Hindi Punch

November 10. Woodrow Wilson has been re-elected President of the United States.  
 November 11. The Industries Commission held its sittings this morning at Cawnpore.  
 November 12. Cardinal Mercier has issued a spirited protest to the civilized world against the compulsory deportation of Belgians to Germany.  
 November 13. Destruction by the Salonika Army of the Bridge at Agosta.  
 November 14. Air raid on Zebrugge.  
 November 15. H. E. the Viceroy's Banquet at Udaipur.  
 November 16. Entertainment given to Mr. Polak by the Bombay Servants of India Society.  
 November 17. A meeting of the Joint Conference of the All-India Congress Committee and the Moslem League was held at Calcutta to-day.  
 November 18. Pundit Bishen Narayan Dhar died at his residence at Lucknow to-day.  
 November 19. The fall of Monastir. The French War Minister at the Italian front.  
 November 20. Lord Carmichael laid the foundation-stone of the Literary and Historical Museum at Calcutta in memory of R. C. Dutt.  
 November 21. Lord Chelmsford in an interview with an American correspondent emphasises the deep-rooted loyalty of all classes of the Indian people.  
 November 22. Death is reported of the Emperor Francis Joseph of Austria.  
 November 23. The annual convocation of the Madras University was held to-day at the Senate House, when Nawab Syed Hussain Bilgrami delivered the address.

**Assyria and Prussia—A Historical Parallel.**

Professor Lewis Bayles Paton of U. S. A. draws, in the *Hibbert Journal* No. I Vol. XV, a comparison between the growth and development, the ideals and the methods of Assyria and modern Prussia; and he thinks there is a reason to believe that the outcome in both cases will be similar, and that a comparative study of both cannot fail to shed light upon the meaning of the present world-war and upon its ultimate results. He takes up first the historical development of Assyria and traces it through the early colonial period when it served as a colony of the Babylonian Empire to spread Babylonian civilisation and to defend the frontier against barbarians; on through the rule of the military governors who gradually brought Calah, Nineveh, Arbela, etc., under their dominion and forced recognition of their independence from the Babylonian emperors; and on through the epoch when the Assyrian princes extended their territory by conquest and overthrew Babylonia; down to the time when she had extinguished Babylon on the south and Damascus on the west, crowned her king as emperor of Babylon and began to lust for the conquest of the world. A close resemblance might be seen in the evolution of Prussia from the frontier mark of Brandenburg, in its gradual occupation of Berlin, in its assumption of independence of the Austrian Emperor, and in the enormous strength to which the Great Elector attained. The development of the Assyrian monarchy, just prior to Tiglathpilsiser IV, has its complete analogy in the development of the Prussian monarchy from Frederick I to William I. And just as in Assyria from Tiglathpilsiser IV to Asshurbanipal, there was no pause in her effort to bring all the nations beneath her rule, a similar development has gone on in Germany since 1871.

In order to accomplish her designs of world-empire, Assyria's first care was to strengthen her

army; every native Assyrian and every citizen of the conquered provinces was compelled to serve; and a huge standing army was built up consisting of infantry, cavalry and chariotry, and all these were brought into the highest pitch of efficiency and kept in constant readiness. In order to increase the strength of their armies, the Assyrian emperors claimed absolute powers, abolished the ancient privileges of the nobles, of the clergy and of the cities, and centralised government in their own persons. They realised that victory depended not only on the army, but also upon economic preparedness and accordingly taxed the nation to the limit of endurance and put forth every effort to foster industry and trade. They recognised that they must have the sympathy of their subjects in their ambition for world-dominion and accordingly inaugurated a campaign of education that has no parallel in antiquity. And when Assyria was ready to advance, she created occasions for war. The other peoples desired peace and feared to provoke her, but this did not prevent her attacking them, and she had no hesitation in breaking treaties when it suited her convenience. In the prosecution of their wars, the Assyrian kings displayed relentless cruelty. Their policy was to strike such terror into the hearts of their enemies that they would not dare to fight, or, if defeated, would not dare to rebel and in their inscriptions they gloat over these atrocities. Along with these outrages there went a pompous religiosity that described these acts as done in the name of the gods and for their glory.

The parallelism between Assyria and Prussia has been complete up to the beginning of the present war; and the future alone will show whether that parallelism will continue during the period that is just opening and whether the Prussians like the Assyrians, in their last stage of existence, will build a pyramid empire standing on its apex.

### The Organisation of Indian Handicrafts.

Mr. Ewbank, a member of the Civil Service, writing in the October issue of the *Social Service Quarterly*, endeavours to outline a scheme for the regeneration of village industries and handicraftsmen, and to enable the cottage industries to survive the unrestricted competition of factories. There is always a steady demand for goods of fine and artistic workmanship of a type which may be imitated by the mills, but can only be produced in perfection by handwork, such as the best silks, brocades and muslins, silver and brass work, ivory cutting, enamel, inlays and pottery. The Rajas and the nobility of the country are still probably the chief patrons and the most discriminating purchasers of these; and the large stream of European tourists and the great European and American museums will, as soon as the war should be over, vastly increase the market for these. The large agricultural population scattered over villages must necessarily, in spite of increasing factories, give regular employment for all those ancillary classes of artisans, whose products are most cheaply made locally, and whose services can be best performed on the spot. The markets are ready for the handicraftsmen, but it would be of no use, if they were merely to depend upon public opinion and on some system of state subsidies. Mr. Ewbank puts the following as the one sure and certain remedy for the situation :—

A slow decline is already visible in the status of the workmen and the quality of their products, and it can only be arrested by remedies that will strike at the root of the evil and put cottage industries in a position in which they can survive, not behind some legislative barricade against free competition, but on their own merits and in the open market. The main causes of this decline are not far to seek. It is due to the craftsmen's neglect of two of the most powerful forces in the modern world—education and organization. The blindness and apathy of the great bulk of cottage workers would seem almost incredible to anyone unacquainted with their fatalistic tenour of mind and profound ignorance of everything outside their native villages. An active campaign is needed to arouse them to a lively sense of their shortcomings and to discover acceptable schemes by which, without a breach with the artistic traditions of their crafts, they can save themselves from the fate that threatens them.

The artisans must not substitute mechanical education for human agency and eliminate the very feature which gives to handiwork its peculiar value. Secondly, organisation should take the form of co-operative societies for the supply of raw materials which is at present in the hands of the village money-lenders and for the meeting of the current needs of the members. Such economic organisation and technical revival cannot fail before long to arrest the decay of handicrafts which has already set in.

### THE REIGN OF MUHAMMAD-BIN-TUGHLAQ.

Mr. G. G. Brown, lecturing before the Historical Society of the Aligarh College some time back, says a recent number of that college *Monthly*, examined the reign and character of Muhammad-bin Tughlaq in view of the light thrown on the events of his reign by contemporary writers like Barani, Ibn Batuta (1304-1377) and Shamsi-Siraj-Aff and by important though secondary historians like Nizam-ud-din Ahmad, Al-Badaoni and Ferishta. Barani and Ibn Batuta, in the later parts of their works, show a sense of depression and apparently of personal grievance against the Sultan. Barani's style leads to the suspicion that he is endeavouring to prove or justify a preconceived theory; and writing in old age, he makes mistakes and shows other signs of failing power in the undue garrulity with which he describes the events of the closing years of the reign. Ibn Batuta sometimes makes mistakes and is occasionally guilty of entire fabrication; and when he repeats what he has been told, he is less to be trusted as he swallowed gossip rather greedily. The later authorities are often based on Barani and on the works of Shamsi-Siraj and other early writers which are no longer extant now. And it is also to be remembered that Briggs' translation of Ferishta and the extracts of other writers given in Elliot are usually incomplete and frequently inaccurate.

The personal character of the Sultan has been usually misjudged owing to undue predominance given to two qualities ascribed to him, viz., his generosity and his cruelty. A long roll of virtues and qualifications such as few monarchs have, are ascribed to him without dissent by almost all hostile chroniclers. The transfer of the capital to Deogiri, which attempt entailed so much of popular money and wasteful expenditure, might have been prompted by a wish to establish Muhammadan rule in the South on a firm basis, while North India was at peace and Mongol raids were apparently checked. "To an unprejudiced mind, the transfer appears to have been a measure which was in no sense unwise or unstatesman-like, but since it inevitably caused personal inconvenience in a certain number of cases, it was just the kind of step which an unfriendly or hostile critic might seize on for a diatribe."

The forced token currency was not due, as is usually ascribed to a deficit in the treasury, but to an endeavour to introduce a system which had been tried with success elsewhere, especially in China. The scheme was at first a real success in Delhi and the neighbouring districts; and though some forgery probably occurred, its extent has been most certainly exaggerated. It was in the provinces and with the foreign traders that difficulties arose. And the Sultan's endeavour to prevent the depreciation of the token currency by buying it up at its fictitious value is in itself a proof that the royal treasury was not wanting in the precious metals. The invasion of Khorasan contemplated in 1332 was certainly not a grandiose one and possessed great probabilities of success. The invasion of China was merely a well-considered scheme for the reduction of the hill-states lying below the Himalayas; for Karajal, which was the district invaded, was only several days' marches from Delhi. Nor must the disaster that befell part of the invading force allow us to ignore the real advantages gained, and Karajal was actually

conquered before 1341 A.D. This district must have corresponded with the modern state of Chamba and the disaster must have occurred in the neighbourhood of Lake Manasarowar.

Discontent resulting from heavy taxation was inevitable, for in the 14th century, the collection of land revenue was a matter of some difficulty and payment was evaded wherever possible. The Sultan's sympathies were favourable to the peasantry, as is seen by his distribution of food grains, grant of *Takkavi* advances and grant of loans for well-building. This well-intended scheme failed on account of the apathy of the classes, whose benefit was intended and partly owing to the corruption of the officials employed. The various rebellions were due to the incompleteness of Muhammadan conquest and were one form of constant campaigns against refractory Hindus and rebellious viceroys. The Sultan's policy was not markedly anti-Hindu, but the reverse, and Hindus of education and ability were occasionally employed in the royal service, and in the outlying parts of the Empire, states such as Chitor were retroceded to Hindu rulers or their semi-independence acknowledged. Punishments were very harsh, but were justified by the cruel times. And Ibn Batuta gives much detail about the elaborate system of the judicial administration of the Empire and lays stress on the Sultan's endeavour to secure adequate and impartial justice even at the expense of personal inconvenience and loss. The Sultan showered lavish gifts on foreign residents and travellers which policy was naturally not popular and roused the Hindustani official class against the foreigner. The prosperity and tranquillity of Firoz Shah's reign must be mainly due to the system of administration established by his predecessor and to the men trained in the art of government by him; the predecessor sowed and the successor reaped the harvest of popularity.

## PATRIOTISM AND ORATORY.

Mr. Courtney, the Editor of *The Fortnightly Review*, following up a previous article in his journal in which he tried to define what Demosthenes' task was, draws an intelligent analogy between that great Greek patriot and Venizelos, who has much the same task and whose lot also has fallen on unhappy times. Demosthenes had to flög reluctant and apathetic audiences who had no keenness and no native energy, while Venizelos tried hard to efface the poor reputation of the modern Greek. "There has been no one quite like Venizelos in the Near East in his grasp of actual and possible conditions and his far-sighted glance into the future—certainly no politician in Athens who has a tithe of his ability. . . . Two ideas above all animated his policy, and when he was called to Athens to direct the action of the State, he saw some chance of carrying them into effect. One of these was the independence of Greece viewed in the largest sense—that is, the incorporation, within a free Hellenic community, of all the scattered elements distributed in Macedonia, the Aegean Isles, and the coastland of Asia Minor, unhampered by the stupid and cruel despotism of the Turk. . . . It was a grandiose conception only possible to a large-minded and idealistic statesman; but it could not endure, because it was based on the theoretical suppression of scarcely veiled and obstinate rivalries. . . . The second idea of Venizelos related to the inner structure of Hell as herself. Greece was to gain the full development of her polity and the firm establishment of her independence by a monarchy which was to be strictly constitutional, giving scope and liberty to the will of her citizens."

Both Demosthenes and Venizelos would accept Mazzini's definition of a nationality, viz., the assertion of the individuality of a human group

called by its geographical position, its traditions and its language to fulfil a special function in the European work of civilisation. That is precisely what Demosthenes believed about Athens; and in the same spirit Venizelos warns the Greeks against an excessive shrinking from war and an excessive devotion to neutrality, which may after all lead to something hardly distinguishable from servitude. It was the isolation of Demosthenes which made him so powerless in the various crises, which he confronted like the Olynthian Question, the Philippic danger, etc. Venizelos' impotence also has been due to a similar cause, i.e., absence of equally idealistic and patriotic statesmen at Belgrade, Sofia and other places. Venizelos, like Demosthenes and Lincoln, looks at practical problems from a high ethical standpoint. And in every aspect of his genius, he recalls the great Greeks of old like Pericles, Aristides, Demosthenes.

## SOME FAMILY BUDGETS IN BIHAR.

In the pages of *The Economic Journal* (September 1916) Mr. E. A. Horne, of the Patna College, describes the economic circumstances of six families representative of three different classes of the population, viz., the petty clerk class living in towns and getting an annual income of about 300 to 400 Rs.; that section of the rural population which is in service of the better paid kind, e.g., gardeners, domestic servants and the like; and the agricultural labourers. The last mentioned class, many of whom have only a casual and precarious employment, has barely got the minimum necessary for subsistence. The second class occupies an intermediate position being much more secure than the casual labourer and usually at least as comfortable as the smaller peasant farmer. Among peasant farmers two principal divisions are distinguishable, the self-supporting cultivators farming 5 to 7 acres as a



minimum and those who depend mainly on agriculture but have some alternative occupation as well.

Coming to the budgets given, first to that of the petty clerk class, the writer makes out only the cases of a Mahomedan family which owns two houses and a little land, and a Kayastha joint family which has other means of income besides the pay of the clerk. The important thing to note is that in the former case more than  $\frac{2}{3}$  of the whole income has to be spent on food alone. The budget of the second class discloses the fact that the labouring members of the family are usually out, looking for work during the sowing and harvest seasons, and one or two are usually employed in mills in the large towns. The mill-workers in towns find that they can live on half their wages and send the other half home; and the small extravagances are tobacco, intoxicants (but to a very small extent), the entertainment of guests, and the celebration of religious festivals. In most cases clothing is provided free by the employers, and the families usually possess mud-built houses and some heads of cattle. The budgets of the 3rd class given show that the field-labourer gets an average monthly wage of Rs.  $3\frac{1}{2}$ , and that his income is usually supplemented by that of his wife and grown-up children and that he usually cultivates a small plot of land. Many families of this class live absolutely from hand to mouth and have frequently to borrow grain for daily needs. The monthly budgets of two college students are also given, one drawn from the class of petty clerks, and the other from a more well-to-do class. The annual expenses of the former's education allowing for the two month's vacation may be taken as £9 to £10. His college fees are low, only 5s.-6d. a month. The latter spends something from £16 to £18 a year and lives more comfortably than the former.

## LAND-BANKS IN THE UNITED STATES.

Mr. St. Nihal Singh describes, in a recent issue of *The Wealth of India*, the working of the Rural Credit Act passed into law very lately by the American Congress. According to the Act, 12 land-banks are to be created, each in the centre of a large agricultural community, the State guaranteeing the minimum amount of capital, and insisting that not more than 6 per cent. interest is charged by the banks. The term in which the loan is to mature may extend to 40 years, and the principle can be paid in small instalments either annually or oftener. The procedure by which the farmers will be able to secure loans from the banks is very simple. Bonds are issued by the banks that may be purchased by the public; and the small investor desirous of obtaining a security yielding a fair amount of return and easily negotiable will purchase it eagerly.

Hitherto American farmers paid from 6 to 8 per cent. on loans maturing in 5 years, and even after making allowance for the commission charged for securing money, they seldom paid more than  $8\frac{1}{2}$  per cent. But mortgage brokers loaned money to the farmers at a heavy rate of interest while they themselves sold the mortgage lands at a small rate of interest to small investors, banks and insurance companies, and thereby made a handsome profit. The Rural Credit Act, though denounced by some as providing cheap credit for the farmers at the expense of the other classes, is bound to make the farmers who constitute the bulk of the nation prosperous, and the food cheaper and more plentiful. The agriculturists would now be able to get sufficient capital to develop their farms. It would be well if India should adopt the same expedient which such a rich and prosperous country as the United States should have decided to adopt, in order to put an end to the grievances of her farmers.



## MISSIONARY EDUCATION IN INDIA. .

Dr. Whitehead, the Lord Bishop of Madras, writing in the October number of *The International Review of Missions*, points out the dangers of an illiterate Christian Church in India which would be a prey to superstition and division and would never rise much above the low moral level of the class from which it has mainly sprung. According to the census of 1911, 83 per cent. of the total of 4 million Christians were illiterate; and at least 60,000 illiterate converts are added every year. Hence the question of the education of Indian Christians is one of the most important and most pressing in Missionary work. Missionary educational policy should be cast in a new shape and should be given a new objective. And by making it better adapted to the training of Christians, it shall also be better fitted to do the subsidiary work of educating and converting the non-Christians. The Bishop formulates a scheme of reform which is as follows:—

(a) In the first place we need a very large increase in our village schools. All the missions with which I am acquainted are seriously defective in the supply of primary schools for the education of their Christian children in the villages.

(b) Then we need a much larger number of trained teachers for primary schools and many more training schools for the training of teachers. A large number of missions have no training schools at all, others have badly equipped training schools and very few have training schools thoroughly well equipped and efficiently managed.

(c) Then, again, we need a larger body of educational experts trained in the most up-to-date methods of primary education to direct and manage our whole system of village education.

(d) And, lastly, we ought only to maintain the schools and colleges that are needed for the education of the Christians and to ensure that each institution has a complete staff of Christian teachers and a Christian tone and atmosphere. At the present moment we have a large number of schools and colleges that are not needed for the education of Christians, and in a considerable number of the schools and colleges which are useful for Christians, the number of Christian students is very small.

As a comment on the foregoing suggestions, Dr. W. Miller, one of the greatest living authori-

ties on missionary education in India, does not advocate the abolition of the existing system of missionary education which has come to be closely associated with the name of Dr. Duff, and which has for one of its objects the awakening of a deeper thought and feeling in Indian Society, so that a new outlook on life would gradually be adopted by that society as a whole; and this change of moral and spiritual attitude would give increased efficiency to every form of missionary activity. He declares himself to be 'distinctively not in sympathy with the suggested withdrawal of missions from the supply of educational facilities conducted in general on the lines that had been hitherto followed, as such a withdrawal would be disastrous not alone to the Christian cause but to India as a whole in all the many-sided interests of its future. The Bishop's suggestions tend too much in the direction of relying on mere organisation and on keeping Christian students from contact with their non-Christian countrymen even in the higher stages of their study, in what may be called a hot-house kind of education. There is of course a strong necessity for more co-operation among missionary bodies than had hitherto existed in the whole work of education; and there is also the urgent danger that without co-operation the colleges of missions may become ineffective both academically and spiritually; and the staff of every Christian College should be large enough to meet the danger of being tempted or compelled to devote its entire energy to the merely academic side of duty. Co-operation is not so absolutely essential in the case of high school as it is in the case of collegiate education, and in making provision for an adequate supply of trained Christian teachers; and the drain caused by the mission high schools will not affect the resources of the missions so much as they are met from fees and grants-in-aid.

### Local Self-Government in the 15th Century.

An inscription of King Devaraya II of Vijayanagram (1419-1449 A.D.) from the Kumbakonam taluk, and bearing the date of 1429-30 A.D., gives us an insight into the methods and nature of taxation then prevailing. The chief interest of the inscription, says a writer in the *Local Self-Government Gazette*, centres round the fact that the authority that settled the nature and the rates of taxes was the people who paid them and not the state which levied them. The state was probably consulted before the settlement was made by the popular assembly, and it is an undoubted inference that the state considered the consent of the people essential to the determination of the nature and the rates of taxation imposed. The distinction between wet crops, dry irrigated crops, garden crops and pure dry crops was well known and recognised. Wet lands were made to pay, besides the main grain rent, a subsidiary money cess to be devoted to charitable and religious purposes. It is seen by computation that the rate of assessment roughly corresponded to a sixth share of the gross produce as prescribed by Manu. Forest lands reclaimed, and wet lands irrigated by baling, had to pay much less. Garden and dry lands paid, as a rule, cash instead of grain rents and were besides not burdened with the additional charity cess. And general attention was paid not merely to the cost of cultivation but to its profits also. Turmeric, ginger, onions, and garlic, plantains sugar cane, fragrant grasses and herbs paid varying rents. Coconut, areca-nut and jack trees were taxed so much per yielding tree; while those growing in the backyards of houses were exempt from taxation. Due provision existed for the grant of seasonal remissions. Of all the professional taxes, that of the oil-monger was the heaviest; pleaders were the most lightly taxed, probably due to the fact that they belonged to the higher castes.

### THE FLOUNDERING OF CHINA.

Writing in the October issue of *The Asiatic Review*, Mr. E. H. Parker describes the pitiable plight of the Chinese Government after the death of Yuan-Shi-Kai, who till lately was seemingly supported by the goodwill of the military and civil governors in the provinces and was to all appearances complete master of the situation. Not a single word of personal grief or regret was manifested on Yuan-Shi-Kai's death, at which the press indulged in coarse shrieks of triumph. Li Yuan Hung, the new power in China, has restored the constitution, marked out the monarchists for arrest but as yet done nothing nasty; and moreover he is reputed to be honest, and everybody trusts him. But there is the danger of things not crystallising soon and the people falling out among themselves. "Each province may out of sheer weariness fall under the protection of this or that European power; or vicious politicians may even spite each other to the extent of inviting wholesale Japanese interference—and indeed Sun Yat Sen, Hwang, Hing and Co have already incurred suspicion of betraying their country in this last named way." But meanwhile the whole government is hopelessly dislocated. The very titles of departments, governors, etc., have all changed; there are new appointments to nearly every post and most appointees refuse to serve. Seemingly trade goes on as usual and corruption is kept within limits and the people are facile in their attitude towards their governors. Bribery and palace intrigues, which must have been working on a large scale in the Chinese capital recently, must be completely rooted out. It does not really matter to the people who govern, for the Chinese people have always governed themselves, but it does matter really that good government should come in soon, and there should not be a violent break or discontinuity with the *regime* of Yuan-Shi-Kai.

### THE IMMEMORIAL CONCERT OF ASIA.

Professor Benoy Kumar Sarkar develops still further, in, the November issue of *The Modern Review*, his favourite of thesis of the unity of culture and political development of Asia and proves that between China, India, and Japan, there existed a *San-goku* which may be taken to be the Asiatic equivalent of what in modern times is known as the European concert. This immemorial Asiatic concert is no other than the 'Asia-Sense' of the various prominent nations of Asia which was developed to a remarkably great extent among the Chinese and Indians and which began as early as the 4th and lasted on into the 11th and 12th centuries A.D. From the age of Kumara-jiva, the Indian traveller, and Fa Hien, the Chinese pilgrim, on through the times of Hiouen Tsiang down to the period of the Tang Emperors of China, there prevailed throughout India and Eastern Asia the consciousness of a common world of life and thought. The whole period was not only an age of foreign travel but an epoch of brisk foreign commerce as well with every people of Asia; and the well-laid-out routes between country and country were both overland and maritime.

Culturally regarded, the heart of this concert of Asia was Hindustan, but geographically the heart was China. The Chinese received Hindustan into their midst and passed it forward to the Land of the Rising Sun. The first process was Indo-Chinese and the second Sino-Japanese. The great powers of this concert were the Tang dynasty of China and the Sung line, the Nara and the Kyoto rulers of Japan, the Chalukyas, the Gurjara-Pratiharas, the Palas and the Cholas of India. Hindu ideas by being transmitted to China not merely popularised the Buddha cult there, but transformed and Hinduized partially the original Chinese ideas of Confucianism and faicism. This Hinduisation of Asia

was not backed up by military, punitive or political demonstrations of any sort on behalf of the Indian princes; it was not carried on at the point of the sword, and did not imply the direct or indirect domination of a superior race over inferior or semi-savage races, and was not a visible expression of the Hindu secular power. The apostles of Hindu culture in foreign lands adopted themselves to the sentiments, customs, manners and prejudices of the communities wherein they worked, and were absolutely non-political and non-commercial in character. And thus the Hinduising of Asia was the transmission of a new love and a new life from an equal to an equal.

### INDIA IN INDIAN AND FOREIGN PERIODICALS.

SOME IMPRESSIONS OF EDUCATION IN THE FAR EAST. By T. H. P. Sailer. [The "International Review of Missions," October 1916.]

FEMALE EDUCATION. By Mr. P. G. Rama Iyer, B.A., B.L. [The "Educational Review," September 1916.]

CO-OPERATIVE HOUSING SOCIETIES, By R. B. Ewbank, I.C.S., ["Local Self-Government Gazette," October 1916.]

THOUGHTS ABOUT INDIA. By Captain H. Wilberforce Bell, F.R.G.S. [The "Asiatic Review," October 1916.]

GLIMPSES OF LIFE IN THE LAND OF PAGODAS. By Manilal Madhavlal Puranik. [The "Modern Review," November 1916.]

THE LAW OF EVOLUTION IN INDIAN HISTORY. By Pandit Ambika Persad Chaturvedi, M.A. ["East and West," November 1916.]

THE FIGHTING RACES OF INDIA. [The "British Empire Review," October 1916.]

TRAVANCORE. By E. Sinclair. [The "United Empire" October 1916.]

## Training of Teachers.

The Government of India in the Education Department has issued the following circular letter:—

The attention of the Government of India has lately been again drawn to the inadequacy of the arrangements in many provinces for the training of teachers for the secondary and primary schools. As local Government are aware, the question of the training of teachers has not of late years been neglected, the Government of India having from time to time given considerable grant for this object and a great deal has been done in the same direction at the expense of the Provincial Government. The number of teachers trained in the whole of India has between the years 1911-12 and 1914-15, risen by 38 per cent., while the amount of money spent on the training of teachers has risen by 45 per cent. The proportion of trained teachers is still, however, in most provinces very small and the average for the whole of India is at present 29 per cent. only.

In the replies to this Department letter, dated the 9th May 1913, the various local Governments supplied estimates of the expenditure likely to be incurred during the three years, 1913-14 to 1915-16 on the training of teachers. But it is observed that no general standard was adopted as representing the extent to which training should be supplied in the various provinces. In view of the fact that for several years to come there can be no expectation of a grant of money from the Imperial Government for this class of expenditure, it is recognised that any standard, which may now be adopted, must necessarily fall far short of the standard which could be prescribed if suitable funds were available. At the same time it appears to the Government of India that it would be useful for the several local Governments to have before them some standard in dealing

with this question, and as at present advised they are of opinion that the lowest result which should be aimed at by local Governments is that the number of teachers (male and female) to be trained in each year for Indian schools should not be less than the number of new teachers, whom it is necessary to provide during the year in order to take the place of teachers who died or resigned or in order to meet the demands caused by the extension of education. The Government of India would be glad, therefore, if local Governments could undertake to estimate the number of teachers thus required during the next five years, beginning from April 1917, and should consider how far they will be able to carry out the proposal that the number of teachers trained in each year should not be less than the number of teachers so required. It would be for the local Governments further to decide whether in cases where the training supplied would not cover more than the number of new teachers required each year, the number trained should include any of the existing teachers in preference to the supply of training to a certain number of the new teachers.

### PERIOD OF TRAINING.

It is further recognised that, although as a rule, a complete training cannot be supplied in less than two years at the least, the present exigencies may justify the adoption of a normal period of training amounting to a lesser period such as one year—a period which has already been adopted in several provinces. If, on consideration of the results brought out by an estimate such as is above suggested, the local Governments should find that the standard recommended is unsuitable, it would be open to local Governments to devise some other standard, but, as above noted, the Government of India are of opinion that it will be better in all

cases for the local Governments to adopt some standard however inadequate rather than to leave the expansion of training institutions to be dealt with in an unsystematic and haphazard manner. In commending this matter to the attention of local Governments, the Government of India would be glad to be informed in due time of the courses which each local Government may decide to follow in order to ensure an adequate supply of trained teachers in the future.

In this connection I am to recommend that local Governments should enquire into the possibility of making improvements and economies in the present system of training and to suggest that such enquiries might be facilitated by information as to the systems in force in other provinces.

I am further to invite attention again to the recommendations made in paragraphs 11 (vi) and 22 (1) (b) of the Government of India Resolution, dated the 21st February 1913, regarding the provision of adequate pay for teachers. From the information available to them, the Government of India understand that much has been done in most provinces to carry out the wishes of the Government of India in this respect, but they would be glad if local Governments would take this opportunity of considering the progress made and of judging as to the adequacy of the measures hitherto taken for improving the remuneration of the teaching staff.

I am directed to add that the reference now made by the Government of India is in respect of action which may suitably be taken when normal conditions return and that so long as the War lasts and the necessity for conserving the financial resources of Government remains paramount, it will ordinarily not be possible to provide for any material increase of provincial expenditure in the directions indicated.

### The Reforms Memorandum.

The following curious telegram from Simla, dated the 22nd instant, appeared in the daily papers:—"In view of the erroneous impression likely to be created by statements made in certain organs of the Press that the demands formulated in a memorandum submitted to the Viceroy by a number of elected members of the Imperial Council follow the lines of a note, or despatch, on the same subject forwarded to the Secretary of State by Lord Hardinge, the Secretary of State authorizes the Government of India to say that no despatch of this character was sent by Lord Hardinge's Government and that these demands do not correspond with the view expressed by him privately by note or otherwise to the Secretary of State."

### Indians in the Army and Navy.

Dealing with the question of the Army and Navy, the Hon. Mr. Jinnah observed from his place as President of the recent Provincial Conference at Ahmedabad:—

The only two arguments which have hitherto been advanced are, the people of the country are not fit except some sects or tribes who have followed the profession of arms as a hereditary profession. There cannot be a better answer than what the Indian soldiers have achieved in this war. Several of them are the proud possessors of the Victoria Cross, which, to a soldier, is the greatest honour and decoration that can be conferred upon him by the King-Emperor. The second argument is, that an army with a preponderance of the Indian element may be turned against the British Government, and here I cannot but quote a more complete answer than what was given by the President of the Indian National Congress, Sir S. P. Sinha. He said: "I venture to submit in reply that anarchists and seditionists may succeed in winning over an ignorant and mercenary army, but they will never succeed in winning over a truly national army, drawn from a people made increasingly loyal by the spread of education and liberal self-government institutions. The opening of a military career will fire the imagination and stimulate the virility of India in a way that nothing else can do. And is it too much for India to expect to be treated in the same way as Russia treats her subject races—especially after the proof India has given of the prowess of her sons and their devotion and loyalty to the Imperial Standard?" These arguments equally apply to the Navy, where the sons of India cannot aspire to a higher position than that of a lascar in the mercantile marine.

# UTTERANCES OF THE DAY.

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## The Hon. Mr. Setalvad on Education.

In the course of his Presidential Address to the Gujarat Educational Conference at Ahmedabad, the Hon. Mr. Chimanlal H. Setalvad observed :—

British genius and statesmanship realised at a very early stage the conception of the duty that a civilised Government owed to the millions that under the dispensation of Providence came under the sway of the East India Company, and Warren Hastings, recognising that it was the obvious obligation of the British to educate and uplift the people of India, established a Madrasa at Calcutta in 1781, and a Sanskrit College was founded at Benares in 1791. The idea slowly gathered strength, and in 1813, when the Company's charter was renewed, it was insisted that a lakh of rupees every year should be set apart and applied to education, and in 1823, a committee of public instruction was constituted in Calcutta. The first policy of Government in those early days was merely to favour the revival and encouragement of Sanskrit and Arabic learning. But this was soon to give way to the policy of imparting English liberal education which has come to be associated with the name of Lord Macaulay. But long before Macaulay came to this country, forces had come into being that were tending in the same direction and a beginning had already been made. Christian missionaries had come into the country, and they had begun to impart English education as an aid to their religious propaganda. But what was possibly the more potent factor was that some of the advanced Indians who had taken the benefit of English education demanded that education is the only means of elevating the

Indian people. Raja Ram Mohan Roy, who typified in himself the best Indian product of liberal education, strongly protested against founding institutions merely for Oriental learning and raised his powerful voice in favour of institutions for imparting English liberal education. The result was that in 1817, the Hindu College was established at Calcutta "to instruct the sons of Hindus in the European and Asiatic languages and sciences."

In Bombay, similar forces were working. The Bombay Education Society was founded in 1815 and that great and far-seeing statesman, Monstuart Elphinstone, did very much for education. In 1854, came the famous despatch of Sir Charles Wood. It has been rightly regarded by Indians as their education charter. It would be difficult to find a State document breathing with such statesmanship, breadth of view and foresight. It dealt in a masterly manner with all grades of education from the University down to the elementary school and laid down principles which are alive to-day and foreshadowed a programme which is yet far from being fully and properly achieved. The policy underlying this programme was thus enunciated: "It is one of our most sacred duties to be the means, as far as in us lies, of conferring upon natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge and which India may under Providence derive from her connection with England" and "that the education which we desire to see extended in India is that which has for its object the diffusion of the improved arts, science, philosophy and literature of Europe, in short, of European knowledge."

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### The Hon. Mr. Jinnah on the Indian Demands.

In the course of his presidential address to the Bombay Provincial Conference which met at Ahmedabad on the 21st October, the Hon. Mr. Jinnah said :—

Two questions above all are uppermost in our thoughts and are engrossing our mind at the present moment : The war, and what is going to happen after the successful termination of this titanic struggle that has overshadowed the entire civilised world. India has stood faithful and loyal to the British Empire from the very commencement ; she has poured out her treasure and shed the blood of some of her noblest sons on the battlefields of Flanders, Africa, Egypt and Mesopotamia for the defence of the Empire. It may be said once for all that the people of India are proud to be a part of the British Empire, and that their loyalty is as true and firm as that of any other Britisher in any part of the Empire, not excluding Great Britain, and there is no doubt that India will to the end stand faithfully by the British Empire. But she wishes no longer to continue as the subject race, or to put in the words of Lord Hardinge, the " trusty dependant," but claims to be an equal partner with the other members of the Empire.

The first question that arises is, whether the system of administration conducted by the Civil Servants, who are neither under the control of nor responsible to the people who pay their salaries, can any longer continue. It is said that they are responsible to the Secretary of State for India and that the Secretary of State for India in his turn is responsible to Parliament. Ladies and gentlemen, is it not an anomaly that the domestic affairs of a country with a population of three hundred millions and more should practically be under the control and the management of (as it is often said by ministers and writers) an alien bureaucracy, not responsible to the people of the country, under no control of the people who pay

taxation, but only accountable to the Secretary of State for India, who himself has never been to India, and his Council, which again is composed mostly of retired Civil Servants, sitting seven thousand miles away from India ; and the Secretary of State again in his turn theoretically responsible to Parliament for his stewardship, though in practice, hardly ever is his stewardship called to account or critically investigated by Parliament?

Further, is it possible or natural, as a rule, for Members of Parliament to grasp or grapple with questions affecting the internal administration and progress of India ? To those who know India and understand India, it is clear that she no longer will merely obey, but wants to manage her own affairs. Peace, prosperity and security which satisfied her a decade ago are no longer enough. The soul of young India has been roused, and it yearns for political freedom. However well our physical and material wants may be provided for, that is not sufficient. India wants to raise herself to a status which will command the respect of the nations of the world for her and which will be befitting her national honour and self-respect. It is not now a question of a few posts ; it is no longer a question of a few grievances or reform of internal matters of administration ; it is a question of complete change of policy. The question at issue is not merely of details, but it relates to the fundamental structure of the Government, and we require a statesman to deal with the present situation and refashion and reconstruct the constitution of the Government of India.

This now brings me to the question as to what should be done. This being a Provincial Conference, I will now confine myself only to the Provincial Government. The first principle that is to be observed is the principle of devolution and decentralization. But this, as I understand, implies that the ultimate control of the Imperial authority in legislative as well as in executive

matters is kept intact and in reserve to be used whenever necessary. And a better illustration of this principle cannot be found than in the Home Rule Bill which was passed by the House of Commons conferring self-government on Ireland. The position in India is quite similar, and although the element of self-government in every one of them is more or less non-existent, the legal relation between the Imperial and Provincial Government is based on the same people. The Provincial Council is supposed to have a non-official majority. The non-official representatives are divided into elected members, nominated members, that is to say, nominated by Government and European representatives. In measures affecting the people in which Europeans are not directly concerned, they support the Government. Nominated members, being nominees of Government, are naturally inclined to take the side of Government. Past experience has shown that this has actually happened on various occasions. The non-official majority, therefore, in the Provincial Council is illusory and gives no real power to the representatives of the people.

### The Hon. Mirza Ali Beg on Self-Government.

The Hon. Mirza Sami-ulla Beg, in moving the following resolution in the course of a recent speech, said :—

That having regard to the fact that the avowed aim of Great Britain in participating in the European war has been the defence of the principles of liberty and justice and in view of the enthusiasm with which India has identified herself with the cause of the Empire, the movement towards a reconstruction of the imperial fabric and the declaration of responsible members on His Majesty's Government, as to the changed position of India in the Empire, this Conference strongly urges the Government to deepen and perpetuate the feeling of loyalty in India by the conferring of self-government on India by a transformation of the constitution of the Indian Government so as to give the people a full control in internal affairs and make the executive Government responsible to an elected legislature and by India being placed on a footing of equality with the self-governing dominions in inter-imperial affairs.

### Mr. Hyderi on Moslem Education.

At the recent session of the Mahomedan Educational Conference at Vaniyambadi, Mr. A. Hyderi, Judicial and General Secretary to the Government of Hyderabad, delivered a very thoughtful address. He said :—

We should remember that one of the many great dangers that await us through our educational backwardness and apathy is the fear of our faculties becoming atrophied by disuse. It is perhaps on this account that many Muhammadans have for some time past been casting longing eyes at the idea of Muhammadan University. I have never made any secret of my views about denominational universities; but the Muhammadan University must now be accepted as a settled fact. The constitution that is now being evolved for our University is, I am glad to hear, likely to ensure adequate representation of the interests of all the Provinces of India in a way that will make them all feel that the University is theirs and not of a particular Province or of the representatives of a particular interest or school of thought.

I must raise one note of warning lest our enthusiasm for Urdu lead us astray by making us neglect the importance of possessing a thorough knowledge of local vernaculars. I am glad to find that the authorities responsible for the management of the Vaniyambadi High School have realised this danger and enforced their teaching. I can conceive of no greater calamity to the Muhammadans here than that they should remain ignorant of the vernacular of the place in which they have spent their lives and thus estrange themselves from the neighbours with whom they must come in daily contact in social intercourse and in business. Consider what a tremendous accession of sympathy with us on the part of the Hindus would be caused by a Musalman, Tamil, or Telugu writer, whose songs had the vogue in Southern India that, for instance, Sir Rabindranath Tagore's songs have in Bengal. Would it not alter very materially the whole attitude of the Hindus towards the Musalmans?

I trust you will not consider it out of place if I were to ask you to weigh well the necessity of checking any tendency of an undue gravitation towards Western manners and modes of life. It appears to me that their entrance in many of the strata of our society is leading us to less economic habits and this in spite of the fact that the one great thing necessary for Musalmans is to become really economic units of society.



## Hon. Mr. Paranjpye on Indian Social Reform.

Presiding over the Bombay Provincial Social Conference, the Hon. Mr. Paranjpye spoke as follows on the necessity of social reform in India:—

I maintain that true political reform is only rendered justifiable and practicable if people hold true ideas about social reform and do their best to act up to those ideas. To me the root-idea of social reform is the same as that of political reform. Both social and political reformers aim at the same thing, viz., to minimise all artificial distinctions and to enable every human being to realise the utmost possibilities lying dormant in himself. Whether it is a Trade Unionist in England asking for an eight hours' day or the Irishman asking for Home Rule, the Indian claiming equal treatment in the colonies or agitating for simultaneous examinations, or the social reformer in India asking for the abolition of the ban on widow-marriage or advocating the raising of the depressed classes, the fundamental idea is the same, viz., to give the English labourer, the Irishman, the Indian emigrant, the brilliant Indian student, the child-widow or the Pariah, greater opportunities and a wider field to be happy and to try to rise, each in his own way.

It is no answer to advocates of female education to say that in such and such a country women are educated, and still its people are low. There may be many reasons for its state, but the education of women is certainly not one of these. Do we advocate widow-marriage? We are immediately confronted with the example of Burma which allows it and is still no better than ourselves. Is it the rigidity of caste and the strength of racial feeling that a reformer inveighs against? Straight way our opponents say that a similar or even worse racial feeling exists in America, and still America counts as a leading

nation in the world. We must take large views and observe properly. We must learn to deduce for each custom its proper social value. The state of any given society will be the resultant of all its social customs. The arguments from particular instances are therefore mainly fallacious and in the hands of interested opponents of reform very probably so.

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This Conference will have many resolutions to consider dealing with women's cause. But let us make up our minds as to what is immediately necessary and practicable and what can wait better times. One thing that cannot wait is a much greater diffusion of primary education and at least a modicum of secondary education for women. We must not assume a *non-possumus* attitude and say that we cannot get a sufficient number of trained teachers. For the moment we must use such teachers as we have and at the same time direct our efforts to producing a greater number of trained teachers. For the latter purpose, we must insist on the opening of more training colleges for women and increase the accommodation in such as we already possess.

## Self-Government for India.

Dewan Bahadur L. A. Govindaraghava Iyer made the following observations on Self-Government at the recent Bellary District Conference:—

We have been told by responsible authority that the claim for Home Rule is perfectly legitimate. We find that, so far as the Colonies are concerned, it is recognised on all hands that they should be given a part in the determination of the policy of the future, and so far as India is concerned, what we insist upon is to bring us somewhat nearer so far as political level goes than what we at present possess, and bring us a little nearer to the condition of the Colonies. Can there be anything in that that may be con-

sidered improper and inconsistent with the maintenance of British connection? It is unthinkable that we think of the breaking of connection with Great Britain. Why is it that any doubt is cast as to the motive of our demand? I wish to point out that, so far as this question of Home Rule is concerned, now that it is acknowledged to be legitimate, it is necessary that we should press that question in all legitimate manner. The only point that is pressed against it is that we have not shown ourselves to be fit for Home Rule by our present condition. That is too large a question for me to go into now. But I might say that the same objection was raised, when the Legislative Councils were enlarged in 1909. After seven years of work, what is the result we have before us? If the enlarged Councils are successful, why should we not be trusted with greater privileges? There is a difference in the kind of rights or privileges that we ask for; surely it would not be that we should be found undeserving of them, when you find examples in the Indian States where Indians are able to manage questions of great importance and bring credit on the States where they are given responsible positions. It cannot be that we can have all the rights that we ask for the very next day after the War is ended. The readjustment of the machinery must take some time. What we ask is that it should be the policy and the principle of action of Government that we are given these privileges as soon as it is possible for them to be granted, and that they should not be postponed for as long a period as possible whenever any considerations either of expediency or impracticability are suggested. We want merely a change in the outlook, and if Government will approach the question with a spirit of sympathy, we will be able to exert our best to satisfy the conditions on which it is said that the Government will be pleased to grant the privileges,

## The Hindu Mohammedan Problem.

### I. BY THE HON. MR. JINNAH.

In the course of his presidential address to the Bombay Provincial Conference, the Hon. Mr. Jinnah referred to the Hindu-Moslem problem in the following terms :—

I believe all thinking men are thoroughly convinced that the keynote of our real progress lies in the goodwill, concord, harmony and co-operation between the two great sister communities. The true focus of progress is centered in their union, and, remember, this is a matter which is entirely in our own hands. It was three years ago that the All-India Moslem League adopted the ideal of self-government under the "mgia" of the British Crown which was hailed by the Indian National Congress at Karachi. Since then the programme of the All-India Moslem League has been more and more approximated to that of the Indian National Congress. There is but one question besides the question of cow-killing and street-music which has proved not only a thorny question but an obstacle which has kept the two communities hitherto apart. But the solution is not difficult. It requires a true spirit of conciliation and give-and-take. The Mahomedans want proper, adequate and effective representation in the Council chambers of the country and in the District and Municipal Boards, a claim which no right-minded Hindu disputes for a moment. But the Mahomedans further require that representation in the various boards and Council chambers should be secured to them by means of "separate electorates."

There are other questions of most vital and paramount importance to both the Hindus and Mahomedans that require united and concerted action. Differences in details such as method of securing to Mahomedans their adequate share in the Council chambers, Municipal and District Boards should not be allowed to create an *impasse* and one side or the other must give in. I would, therefore, appeal to my Hindu friends to be generous and liberal, and welcome and encourage other activities of Mahomedans even if it involves some sacrifice in this matter of separate electorates.

### II. BY MR. HYDERI.

Presiding over the Mahomedan Educational Conference, at Vanyambadi, Mr. Hyderi made the following observations on the Moslem-Hindu question :—

It is a matter of peculiar pleasure to me to see, and I congratulate you upon the fact, that there is no Hindu-Muhammadan problem within your borders, and that the traditional feeling of the two great communities of India to each other in this Presidency is one of brotherliness and co-operation. May it not be that the relatively high position of the Muhammadans in the statistics of education here is due to this fact? It is my prayer that this feeling may continue and shape their intercourse and mould their aspirations for all time to come for the good and glory of our Motherland. The realisation of these ideals is possible through one way alone—right education.

# INDIANS OUTSIDE INDIA.

## Mr. Polak's Farewell to South Africa.

*The Indian Opinion* writes:—

Our friend, brother and fellow-worker, Mr. Polak, is now leaving South Africa for other scenes. As everyone knows, he has taken a leading part in conducting this journal during the past twelve years. There have been times when he has been absent in India or England, and also on the memorable occasion of his imprisonment, when he has not been in direct control. With these exceptions, he has always held the helm. His one aim as an editor as well as public worker has been to educate Indians and Europeans regarding the problem which had to be solved by both, and so create a better understanding between the two communities. His was a labour of love, and for that reason his writings were sincere, unaffected by praise or blame, and all he did in this direction was of the utmost value. We are indeed sorry to part with such an able, sincere and devoted fellow-worker, and we can only trust that his going may prove to be a greater benefit to humanity at large.

## Indians in South Africa.

In a letter sent to the chairman of the committee of the farewell entertainment organized in honour of Mr. Polak, at Johannesburg, Mr. William Hosken, after expressing his regret that Mr. Polak was soon to leave them, wrote:—The position here in South Africa for Indians and for coloured people generally is not bright. This dreadful war has not widened our vision in that respect. The magnificent response made by India, and the heroism of the Indian troops in the battle-line in Europe, has had but little effect on the governing class in South Africa. This I deplore, but the day of liberty and justice and right has dawned, and the outcome of this dreadful war must be the establish-

ment of the principle, 'that the consent of the governed is essential to all good government.' May this great principle soon obtain full force in South Africa! He is far from hopeful as regards the position of our countrymen in South Africa. Whatever this may mean in effect in South Africa as regards Indians themselves, there can no longer be any doubt as regards the incompatibility of the bureaucratic system of rule with the high principles, in defence of which the present dreadful war is being waged. The truth of this proposition must be driven home to the apologists of the present system in several ways; and one such way undoubtedly is by enlisting the support of public opinion in self-governing colonies for the modest reforms that have been demanded on behalf of the peoples of India.

## Indentured Labour.

The United Provinces Chamber of Commerce, Cawnpore, in a letter to the United Provinces Government, dated October 25, on the question of indentured labour in reply to an inquiry, state that the question was considered in detail and the Committee of the Chamber are of opinion that the present system of the indentured emigration should be abolished immediately. The Committee do not feel themselves competent to express any opinion regarding the system that prevails in Ceylon and the Federated Malay States until they are in possession of the full facts regarding conditions of Indian labour. The Committee therefore suggest that the report of Mr. Todhunter, who has been specially deputed to inquire into the coolie labour system in Ceylon, and the Federated Malay States, should be made public as soon as it is ready. The Committee further consider it necessary that a competent Indian gentleman should also be deputed to make investigations into the Ceylon and Malay systems,

## The Conference of Ruling Princes & Chiefs.

The Conference of Indian Princes and Chiefs opened on the morning of the 30th October last in the Imperial Council Chamber, Delhi. It was a superb gathering attended by over forty Princes and Chiefs from all parts of India. H. E. the Viceroy in opening the Conference said :—

I welcome Your Highnesses very heartily to this Chamber, which is to be the scene of your deliberations for the next few days. Princes and Chiefs have gathered at Delhi many a time to celebrate some splendid moment in the history of the Empire, but it is only of late years that Delhi has witnessed such an assemblage as this, of rulers from all parts of India, met without formality or ceremonial, to deliberate upon matters affecting the interests of their States and to assist the Government of India in the solution of important problems of administration. I am aware that to many of Your Highnesses the moment, which we have been compelled to choose for holding this Conference, is not entirely suitable, that your presence here to-day has involved the laying aside of pressing duties, and that, apart from the inconvenience of the long train journey to Delhi, your residence in such cramped quarters as are available here, is attended with much discomfort. All this involved considerable self-denial, but I am convinced that you have rightly counted the cost, and I look forward to the time when Your Highnesses will be received on future visits with the ceremonial befitting the occasion, while in the mansions which many of Your Highnesses are proposing to build upon the plains of the New Delhi. In the Guest House, which we are planning, you will find accommodation suitable to your dignity.

The Great War in which the Empire is engaged is still proceeding and though the ultimate issue is certain, there is still much to be done before a settlement can be secured, which will meet the vast demands of Great Britain and her Allies, and ensure for the world a firm and lasting peace. In this War, Your Highnesses have stood forth as true pillars of the Empire, and both by personal service in the field and lavish contributions in men, money and materials, you have earned for yourselves a place in the hearts of the British people which will remain for all time. I am glad to say that the value of the work rendered in the field by the Imperial Service Troops has been recognised by the declaration recently communicated to me of their eligibility for the Victoria Cross. I know that I may count on you not to relax your efforts until the struggle is ended and final victory is won, but even in the midst of this great upheaval of nations and with the din of battle still ringing in our ears, the ordinary business of life cannot be entirely left undone. While, therefore, our main aim must still be to put forth our whole strength in supporting our brave armies in the field, Your Highnesses may well turn aside for a moment to discuss your own affairs and to seek every means for adding to the well-being of your States and of your people. Before, however, I embark on an explanation of the agenda to be placed before Your

Highnesses, I think it may be convenient for me to define more precisely the scope of this Conference and its meaning. His Highness the Maharaja of Gwalior, in replying to Lord Hardinge's opening address in 1913, spoke of an identity of interest between the Ruling Princes and Chiefs and the Government of His Imperial Majesty, and expressed a hope that such conferences as that on the question of a higher college might be frequently repeated. The Maharaja of Bikanir on a similar occasion, in 1914, spoke in plainer terms of the organised connection between the Ruling Princes and the Government of India, which the partnership involved. His Highness prognosticated that the deliberation of the Conference would not only be of great advantage to yourselves, your States and your people, but also of value to the Imperial Government. Finally, His Highness suggested that the Conference should be convened at stated intervals, and that its business should be placed on a regular and proper basis. Lord Hardinge, in reply, assured the Conference that the ideas expressed by the Maharaja of Bikanir had his warm sympathy, and with that assurance I desire to associate myself without reservation. With regard to this Conference then, let me say Your Highnesses have been invited to meet together to-day to advise the Government of India on certain matters concerning yourselves, your States and your people. There have been so many rumours with regard to the scope and meaning of this Conference that I think it well to define them in clear and unmistakable terms. There are questions constantly arising in respect of your States, your people and yourselves, on which the Government of India would like your free and frank advice. I have asked you, therefore, to meet together, and give us that advice, and I hope that Your Highnesses will consider it worth your while, at the cost of some inconvenience, to help us in this way. As to the meaning of this Conference, if Your Highnesses, after your experience of this meeting, regard it as of value to come together again and discuss such matters as I have indicated, for my part I shall be delighted to renew my invitation. It may be that in time to come some constitutional assemblage may grow out of these Conferences. It will take its place in the Government of this great Empire. But for the moment I would ask you to content yourselves with the prosaic but useful task of advising the Government of India on certain special matters. I believe I am not far wrong in thinking that this course will commend itself to the majority of Your Highnesses. You are jealous and rightly jealous of your position as Ruling Princes and Chiefs owing allegiance to His Majesty the King-Emperor, and there is, I hope, no need for me to assure you that I have no desire to infringe on that position or to interfere in your domestic concerns. Your Highnesses will, I am sure, not be desirous of intervening in the domestic affairs of British India. With this agreement in essentials between Your Highnesses and the Government of India, we may, I think, leave the future to decide for itself the question of constitutional development as it arises. The existence of harmonious relations between Your Highnesses and the Government of India is a matter of supreme importance, and it behooves us to seek every means by which such harmony may be preserved. With this object in view, then, I have invited you to be present to-day, but I shall be only

too glad to receive from Your Highnesses any suggestions, which you may offer to make those Conferences both practical and fruitful in good results.

May I add a personal note to what I have said? Nothing struck me more on my arrival in India than the clear manifestations of the goodwill which had existed between my predecessor and many of Your Highnesses during his Viceroyalty. I would wish to maintain, and if possible, improve, that tradition of goodwill. Your Highnesses would be the first to acknowledge that the question of business, which have to be transacted between yourselves and the Government of India, must be carried on through the medium of that distinguished body of men, which form the Political Department of the Government of India, and I feel sure that you would also acknowledge that no body of men had done more faithful service, not only on behalf of their own Government but in the real interests of Your Highnesses and your States. But rare cases do sometimes arise, where there is a difference of opinion, and as to these I should like to inform Your Highnesses that I hold myself bound to investigate personally the issues at stake, and endeavour to act as an impartial judge. There are for the most part treaties between the British Crown and your States. These treaties are sacred, and I can assure you that it will be my earnest desire to maintain them not only in the letter, but in the spirit in which they were framed. With this brief personal reference, which I have allowed myself on this the first occasion of my meeting the majority of Your Highnesses, I invite you to commence your deliberations. I shall await the result with keen interest, and am confident, will have reason to be grateful for your advice, which will not only redound to the interests of your States, but give one more proof, not that that is necessary, of your abiding loyalty to the King-Emperor and His Crown.

H. H. the Gaekwar of Baroda, in thanking the Viceroy on behalf of the Princes and Chiefs, said :—

Your Excellency, at the request of the Ruling Princes present at the Conference, I rise to offer to Your Excellency, on our united behalf, our grateful thanks for the kind welcome which you have given and for the courteous and gratifying terms in which you have alluded to us, and to the principles and policy guiding the relations of Your Excellency and the Government of India in matters affecting the Ruling Princes and the Indian States. In regard to the generous terms in which Your Excellency has spoken of the share, which we feel proud to think it has been our privilege to have taken in the great War, we need only say that, as in the past so in the future, it shall be our effort to do everything that lies in our power for His Imperial Majesty the King-Emperor and the Great British Empire, with which our destinies are indissolubly linked. The announcement which Your Excellency has just made regarding the eligibility for the Victoria Cross of our troops, which we maintained for the defence of the Empire, will be hailed with great satisfaction. We are indeed happy to hear all that Your Excellency has said in regard to these Conferences, and specially with reference to Your Excellency's staunch sympathy with our aspirations. As to the future outcome of such assemblies with the identity of interests, which undoubtedly exists between the British Government and the Ruling Princes

and the position which we enjoy, it will at all times not only be of advantage to us, but also a source of pleasure and satisfaction to be of what assistance we can in the way of advising and perhaps assisting Your Excellency and your Government in important problems concerning the affairs of ourselves, our States and our people. Apart from the Imperial conceptions of duties and obligations, it is no less in our own interests that we welcome such Conferences and cherish the hope of their future development on constitutional lines. For, with the march of the times, and no man can put back the hand of the clock, it is in our opinion of the utmost importance to ourselves, to our States and our people, that we should have a regularly assigned and definite place in the constitution of the Empire, and indeed that there should, at an early date, come into existence an institution which we have consistently advocated such as a council or assembly of princes formed on proper lines, where important questions concerning ourselves can be discussed and settled. The great importance which we attach to the meetings of this kind, is fully demonstrated, if further proofs were needed, by the fact that such a large and representative number of Ruling Princes have assembled here from each and every province in India, including far-away Madras and Bengal. We have no desire to encroach upon the affairs of British India any more than we want anybody outside our States to interfere with the affairs of our own States and ourselves, and all that we aspire to is that, apart from our having a recognised and constitutional means of bringing before the distinguished representative in India of His Imperial Majesty the King-Emperor, the questions affecting our States, ourselves and our people, we should also, representing as we do in area one-third of the Indian Empire and one-fourth of its entire population, have a voice in the settlement thereof. Your Excellency has yourself been pleased to lay stress on the supreme importance of the existence of harmonious relations between the Government of India and ourselves, and of seeking every means by which to preserve and improve them, and we would venture to express the opinion that nothing will be more productive of such results than the establishment of a Council of Princes, which will meet at regular intervals. We do not wish to take up any more time of Your Excellency and of this Conference by lengthening our reply, and therefore it only remains for us to offer our warmest and most grateful thanks to Your Excellency for your emphatic assurances on three important points, viz., your desire to maintain, and if possible to improve, the very cordial relations which existed between the Ruling Princes and that great Viceroy and statesman Lord Hardinge, of your determination to investigate personally and impartially to judge in cases where differences of opinion may arise, and of your earnest desire to maintain and to treat as sacred the treaties between the British Crown and our States and to interpret them not only in the letter but also in the spirit in which they were framed. In conclusion, we feel we cannot allow an unique occasion like the present to pass without once more giving expression to our sense of unflinching loyalty and deep attachment to the Person and Throne of His Imperial Majesty the King-Emperor, and we beg Your Excellency to convey to His Imperial Majesty the respect of the Rulers and the assurances of our readiness to make all possible sacrifices to further the cause of the great Empire, to which we have the pride and privilege to belong.

An account of the work done during this important session formed the subject-matter of another address presented to H. E. the Viceroy by H. H. the Gaekwar on behalf of the assembled Princes. His Highness said :—

On behalf of the Ruling Princes and Chiefs, assembled here, I have the honour to place before Your Excellency a brief account of the proceedings of this Conference during the past five days and on the agenda placed before this Conference. We have been compelled to postpone the consideration of item No. 2 relating to the realisation from insolvent debtors of assets in State territory, this being a complicated question which required further investigation and expert advice. Consideration of the designs and plans for the Higher Chiefs' College, has also been postponed pending further information as to the funds available and the quantity of accommodation required, while as regards item No. 7, on the subject of the rules for the payment of compensation for railway land, required in British India, we have decided that the question is one which is more suitable for discussion by letter and by later reference, if necessary, to a future conference. As regards item No. 8, we have to acknowledge with gratitude the helpful suggestion made by Sir Thomas Holland as to the means by which the industry of our States may be developed. On the question of the ceremonial to be observed at the installation and investiture Darbars, we have arrived, after full consideration, at certain conclusions which we desire to place before Your Excellency's Government for favourable consideration. Similarly, the question of the form of administration to be adopted in a State during the minority and the question of the education, and administrative and moral training of minor Princes and Chiefs have been carefully considered by Committees, and resolutions on the subjects have been adopted. We have also recorded our opinion on the control and regulation of motor vehicles and have approved provisionally the report of the committee appointed to consider means for financing the Higher Chiefs' College. The Conference has reaffirmed its previous resolution in favour of the institution of the Higher Chiefs' College, at Delhi.

This has been the first meeting of the Conference in its extended form. Composed as it is of Princes and Chiefs who are accustomed rather to issue direct commands than to discuss and vote, and who are for the most part strangers to the rules of debate, we think that its results have been fruitful and profitable. Your Excellency has held out the hope that in the fulness of time some constitutional assembly may grow out of this Conference which will take its appropriate place in the Government of our mighty Empire. We cherish that hope; we trust that this Conference will in future meet annually, for in it we see the commencement of an institution full of potential good. The ideal we have before us is a Council of Princes with specified functions and well-designed work, and that it may be realised speedily, so that it may perhaps be looked on in future as one of the landmarks of Your Excellency's term of office.

Our every endeavour must be to secure that the future sessions of the Conference may be worked on proper business-like lines. This our first experience has revealed to us the fact that we must eliminate certain defects of procedure which have been obvious, which tend to dissipate our energies and to sacrifice valuable time. If, for

example, the Select Committees could be appointed some time before the commencement of the regular session, we should be in a position to give to the resolution the thought they deserve. Some of the overlapping and conflicting amendments which we had to deal with could find no place in a well-regulated debate. A record of the proceedings should be prepared and circulated every evening, showing the stage each question has reached, and a daily agenda preparing us for the work of the day well in advance should be in our hands every morning. Such a conference as ours depends for its success on several factors. Not the least of these is the interest shown by the members in every detail of its proceedings. This has been a particularly pleasing feature of our work of the past few days and has been evidenced by the animated nature of the debate on several items. We desire to take this opportunity of leaving on record our sense of gratitude to the Political Secretary, Mr. Wood, for his exemplary tact and patience in the conduct of the affairs of the Conference. We trust the recommendations which we place before the Government of India will be accepted. We would again express to Your Excellency our gratitude for inviting us to the Conference and so affording us an opportunity of recording our views on important matters affecting the welfare of our States. Further we desire with sincere emphasis that Your Excellency will convey to His Most Gracious Majesty the King-Emperor the warm assurance of our unwavering loyalty to his august person and to the throne.

In bringing the proceedings of this session to a close, H. E. the Viceroy made the following remarks :—

I am glad to receive such a satisfactory account of the work you have been able to accomplish during these past few crowded days, and I should like to offer you my felicitations on the work you have accomplished and the spirit in which you have approached it. I need hardly assure you that the Government of India will consider most sympathetically the advice which Your Highnesses have placed before them in the resolutions which you have passed. I am gratified to think that you regard the meeting of this Conference as having been of value and are desirous that I should invite you to assemble again next year. I think I can without risk say that I share your opinion as to the value of this Conference and hope to be able next year to invite Your Highnesses once again to help me with your advice, but I would beg you to give time for development and growth, and the motto I would ask you to place before yourselves is *festinante* "make haste slowly." Naturally I should like to see the Conference take a concrete shape during my tenure of office, but the tenure of a Viceroy's office is merely an arbitrary time-limit, and the course of events in the history are not determined by the limits of man's making. Be sure that in this matter of the evolution of your Conference, as in others, the inevitable psychological moment will arrive but true statesmanship awaits that moment and is careful not to be ahead of it. For myself it has been a source of intense gratification that I have been able to come into close personal touch with Your Highnesses, that you are no longer merely so many names to me, but living personalities, in whose actions and welfare I can take a lively personal interest. The personal factor in affairs is one which none of us ever can afford to disregard. I have now the honour of formally declaring the Conference closed.

## Panchayats in Dewas.

THE restoration of the Panchayat system in both British Indian territory and in that of the Native States has been considered one of the essentials of good government inasmuch as the ancient Indian form of village self-government is admitted to have been ideally perfect. The administrative vicissitudes, which India has experienced, have disintegrated the Panchayat system and all but brought about its disappearance. Village self-government is felt to be the basis of the freedom which finds its best expression in national self-government. Among other Native States, devoting attention to this very important matter, is Dewas, the territory of H. H. Shrimant Khasee Sâbib Maharaj. We are indebted to Mr. B. V. Samarth, Member of Council and Panchayat officer of Dewas, for a detailed report of the results achieved during the last 18 months, and there appears to be every reason for congratulation. There are in the State village panchayats, Tahsil Panchayats and Town Panchayats numbering in all 73, composed of 531 Panchas drawn from all classes and castes of the population, so that they are thoroughly representative. It is surprising to read that as many as 165 of the Panchas are illiterate, while in 14 Panchayats not a single member is literate. The Panchayats deal with both civil and criminal cases. Civil money suits, damages for cattle trespass, and break of contract suits were disposed of, the average duration of suits being only 10 days. On the Criminal side, there were cases of intentional insult, assault, trespass, theft, drunkenness, mischief, simple hurt, contempt of court, and breach of village duties. Altogether nearly 900 civil and five hundred criminal cases were disposed of, of which only in three civil cases and fifteen criminal cases were the decisions interfered with. This is not only satisfactory, but

it shows a capacity for managing their little affairs which is surprising. Mr. Samarth is of opinion that even illiteracy is no obstacle to Panchas in discharging their duties provided they are properly trained and make a good start. The necessity for better education is of course felt, and it is determined to push on primary education with all speed. The creation of the Panchayats has served to develop a distinct desire for education, for sanitation, for village improvements and generally for co-operative work. The preventive influence of the Panchayats in petty litigation is specially marked, and Panchas make use of their local knowledge of men and things in appreciating evidence. The average villager is loth to perjure himself in the face of his peers, while in distant courts he does not flinch from such conduct. The method of recording proceedings calls for improvement and in some case the members are nervous of exceeding their powers. Faction retards good work, and ways and means have to be found for many things, but all in all the work done by the Panchayat in the State is highly gratifying and full of promise. With institutions, as in other things, it is only by the slow and imperceptible formation of habit that accomplishment is achieved, and if the results of the Panchayat system is not as full as administration would wish, there is no reason for depression. There is no reason to doubt that among many of the Panchayats a desire for advancement has asserted itself. The Panchas are beginning to realise that the Panchayat system has opened to them a sure and certain means of developing themselves to the fullest extent of their abilities. The exigencies of space preclude a more extended notice of the Panchayats in the State.



# INDUSTRIAL & COMMERCIAL SECTION.

## S. I. S. in Bombay.

We understand that eighteen registered co-operative societies of Bombay are working under the debt redemption scheme started by Mr. G. K. Devadhar, of the Servants of India Society. At the annual gathering of the members of these societies, over which the Hon. Mr. G. Carmichael presided, Mr. Devadhar stated that the societies were able to pay off debt to the extent of over a lakh and a half of rupees, and the debts due by the members of the societies amounted now to Rs. 65,000 only.

## A New Glass Factory at Bijohi.

We are glad to learn, says the *Tribune*, that a new glass factory has been started at Bijohi, near Moradabad, by L. Isher Das, the able manager of the Umbala Glass Works. The work of the construction of the factory was undertaken so long ago as September last; and it is only for the last two months that the factory has been manufacturing glassware for the market. The main difficulty was, as we once explained before, the supply of crucibles from Japan. We now understand the Japanese Government has undertaken the work of melting some of the old copper coins of China, and the glass crucibles are all booked for this purpose. Yet Mr. Isher Das, who are glad, succeeded in getting enough crucibles to start his work and about 20 maunds of glass are being melted every day. There is no doubt about the successful future of this factory since the proprietor is working successfully in this line for the last eight years. We are only sorry Government aid should not come in, either to help the import or the manufacture of even crucibles when there is so much talk of sincerely helping Indian industries. Mr. Isher Das's factory vindicates the capacities of private and unaided enterprise in the oddest of circumstances, and we wish the proprietor every success.

## Restriction of Coal Export.

The following press *communiqué* has been issued at Simla:—The Government of India have found it necessary to restrict the export of first class coal from India for private consumption. The Government of India have, therefore, found it necessary to prohibit the export of all coal and coke from India to all destinations, but the export of second class coal will be freely permitted under license, on conditions which may be ascertained on application to Collectors of Customs.

## A New Indian Industry.

The *Times of India* writes with reference to a new mill in Bombay:—

"The war has given a stimulus to several new Indian industries, and among the enterprises recently undertaken in India is a mill which was registered recently in Bombay. Messrs. Currimbhoy, Ebrahim and Sons are the agents of the mill which, when completed, will be the first of its kind in India. Before the war a large quantity of "cotton waste" was exported to Germany for the purpose of manufacturing cheap blankets and other coarse cloth, and the finished articles were marketed in India and other places in the East. The export of this cotton waste to Germany closed on the outbreak of the war, and Messrs. Currimbhoy, Ebrahim and Sons have taken the initiative in the direction of utilising the waste from their mills. Immediately after the outbreak of hostilities, they sent an order for machinery for the manufacture of coarse cloth in their Indore-Malwa Mills. The capital of the new concern, which is another development along the same lines, is Rs. 20 lakhs. No prospectus was issued but the capital of the company was oversubscribed privately. Applications for shares amounting to Rs. 40 lakhs were received, and the shares were allotted already. The name of the concern is "The Premier Mill."



## India and War Finance.

In the House of Commons, in reply to a series of questions by Mr. Wedgwood, Mr. Chamberlain stated that the question of an Indian War Loan had been carefully considered in India and at Home. He did not see his way to advise its issue. The money available in India for Government loans was limited, and the war had stopped Indian borrowings in London. Mr. MacKenna and he agreed that the most effective help India could give was to avoid recourse to the London market. India had paid off seven and a half millions of floating debt in London this year and bought since the war more than seven millions of Imperial securities. There was reason to believe that there had been considerable private subscriptions from India to the British Issue, and he doubted whether any more money would be obtained from India by means of a War loan. The Government of India was already giving all the assistance in its power in the provision of military supplies of all kinds. He recalled that at the beginning of the war, India gave large supplies which Britain could not provide and which were urgently needed. He believed that a detailed statement of India's assistance in the war would be supplied by the Mesopotamia Commission.

He assured Mr. Churchill that the question of a War Profits Tax was considered when the last Indian budget was framed, but he declined to anticipate future budgets.

## Sales to British Firms.

In the House of Commons, Mr. Chamberlain stated that the Travancore Minerals Company had itself purchased the German share therein. The Company had undertaken to sell monazite sand direct at a fair price to any *bona fide* British firm desiring to purchase reasonable quantities for the purpose of manufactures.

## Oil-Seed Crushing in India.

It is curious, says a contemporary, that in India, which produces many millions of tons of oil seeds, the industry of oil extraction is almost entirely neglected. In the long list of Calcutta joint-stock concerns there appears only one oil company. Years ago the crushing of oil seeds was attempted on a large scale at Bangalore, but the venture proved unsuccessful. There are hundreds of hand oil presses and small power plants scattered about the country, but their methods are wasteful and they do not deal with sufficient seed. As a consequence, innumerable tons of castor seed, ground nuts, linseed, copra, cotton seed, gingelly and other seeds are exported without profit to India in respect of the oil and also of much valuable cattle food and important fertilisers. Of India's many neglected industries, not one is deserving of greater attention from the Holland Commission.

## Charcoal for the Trenches.

The *Daily Chronicle* states that as a result of a new invention, the Ministry of Munitions is considering the utilisation of great deposits for the manufacture of charcoal for the trenches at a cost of 30s. per ton, as compared with £10, the present cost of manufacture from wood.

## The Tata-Hydro Works.

At an extraordinary general meeting of the shareholders of the Tata Hydro-Electric Power Supply Co., it was resolved to sanction the proposal of the Directors to increase the capital of the Company from Rs. 2 crores to Rs. 3 crores. The terms of allotment have not yet been decided upon.

## A Commercial Agreement.

An Anglo-Dutch commercial agreement has been signed, by which Great Britain will secure increased supplies of Dutch agricultural produce.

### A Punjab Home Industry.

Mr. Pritam Singh, M.A., Professor of Economics, Mohindra College, Patiala, writes an interesting article in the October number of the *Mysore Economic Journal*, on the various home industries of the Punjab. The article deals with the gold and silver lace industry—a domestic industry of great interest to the people of the Punjab—the processes of which the writer has had special opportunities of studying at first hand. The industry is a flourishing one in the towns of Amritsar and Delhi and in Patiala, and the imitation lace which was imported from Germany could not stand against the article manufactured in the Punjab. If intelligent young men, the writer says, were to take up the industry and become manufacturers of the commodity and were to introduce the latest methods of working and organising it, the manufacture of gold lace would, he thinks, take a respectable place among other Indian products of luxury. “It struck me,” he writes, “as a remarkable illustration of the domestic system of industry, and I was assured of its becoming a very paying industry in the hands of intelligent men who could, by the investment of a small capital, organise it properly and manage it economically.” Mr. Pritam Singh gives, in his article, an interesting account of the process through which the lace passes before it is manufactured in the final form.

### Management of Railways.

In response to the Government of India's request for opinions on the subject of Company *versus* State management of railways, the Committee of the Bengal Chamber of Commerce have written a letter expressing a preference for the present system of railway administration in this country and strongly opposing any extension of

State management. The letter states:—“The united experience of the Chamber's members leads them to the conclusion that they are better served by company managed lines than by State lines in respect of (a) promptitude of despatch and delivery, (b) rates, (c) dealing with complaints, (d) care and handling of goods, and (e) passenger traffic.”

### Export of Bones from India.

The Surma Valley correspondent of the *Englishman* writes:—The Mysore State, it appears, exports considerable quantities of bones and at the same time all the bone manure required by the coffee planters is imported from outside. We have for so many years looked upon our own system of exports and imports as being peculiarly anomalous to the tea district that it comes as a surprise that the same state of things has been in existence in this important Native State. However, according to a recent report of a Mysore Economic Conference, it has been decided to start a joint-stock company at Chickmagalur to manufacture bone manure. Some are sarcastically commenting on the project by saying that the Mysore planters will still import their bone dust and the State will still export its bones, the only difference being that the exports will be in the manufactured state instead of the raw material. We are still exporting bones from the Surma Valley in the raw state and import them in the form of dust. We have often drawn attention to the enormous amount of calcic phosphate in the shape of bones which is annually lost in the Surma Valley. Any one visiting some of our immense stretches of “howar” towards the latter end of the cold season, must be impressed with the lakhs of rupees in bones which are allowed to be washed away during the rains.

# AGRICULTURAL SECTION.

## Lord Chelmsford on Agricultural Progress.

The activities of the departments administered by the Department of Revenue and Agriculture have been restricted both by the need for economy and by the shortage of officers. Not only have the services of a considerable number of officers been placed at the disposal of the military authorities, but it is at present difficult to obtain suitable recruits especially for the forest and agricultural departments. We have lately, however, been able to secure the services of two experts from Home to conduct special investigations.

### The Indigo Expert.

One of these is studying the problem of reviving the trade in natural indigo. If he can devise a means of standardising the natural product in a form which will enable it to compete with the German synthetic dye, it is to be hoped the planters will adopt some co-operative system of manufacture and marketing, and thus place this once profitable industry on a sound basis for the future.

### The Tanning Expert.

A tanning expert has also recently arrived with a small extract plant and is engaged on an investigation of the tanning materials yielded by various forests in India with a view to preparing tanning extracts for trial on a commercial basis. If his researches are successful, not only will the forest department obtain a new source of income but the tanning industry may be expected to develop on a large scale and to produce good leather from the enormous quantities of hides which are at present exported from India in a raw condition.

### The Silk Expert.

Mr. Lefroy's enquiries into the silk industry were interrupted by a visit to Mesopotamia, where he did valuable work in organising measures for

the destruction of flies and vermin, but he has now returned and resumed his investigations. It is hoped that they will result in a considerable revival of this historic industry. Without forestalling his report, I think I may say that he will show that large parts of the country, especially the submontane tracts, are suitable for the production of the silkworm which cannot thrive in the arid heat of the plains. It is equally important to know the areas which are unsuitable, so that efforts to develop the industry may be concentrated in those tracts which offer the best prospects of success.

### Improvement of Agriculture.

The Hon. Mr. Hill explained at the discussion on the Financial Statement last March that the present period of comparative inactivity is being utilised for the preparation of schemes, especially in connection with agriculture for development when more favourable conditions recur. It is my hope that those schemes will bear bountiful fruit during my term of office. The success of the researches at Pusa, in selecting improved varieties of various crops, especially of wheat, has demonstrated the possibility of getting a vastly increased yield from indigenous species. There is room for many more workers in this field and in the course of time every large province should have a competent staff to work out local problems. There is equal room for expansion in the work of demonstrating the results of these researches. The Indian cultivator has shown himself quite ready to adopt improved methods as soon as he is convinced of their utility, and I look forward to a time when demonstration farms will be spread all over the country, bringing the practical results of scientific research within the reach of the agricultural masses.

## Literary.

### JOURNALISM IN THE TRENCHES.

"Journalism in the Trenches—Army Newspapers Produced at the Front." This is the subject of an interesting article in the *Windsor Magazine*. "What all these journals aim at is the maintenance of the soldiers' moral—that mysterious force which decides everything in war. And this, as all observers testify, the British Army breeds with high contagious zest. Said an officer of general rank to me: 'Whenever we got depressed by news from home, we went along the trenches. And there we found a never-failing tonic.'"

### "YOUNG INDIA."

The conductors of *Young India* (Bombay) announce that Mr. P. K. Telang, M.A., LL.B., son of the late Mr. Justice Telang, has taken over the editorship of that journal and that it has now become wholly the organ of the Home Rule League in the Western Presidency. Mr. Telang is a distinguished graduate of the Bombay University. He was for a time a Fellow of the Elphinstone College and then an Honorary Professor at the Central Hindu College, Benares. Later he became the Headmaster of the T. S. Collegiate School, and in that capacity did much service to the cause of education in Benares.

### THE COMMERCIAL DRAMA.

Mr. Alfred G. Arnold, writing in the *American Review of Reviews* on this subject, advocates the necessity of the country theatre. He says:—

The object of the Little Country Theatre movement is to produce such plays and community programmes as can be easily staged in just such places, or, in fact, in any place where people assemble for social betterment. Its principal function is to stimulate an interest for good, clean drama and original entertainment among the people living in the open country and villages, in order to help them find themselves and become better satisfied with the community in which they

live. In other words, its real purpose is to use the drama, and all that goes with the drama, as a sociological force in getting people together and acquainted with each other.

### THE GENIUS OF STEPHEN LEACOCK.

Some of the witty and whimsical sayings of Stephen Leacock have endeared him to many lovers of literature. At some time or other we all love to dwell "in the mellow moonlight of half truths." This is how Mr. Leacock is fascinating his readers:—

"Everything is a movement. Cannibalism is a sort of apprenticeship in meat-eating." "A professor lives under many disadvantages, he does not know how to make money." The list of the staff of an ideal first-rate school . . . would read something after this fashion: Headmaster . . . Mr. Woodrow Wilson. Treasurer and Bursar . . . Pierpont Morgan, Esq. Instructor in French . . . M. Poincare, the rest of the staff bringing in amongst others such names as Paderewski, Billy Sunday, and T. Roosevelt.

### TWO NOBEL PRIZEMEN.

The Nobel prize for literature for 1915 has been awarded to the French novelist, Romain Rolland, and for 1916 to the Swedish Poet, Heidenstam.

### LITERARY ACTIVITY IN INDIA.

The latest figures, in regard to the publication of books, show that Bengal leads with 2,962 to its credit. Madras was, however, not far off with 2,549. Next came Bombay at a respectable distance with only 1,917. In the subject of the books published, religion as usual holds the first place. Here are the figures:

Religion	4,015
Poetry and Drama	2,271
Language	1,711
Fiction	833

English is, of course, the medium used in the largest number of books (2,615). Bengali comes next with 2,294, and Tamil third with 1,425. Sanskrit comes rather low in the list with 499.

# Educational.

## CHEAP EDUCATION OR ILLITERACY.

Prof. Jadunath Sirkar of the Patna College, a distinguished scholar and an educationist of ripe experience and judgment, in the course of his presidential address to the Behar Students' Conference referred to the constant charge made by some of the insidious enemies of India's progress who cry, "cheap education is nasty and worse than illiteracy."

The Professor's refutation of this theory deserves to be quoted in full:—

Every European country has made primary education free and compulsory. I shall here only examine the question whether college education is necessarily bad when it is cheap.

Take the case of Scotland. Only a hundred years ago, many a poor Scotch student used to go to the Edinburgh University from his village home, carrying a sack of oatmeal on his back, hire a small bed-room, keep the sack in one corner of it, and live on the oatmeal. Here was education as cheap as could be imagined. Thomas Carlyle, when a boy of 14, had to walk a hundred and one miles on foot to his University and live there in the same humble style. To-day, no doubt, this "discipline of poverty and self-denial," as Froude calls it in his *Life of Carlyle*, is not so austere; but, thanks to the Carnegie endowment, no Scotch student has now to pay his fees. Is Scottish education, then, nasty because it is cheap? Are Scottish graduates worthless because their entire College expenses do not come up to the price of "the latest flannel checks" of the young aristocrats of Oxford and Cambridge? On this point I shall not presume to say any thing of my own but simply quote a very recent pronouncement of Sir Harry H. Johnston, a distinguished colonial governor, explorer and statesman:—" [The present British] politicians, therefore, saddled with the inadequate education I have charactered, acted like the fox in the fable who had lost his tail; they were desirous that we should all be tailless. They, therefore, saw to it that all the avenues to public education were controlled by their contemporaries at Oxford or Cambridge. . . In short, to such [men] the old-world teaching of Oxford was the Ark of the Covenant, just as an education at Eton or Harrow was supposed to make a better officer on the field of battle, a more upright and intelligent minister of State than the education at a Scottish, a Midland or a Welsh University." He then shows how very prejudiced such a view is. English philosophy and the English public services bear witness to the efficiency of cheap Scottish education. When we look around ourselves we find Scotch men filling the places of all the bankers, jute mill managers and assistants, and marine engineers in India. If these are the deadly fruits of the tree of cheap knowledge as it grows in Scotland, let the tree be transplanted to India by all means, we are ready to risk our lives by eating such fruits.

## PROF. RADHA KUMUD MURKERJEE.

We are glad to learn that the Hon. Maharaja Manindra Chandra Nandi, of Cossimbazar, has endowed a Chair for Ancient Indian History and Culture in the Benares Hindu University, and that Dr. Radha Kumud Mookerjee, M.A., Ph.D., Premchand Roychand Scholar, will be appointed to fill the chair.

## INDIAN STUDENTS' ADVISER.

Mr. Chamberlain has appointed Dr. T. W. Arnold as Educational Adviser for Indian Students in succession to Mr. Mallet, who is retiring at his own request at the end of this year.

## A MEETING OF THE DIRECTORS.

The meeting of the Directors of Public Instruction of the different Provinces will take place at Delhi on the 22nd January.

## CEYLON UNIVERSITY COLLEGE.

The Conference to consider the proposed Ceylon University College scheme has drawn up proposals for a group of buildings in quadrangular shape, the whole of which—the hostels apart—would cost Rs. 4½ lakhs. This includes the erection of suitable scientific laboratories. It is estimated that the University Hall will cost a lakh of rupees but, as the Conference suggests, it should prove an addition to the architectural features of Colombo. The hostels needed for the development of the residential system will, of course, form an important addition to the estimate for University buildings. As regards these, however, much has still to be settled as to the lines on which they are to be managed. The general idea seems to be to place them under the supervision of sectarian bodies willing to undertake the work. The Conference insists, however, on the necessity for at least one entirely non-sectarian hostel controlled directly by the University authorities.

# Legal.

## THE TILAK SECURITY CASE.

The High Court of Bombay has reversed the order of the District Magistrate of Poona binding down Mr. B. G. Tilak in a security of Rs. 40,000 to be of good behaviour, that is, not to make seditious speeches, for one year. The Judges of the High Court found that the three recent speeches of Mr. Tilak, on which the District Magistrate based his order, are not, taking them as a whole, of a seditious character. Sir Stanley Batchelor said :—

The Court's aim is to decide upon the general effect of the speeches as a whole, and probably, the fairest way to ascertain that effect is to read the three speeches from beginning to end quietly and attentively, remember the arguments, and remember the politically ignorant audiences which Mr. Tilak was addressing. I have so read these speeches, not once but several times and the impression left on my mind is that, on the whole, despite those passages, which are rightly objected to by the prosecution, the general effect would not naturally and probably be to cause disaffection, that is, hostility or enmity, but rather to create a feeling of disapprobation of the Government for, at least, not transferring the political powers to the hands of those who speak or designate themselves as the 'people'.

Mr. Justice Shah, in his concurring judgment, observed :

Undoubtedly there are objectionable passages in these speeches. Particularly the references to the condition of slavery and the alien character of the rule are unfair and improper. It seems to me, however, that the petitioner is entitled to the benefit of the argument that the general effect of the speeches taken as a whole should be considered, as that would be the impression left on minds of the hearers. I have done my best to consider the passages in the speeches in favour of the petitioner on the one hand and in favour of the Crown case on the other, and to estimate their effect. I am unable to say that the natural and probable effect of the speeches, taken as a whole, on the minds of those to whom they were addressed, would be to bring into hatred or contempt or to excite disaffection towards Government established by law in British India.

Commenting on this, the *Indian Social Reformer* rightly points out :—

We are glad that the learned Judges have adopted this view, as the opposite view, namely, that a man can be convicted of sedition on the strength of isolated passages in a long speech, would practically make all political speeches seditious. No man speaks on political matters except to bring a grievance or aspiration to public notice, and even in an advanced country like England, where the people have had a political training for generations, politicians are not always able to confine their

criticism of measures within the bounds set by the Indian Penal Code. Apart from the law on the point, we can think of no more inopportune time for scenting sedition in speeches where in every other sentence almost, the speaker proclaims his loyalty to British rule. Of course, it is more than possible that a man may spout rank sedition, interlarding his speech with "God save the King," but the trick is not likely to deceive any one, and even the most servilely adoring audience will be disgusted with such transparent duplicity, and there can consequently be no question of the speaker influencing it. One may not like Mr. Tilak's politics but one has no right to attribute to him the contemptible kind of cowardice which such a tactics would imply. We cannot help thinking that the legal advisers of Government have been rather careless in launching the prosecution. And it is a costly carelessness both to Government and the parties concerned.

## A PRIVY COUNCIL DECISION.

On the ground that the case is outside its jurisdiction, the Privy Council has refused the petitions of Budasingh, Naranjansingh and Pallasingh for leave to appeal against the sentences passed on them in Burma under the Defence of India Act, 1915, for conspiracy. The Counsel for Budasingh submitted that it was a question whether that Act excluded the prerogative of the Crown. Lord Haldane in giving his decision emphasised that the law and constitution precluded the Privy Council from assuming the functions of a Court of Criminal Appeal.

## CRIMINAL CODE AMENDMENT COMMITTEE.

The Committee, presided over by the Hon. Mr. G. R. Lowndes, which has been revising the Criminal Code Amendment Act, concluded its sittings recently. Their recommendations have been forwarded to the Government of India, and the members of the Committee and the secretary are reverting to their respective provinces.

## INDIAN LITIGATION DELAYS.

In reply to Sir John Rees, Mr. Chamberlain stated that he viewed with great concern the delays in the Indian litigation disclosed by the recent judgment of the Privy Council. He wrote to the Government of India in May, requesting them to consult the High Courts on the subject, and report their views and proposals as early as possible.

## Medical.

### CURE FOR SNAKE-BITE.

An indigenous institution has been established in Cochin for the cure of snake-bite. The present Rajah of Cochin has a great reputation amongst his subjects for being able to cure snake-bite, and his name has been appropriately given to the institution which has been formally opened by the Dewan's wife. Mrs. Bhore is an Englishwoman and a medical graduate, and it is appropriate, that at a time when Western ideas are beginning to be freely exchanged, an English votary of the medical art should have opened an indigenous institute.

### AN AYURVEDIC HOSPITAL.

A correspondent writes to a contemporary :— The members of the Standing Committee of the All-India Ayurvedic Conference and those of the India Ayurvedic Education Board waited in deputation on the Maharajahs, the Rajahs and the Princes that attended the Conference of the Chiefs at Delhi with a view to the establishment of an All-India Ayurvedic College and Hospital to be upon modern lines. Their Highnesses the Maharaja of Kashmir, Jaipur, Rewa and Alwar, and others promised to give their hearty support to this movement. Of these, the Maharaja of Rewa was very earnest in his efforts to improve the Ayurvedic Science and promised liberally to further the cause of Ayurveda. The members of the Standing Committee are about to visit other States in India for the purpose they have in view.

### A CURE FOR CATARRH AND DEAFNESS.

The success that has been achieved by Sir Hiram Maxim's inhalers is not surprising in view of the great scientific attainments of the inventor. Sir William Crookes, F.R.S., the eminent chemist and physicist, states that Lady Crookes found the inhaler very beneficial in alleviating a bronchial cough which had troubled her for some time.

The design of the inhaling set called the "Pipe of Peace and Inhaler" is a distinct departure, since it makes certain the reaching of the precise seat of trouble, whether it be in the larynx bronchi, lungs, nose, or ears. It is curative of all catarrhal conditions in those locations, and hence besides relieving the sufferer from colds and cough, it improves the natural speaking voice even when there is no definite disease, besides banishing what is known as catarrhal deafness.

### VETERINARY PRACTITIONERS FOR PUNJAB,

It is stated in the latest Annual Report of the Punjab Veterinary College, the Civil Veterinary Department, and the Government Cattle Farm at Hissar, that there is a keen demand for qualified veterinary practitioners. Of the 160 graduates of the College who have passed out within the last three years, 140 are employed by Government or local bodies and 20 by Native States, leaving none available for private practice. The instruction at the College, it appears, is given in the student's own vernacular, and is therefore both practical and readily assimilated. A post-graduate course has been started within the past year. Dealing with the shortage of veterinary practitioners, the Principal, Colonel H. T. Pease, observes: "Never before has the demand for graduates been so great: and the supply is totally inadequate to meet it. I have for many years advocated the establishment of a second Vernacular Veterinary College in Northern India and feel it to be my duty to once again represent the urgent necessity which exists for such an institution. Procrastination in this matter is costing Government very dear at present. By placing the whole of the veterinary work in Lahore under the College and by establishing branch hospitals, we shall no doubt be able to train more men, but we can never hope to cope with the demand."

## Science.

### A NEW VENTILATING WINDOW.

A novel device for letting fresh air into a building during the monsoon without rain or draught has recently been tested with satisfactory results by prominent architects in Bombay. We are all familiar with the stuffiness that is caused in a room when the glass windows have to be closed against wind or rain. The Simplex Ventilating Window, as the invention is called, overcomes this discomfort by a simple contrivance which admits air through slits or openings under each pane of glass. To effect this, the sash rails which support the panes are made in two pieces instead of one; each piece is so made that an S shaped passage, about an inch wide, is formed through the rail. When the windows are closed, the air enters the room through these hollow sash rails, the rain being kept out by the peculiar form of the openings. As each pane has an opening of its own, the aggregate area for the admission of air is sufficient to keep the room cool and dry. In bungalows and houses exposed to wind and rain, the Simplex Ventilating Window will prove a blessing, because with the glass windows all closed, the air will circulate through the building in all directions with the minimum of dust.

It is satisfactory to note that the new window is offered to the public after being tested in the roughest weather during three monsoons. It was put up and tested at the offices of the Bombay Improvement Trust and the Bombay Municipality, the Executive Engineers in each case reporting favourably on its working. In addition to this, the invention has been tested in private buildings and recommended by well-known engineers, builders and architects. The Simplex Window, which has been patented in England and India, is the invention of Mr. S. M. Rutnagur, of the *Indian Textile Journal*, Bombay.

### RENEWING RUBBER.

Rubber that has lost its elasticity may be rejuvenated, according to the *Journal de Pharmacie et de Chimie*, by immersing it for five minutes in a bath of glycerine mixed with twenty-five times its volume of distilled water and heated to 70 degrees centigrade and then drying it with filter paper.

### GUN CARRIAGE AS TRAILER.

A new machine-gun unit adapted to rapid manœuvring consists of a motor-cycle and a two-wheeled carriage, on which are mounted a machine-gun, ammunition lockers, and a protective shield. There is room also to carry the gunner. The frame of the motor-cycle is so constructed that the carriage can be attached to either side as a side-car or to the rear as a trailer.

When the former arrangement is employed, one carriage wheel is removed and taken along as a spare. For ordinary usage on the road, the shield which has wings to furnish protection at the sides as well as at the front, is folded up, though in an emergency it can be used while moving. When desired, the machine-gun with its tripod can be removed from the carriage.

### QUEER CAMERA OVER BATTLEFIELDS.

When a German aeroplane on reconnaissance duty over the French lines was recently brought down by the Allies, an aerial camera of an old type was recovered intact. At the rear of the case, a handle and trigger like those of a revolver are provided, the latter being used to operate the shutter. It weighs about 12 lb. and has an additional handle near the front end, so that it can be held with two hands when in use. The lenses are in universal focus, and tests have shown that faultless photographs can be obtained with the instrument at heights varying from 160 to 1,800 yards. An outside arrangement is provided to enable an operator to place a yellow screen before the lens without opening the camera.



## Personal.

THE LATE MR. B. L. GUPTA.

Mild and unassuming as the late Mr. B. L. Gupta was in manner, says the *Statesman*, he possessed in an eminent degree the thoroughly British quality of grit. He was one of the first Bengalis to go to Europe, and it has even been asserted that he had practically to run away from home in order to overcome the reluctance of a conservative Indian family to seeing him face the dangers of a voyage which was then a totally unfamiliar experience. He got away, however; passed into the Indian Civil Service; and attained the rank of a Judge of the High Court of Calcutta after holding various important offices. The average Civilian is generally not reluctant to withdraw from public life after 30 years' service. Not so Mr. Gupta, whose energies found scope as Prime Minister of Baroda, a position which he held with much credit for several years. Latterly his health had been indifferent, but he retained to the last his cheerful and equable disposition and his interest in affairs. Not the least valuable of the service which he has rendered to his country is the example afforded by his notable career.

THE NEXT BENGAL GOVERNOR.

Sir Robert Chalmers, whose name has come into prominence in connection with the speculation about the next Governor of Bengal, and who is credited with a good chance of securing the appointment, was, not long ago, the Governor of Ceylon and may be remembered to have bungled woefully over the riots in Colombo. That he had to take recourse to the last and desperate expedient of martial law shows that his statesmanship gave way in a crisis and was unavailing to meet a serious situation. It is on such a supreme occasion that the statesmanship of a ruler shows itself off to the best advantage, and Sir Robert Chalmers did not come with flying colours out of this ordeal. The failure of the policy pursued by

him in relation to the riots led to, what was to all intents and purposes, his recall by the Colonial Office. His recent appointment to the Irish Enquiry Commission met with a storm of opposition in the English Press. We are in doubts whether the English Press having raised a howl against him on that occasion, will pass in silence over his being pitchforked into the arduous and delicate charge of the destiny of Bengal. But we forget, remarks the *Hindu Patriot*, it may be a mere rumour, or a feeler and as such, we are not disposed to treat it seriously.

THE HON. MR. SHAFI.

The Hon'ble Khan Bahadur Mian Muhammad Shafi, C.I.E., of Lahore, has been elected President of the next session of the All-India Moslem Educational Conference to be held on the 27th, 28th and 29th December.

MR. POLAK'S VISIT TO INDIA.

It is understood that Mr. Polak, who is now in India, will not go back to South Africa, but will go to England and settle there. The object of the visit to India appears to be to attend the National Congress at Lucknow and consult with Mr. Gandhi with regard to the arrangements to be made in South Africa in view of his permanently settling in England.

A TOUCHING PICTURE OF THE G. O. M.

The following is an extract from an eloquent address on the life and work of Mr. Dadabhai Naoroji, which was delivered some time ago by Mr. N. C. Kelkar, and which has now been published in the "Quartarly Journal" of the Poona Sarvajanic Sabha:—

In Dadabhai Naoroji, I often fancy the Grand Old Man of the Mahabharat, the venerable Bhishma. For even like Bhishma the warrior, Mr. Dadabhai the statesman is, after a life-long battle—royal, lying stretched on a bed of arrows, with nothing more comfortable than an arrow for his pillow. For are not the infirmities of old age in themselves a torment? Like Bhishma, too, he is encircled with the respectful admiration of friend and foe alike, who forget their political enmity for the moment, instinctively lay down their weapons of controversy, and join hands in reverential worship of the heroic soul who is preparing for his departure. \* \* \*

## Political.

### THE WAR AND THE BRITISH EMPIRE.

In his recent speech at Aligarh, Mr. de la Fosse referred to the supreme importance of making Indian Mussalmans understand quite clearly what in the spiritual world the British Empire stands for in the present war. "The Mahomedan Educational Conference," he said, "would not be doing its duty if it left them, like travellers at the cross roads, hesitating for want of sign-posts which direction to take. The community must be made to realise to the full the menace to the human spirit of the intolerable doctrine which overrides the laws of God and man. Do not misunderstand me. I am not reproaching you specially. We have all been remiss, we educationists, in not attaching sufficient importance to the realm of ideas in our teaching. We have not brought it home sufficiently that ethical principles are the touchstone, not only of individual conduct in daily life, but of public acts and policy."

### INDIA AND THE LABOUR PARTY.

The *New India* publishes the text of a resolution passed recently by the Bradford and District Trades and Labour Council regarding Home Rule for India. This is a body affiliated to the National Labour Party, and its sympathetic reference to India will be much appreciated. The resolution of the Council is as follows:—

In the opinion of this Council representing the organised workers of Bradford and District, the time has arrived when the question of Home Rule for India should be brought within the scope of practical politics by the British Government. In view of the loyalty and whole-hearted support of the Indian Nation to the Mother-country in her hour of need, this Trades Council strongly urges the British Government to introduce at an early date legislation, having for its object Home Rule for India.

### INDIA AND THE WAR.

It is needless to enumerate all that India has done for the Empire in this War, said Mr. K. Venkatreddi Naidu, at the Nellore District Conference, on October 28th, but it may be mentioned that she sent a much larger force to the front than any of the Self-Governing Colonies. You all know that India sent between 150,000 and 200,000 of fighting men, while Canada sent 80,000 to 100,000; Australia could not send more than 52,000 to 55,000; and New Zealand 28,000 men. While the Self-Governing Colonies had to be financed by Great Britain, India not only bore all her expenses of £22,000,000 but could also give a loan of £850,000 in 1915-16, and £1,000,000 in the current year to Australia.

### COMPULSORY SERVICE IN INDIA.

Mr. Yate suggested that the Military Service Act should be applied to all Europeans and Anglo-Indians in India.

Mr. Chamberlain replied:—"The Act does not apply to any of His Majesty's subjects outside Great Britain, and I see no reason for making an exception in the case of residents in India."

### THE EFFICACY OF SELF-GOVERNMENT.

The current number of the *Round Table* contains a very interesting article on the Irish question, and the contention of the home rulers for self government is summarised thus:—

'They contend that if the majority of the Irish are politically backward, are lacking in enterprise, are easily swayed by agitation and phrases, these defects have been intensified by a system which compels them to obtain what they desire by factional pressure on England, and that to throw upon them the responsibility for government is alike the best cure for these defects and the only foundation of individual self-respect and national self-confidence. It is responsible government, following after a period of good-government, that has made the Anglo-Saxon world what it is to-day.'

## General.

### THE MADRAS WAR FUND COMPETITION.

The Madras War Fund announces the offer of Prizes for the following Literary Competitions, open to all who may desire to compete, for which entries will be accepted from now until the 1st February 1917:—

1. The best limerick.
2. The best riddle.
3. The best rhymed double acrostic.
4. The best amusing anecdote or incident.
5. The best sonnet of fourteen lines; or poem or parody of not more than sixteen lines.
6. The best short story, descriptive sketch or dialogue, humorous or serious, not exceeding 2,000 words in length, of which the scene must be laid in the Madras Presidency or any other part of Southern India, and may deal with any subject, including or excluding the War.
7. The best illustration in black and white relating to Competition No. 4 (amusing anecdote) or to Competition No. 6 (short story) above.
8. The best caricature in black and white.

Except in the case of Competition No. 6 (short story), as mentioned above, the subject of each entry in these competitions must be the War, or some place or individual, or incident directly connected with the War.

Each entry should be (i) signed with the name and full address of the competitor, (ii) accompanied by an entrance fee of 8 annas, (iii) enclosed in an envelope marked "Madras War Fund Literary Competitions," and (iv) addressed to The Military Secretary, Government House, Madras, by whom entries must be received not later than 1st February 1917.

### PROHIBITION OF LIQUORS IN RUSSIA.

The *Albani*, London, writes:—

Mr. Guy Hayler, Electoral Superintendent of the I. O. G. T., informs us that early in July the Russian Duma passed a measure permanently

prohibiting the manufacture and sale of all intoxicating liquors containing more than one and a-half per cent. of alcohol. The measure not only prohibits *vodka* and similar spirits, but all wine and beer with more than one and a-half per cent. of alcohol. An effort was made to permit the sale of liquor containing thirteen per cent. of alcohol, but this was defeated by an overwhelming majority. The measure was introduced over the signature of no less than seventy-eight members, and during the debates the great success which has attended the suppression of the liquor traffic in Russia was emphasised by members from many parts of the country. The measure is now before the Imperial Council of the Empire and the Czar for final adoption.

### EVERYONE ADVANCED.

"We should like to print this story in letters of gold," says the *Little Paper*. "It is of a colonel on the British front who wanted twenty men to face almost certain death. He called the whole company together, and made the situation clear to them. Then he asked for twenty volunteers to advance one pace. He loved his men, and it was almost more than he could bear.

"He closed his eyes to keep back his tears, and when he opened them, the men stood in exactly the same formation. He was pained. 'Is there not one volunteer?' he asked, and a little sergeant stepped forward at salute: 'Everyone has advanced one pace, sir,' he said."

### DEKHAN BRAHMAN RECRUITS.

The success of the Bengalee Double Company Scheme, which has attracted a large number of young men of the educated middle class families to enlist on the same terms as the illiterate sepoys, has led an enthusiastic pleader to formulate a scheme of Dekhan Brahman Double Company. He says that Government servants, lawyers and merchants ought to form a company of their own and take part in the defence of the Empire. . .



**Gen. Remington, Sir Pertab Singh and the Rajah of Rutlam out riding in France.**



**MME. EMMA CALVE AS A RED CROSS NURSE.**  
*Mme. Calve, is the celebrated Opera singer.*



**THE REFUGEE--A RUSSIAN PEASANT WHO HAS  
 COME FOR FOOD TO A RED CROSS TRAIN.**

# THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

EDITED BY G. A. NATESAN.

Vol. XVII.

DECEMBER, 1916.

No. 12.

## POST-WAR REFORMS: A SYMPOSIUM.

[In response to an invitation from the Editor of this Journal for a Symposium on the "Post-War Reforms for India—the Memorandum submitted by nineteen Non-official Members of the Viceregal Council"—the following expressions of opinion on the subject have been received. We have, no doubt, they will be read with great interest—[Ed. J.R.]

**The Hon. Mr. Manomohandas Ramji.**

*(Member, Legislative Council, Bombay)*

We are living in moving times when high hopes are entertained about the future and when the contribution of India to the defence of the Empire has stirred up the patriotism and loyalty of Indian people and caused both the United Kingdom and its Self-governing Colonies to view Indian political problems from a different angle of vision. There is a natural demand on the part of our countrymen at this juncture for the administration of their affairs by themselves, for it must always be remembered that a strong and contented India is the most valuable asset of the Empire. What the juncture however requires, both from the point of view of our interests and our duty to the Government, is to put forward our demands clearly and frankly and in no half-hearted manner. It was for this purpose that our nineteen representatives in the Imperial Council prepared a representation on the question of political advancement in this country and sent it on to the proper authorities. I regret, however, with due deference to these gentlemen occupying an eminent position in the world of politics, that the scheme they forwarded cannot be regarded as more than a half-way measure. It is no use pegging away at these half-way measures. What we want is, as I have stated above, a full and clear expression of our demands. Expansion of Councils, both Imperial and Provincial, will not avail us much as the working of the expansion of Councils, according to the Minto-Morley Reform Scheme of 1909 has shown. What I should want our National Congress and Moslem League as our representative institutions and all our countrymen to demand is shortly this:—There should be a Central Indian Parliament of about 500 or 600 members elected from different parts of the country, and the Government should be by parties as it is in all the

civilised countries. The party in majority will be the party in power appointing all the Ministers of the State, the Speaker and the Deputy Speaker being nominated either by the Viceroy or elected by the House. The head of the whole of the Indian administration will be the Viceroy appointed by His Majesty the King-Emperor, who will have the veto power for vetoing any of the measures passed by the Parliament. All the Provincial Governorships should be abolished, and provinces should be administered by Commissioners appointed by the party in power.

The military and naval commanders should, like the Viceroy, be appointed directly by His Majesty the King-Emperor, the military police of India being governed, of course, by the Imperial policy. Under such a system fiscal autonomy, the enrolment of Indians as volunteers, granting of Commissions to them, abolition of the Arms Act and all other reforms, for which we have been agitating, will, of course, be presupposed. I have given but the outlines of the scheme I have in view.

The Indian National Congress should appoint a Committee to consider this and other schemes formulated on the subject and to prepare from out of all these a comprehensive scheme, which should be sent round to all the leading public bodies for an expression of their views. After these views are received, the Committee should consider their scheme afresh and place their final recommendations before a Special Session of the Congress which, after it has approved of the same, should take steps to get a Bill on those lines introduced in the British House of Commons.


Instead of demanding a diluted scheme of reform, getting a portion of it and again agitating for a further instalment, keeping the country thus in a constant state of agitation, it would be more desirable from all points of view to demand a full-fledged measure which the British people, with their traditional love of liberty, will not surely refuse.

**The Hon. Rao Bahadur M. Ramachandra Rao.** .  
(*Member, Legislative Council, Madras.*) .

**T**HE Memorandum of the elected representatives in the Imperial Council fairly summarises the position taken up by the rank and file of the public men in India on the subject of reforms after the War. Since the sittings of the Congress in December last, the various Provincial Congress Committees have taken considerable pains in formulating their schemes in accordance with the resolution of the Congress; and these schemes were in their turn considered by the All-India Congress Committee which met in April last at Allahabad. The tentative scheme put forward immediately afterwards by that august body embodied the scheme of Self-Government demanded by the country, and the Memorandum of the elected representatives very naturally and properly followed the lines laid down by the All-India Congress Committee. The document does not, therefore, merely represent the individual views of the several members who signed it, but gives expression to the views of the public men of all shades of opinion throughout the country as formulated by the All-India Congress Committee. Some attempt has been made to discount its value on the ground that the views therein expressed are not held by the country at large but the facts above mentioned are enough to silence this class of critics. It is also a matter of satisfaction that in some provinces such of those representatives who declined to sign the document have been called to account. The proceedings of the All-India Congress Committee and the All-India Muslim League held a few weeks ago at Calcutta gave the last finishing touches to our demands, and the action of our representatives at a critical moment has thus been substantially ratified and confirmed, and the whole scheme is now before the country for criticism and adoption. The Memorandum embodies the demands made in the Congress since 1885, and is based on existing foundations and is neither revolutionary nor impractical. The scheme of Self-Government now put forward is intended to transfer the Executive Government of this country from the Secretary of State to the Government of India which, in its turn, is to be generally under the control of the Legislative Councils. I must, therefore, express my surprise at the suggestion of Sir K. G. Gupta about the need of representation of India in the British Parliament by one or two Indian Members, a suggestion which would perpetuate the continuance of the control of the domestic affairs of

India by the British Parliament. This proposal is inconsistent with the All-India Congress scheme and also the Memorandum which contemplate the representative of India only in an Imperial Council or Parliament intended for the discussion of purely imperial matters affecting the whole British Empire. The desirability of Parliamentary representation for India was discussed by the All-India Congress Committee in April last and was deliberately rejected. In fact, the tendency in Great Britain has been towards the creation of local parliaments for England, Scotland and Wales for the transaction of all business of a domestic nature, and the present scheme for Self-Government of India generally follows the same line. The Memorandum and the scheme of the All-India Congress Committee and the Muslim League are now before the country and have been freely criticised. Even those who do not see eye to eye with us have been generally impressed with the soundness of the demands now put forward. A point on which some amount of criticism has been levelled is the proposal in the Memorandum and the Congress scheme regarding the constitution of the Executive Councils; the elective principle has, for the present been waived, but unless the constitution of the Executive Government is thoroughly representative and the men chosen have the confidence of the Councils, there is bound to be a dead-lock. Sir K. G. Gupta wishes to give a free hand to the Viceroy in the matter of the selection of his Cabinet. The point, however, is that the Cabinet of the Viceroy and the Governors should have at the same time the confidence of the Councils, who are to lay down the general policy of the Government. There are precedents in the history of the Colonial Government of Great Britain for the proposals now made in this respect, and the present scheme proceeds on the lines followed elsewhere in the evolution of a system of Self-Government in the Colonies of the British Empire. The criticism, therefore, that this part of the scheme amounts to the introduction of quasi Parliamentary institutions without a populace at the back of the legislators, who can give a more or less intelligent mandate, has no force and many parallels in the history of the Colonies can be cited to justify the present position. The scheme has also the merit of proceeding on existing foundations. The only thing that now remains to be done is for the All-India Congress Committee and the Muslim League to hold a session in Great Britain, and to meet and discuss the scheme with the British public.

Sir Valentine Chirol.

ITH reference to your letter of November 13, in which you are good enough to invite an expression of my views in connection with the Memorandum recently presented to H. E. the Viceroy on "Post-War Reforms," by certain members of the Imperial Council, I can hardly hope to find more appropriate language than that used by the late Viceroy, Lord Hardinge of Penshurst, in his last speech to the Imperial Legislative Council, at Delhi, on March 24, 1916:

During the past few months I have seen mention made in speeches at meetings in the country and in the press of self-government, Colonial Self-Government and Home Rule for India. I have often wondered whether those speakers and writers fully realise the conditions prevailing in Dominions such as Canada or Australia which render self-government possible. I wish that some of these could visit the Dominions and see for themselves. A study of the history of these Dominions would show that the development of their present self-governing institutions had been achieved not by any sudden stroke of statesmanship, but by a process of steady and patient evolution which has gradually united and raised all classes to the level of their enhanced responsibilities. I do not for a moment wish to discountenance self-government for India as a national ideal. It is a perfectly legitimate aspiration and has the warm sympathy of all moderate men. But in the present position of India it is not idealism that is needed, but practical politics and practical solutions to questions arising out of the social and political conditions in this country. We should look facts squarely in the face and do our utmost to grapple with realities. To lightly raise extravagant hopes and to encourage unrealisable demands can only tend to delay and not to accelerate political progress.

Those are the words of a friend, and I hope they are not already forgotten.

The Hon'ble Mr. Ramani Mohan Das.

(Member, Legislative Council, Assam.)

What we have to say on this in brief is that the India of to-day, having rendered such valuable services both in men and money during this calamitous war in Europe, reasonably deserves a recognition of all these and that in the shape of a raised status in the British Empire like her sister colonies. We, therefore, assure you, dear Mr. Editor, of our sincere earnestness to achieve this end just on the lines suggested and submitted by some of the Honourable Members of the Imperial Council. We hope and trust that these prayers will receive due consideration and favourable treatment in the hands of H. E. the Viceroy in Council.

Mr. Abbas S. Tyabji.

(Retired Judge, Baroda.)

O one who has followed carefully the development that has been going on in the direction of Self-Government ever since

Lord Hardinge's memorable Delhi despatch, can doubt for a moment the wisdom of the elected members of the Imperial Council presenting their Memorial, in which are crystallized the aspirations of the present generation of His Imperial Majesty's Indian subjects at the moment they did. The claims made therein would have been made by the representatives of the people had there been no war at all, for they represent only the normal growth of the desire in the people to obtain a greater share in the internal administration of their country, the satisfaction of which cannot be indefinitely postponed. It may be that the actual carrying out of the reforms asked for may have to be postponed for some time, but there is no reason why a scheme to promote the reforms so ardently desired by us all—Hindus and Mahomedans—should not be worked out and kept ready for being brought into operation the moment the present abnormal conditions ceased.

The proposals put forward in the Memorial to the Viceroy are not of the nature of reforms which can be considered properly only after the war. The Post-War Reforms will be concerned not with the machinery for the internal government of India but with its rights and duties as a member of the Imperial Federation, which is bound to come into existence the moment the present war is over.

That the action taken by the Memorialists to the Viceroy has the whole-hearted support of every Province of India is evident from the Resolution passed at the various Provincial Congresses held during the last month or so. The present desire for Self-Government is so urgent and insistent as to bridge the differences so long existing between Mahomedans and Hindus in a manner undreamt of no longer than three years ago. When there are forces in operation which have brought about such unity in the desire of the whole nation for Self-Government, it will be worse than mere folly to ignore the urgency of the reforms asked for and to postpone all considerations of them till after the war. For the moment we must trust to the wisdom of those at the helm, and this we can do with certain amount of confidence, knowing that the Viceroy's endeavours will be towards the securing a practical response to this new desire for progress.



The Hon. Dr. H. S. Gour, M.A., LL.D., D.C.L.

(Member, Legislative Council, C. P.)

I gladly respond to the invitation of the Editor of this *Review* to jot down my views on the subject of Post-War Reforms affecting the Government of India. I have carefully perused the Memorandum presented by the 19 Members of the Imperial Legislative Council to His Excellency the Viceroy for transmission to the Secretary of State, and while I am in general agreement with their tenour, I do not think that the purpose the Memorialists have in view will be fully achieved without the direct representation of India in the Imperial Parliament. Judging from the guarded expressions occurring in the public pronouncements of responsible statesmen, the representation of the Colonies in the Imperial Parliament appears to be a favoured proposal emanating not only from the Colonies, but also from the responsible British Ministers anxious to draw the Colonies closer to the Mother Country. If, therefore, the question of Colonial representation in the British Parliament is a foregone conclusion, it is a question whether India should not also press for her representation there as well. It seems to me that if the Colonies are represented in the Imperial Parliament and India left out without representation there, her position as a mere dependency would be aggravated rather than alleviated by her enlarged Councils. And it would be galling to the sense of self-respect to the people of this country since the Colonists have, by their past and present attitude and behaviour towards the Indian settlers and emigrants, shown such an unconquerable prejudice against, and implacable hostility that the Imperial Government might well be taken to have thrown up its hands in despair for its failure to find a satisfactory solution of the problem. This is the attitude of the people who have at present no voice in the governance of this country. But what would be their attitude and power for harm if they are represented, and India is not, in the Council of the Empire? The question of Indian representation in the British Parliament is no doubt a difficult question and one involving a radical alteration of the English Constitution. But so is the question of Colonial representation. India does not desire nor ask for any exceptional or preferential treatment in this respect; what it desires is that her position in the Empire should not be worsened by her exclusion and the inclusion of Colonies in the Imperial Parliament. India desires to be elevated to the rank and pres-

tige of a British Colony, and treated as such. That she is well-justified in asking for this treatment is in the opinion of many competent thinkers not a visionary ambition, but a bare justice to the education and enlightenment she has received, and the improvement she has made since the establishment of the British Government. India is a vast country; so is Australia. But if a census of the highly educated men in this country is taken, their number is likely to exceed those of Australia, or, indeed, of any other British possession. The question then is, are the educated men in India incompetent to take care of their internal affairs? If so, there must be something radically wrong with the Government administering its affairs, and responsible for their education and proper equipment. It cannot be the fault of the people alone, since all other Oriental people do govern themselves and some of them as well as any first-class European Power. The art of Government is not new to the people of India. Why should they not then be entrusted with larger powers? It is admitted on all hands that the expansion of their liberties has been so far well justified. Why then should England fear that her emancipation will be conducive to any but her lasting good? Sir W. Laurier, the Canadian Premier, once referring to the relationship of Colonies with the Mother Country said, that their loyalty went with their liberty. It may be so with the Colonies, but in India her loyalty has amply preceded her liberty, as the recent events amply justify. The Viceroy had only the other day convened a Council of the Princes of India. May it not be the harbinger of an assemblage of their chosen representatives in the gilded Chamber of the House, from where they might guide and shape the policy of Feudatory India. It is not necessary that they should be there in any large numbers so as to appreciably control the Imperial policy. Nor is anything more claimed for the popular representatives in the House of Commons. If, suppose, their number is limited to 30 or 40, it should not unduly disturb the English Constitution, and at the same time it would stamp on the Imperial Parliament a truly Imperial dignity and character which should be the visible symbol of a federated Empire, the members of which would feel an added pride in its solidarity, maintenance, and advancement.

The Memorialists suggest the abolition of the Secretary of State's Council, and the bringing of his pay on the Annual Budget. The object of this is to make that Minister accountable to Parliament. How can an Indian Secretary be held

effectively accountable to that body unless it contains members conversant with the affairs of India, and who can be more conversant than representative Indians elected to speak for India in that august assembly.

Ever since the day of Burke and Fawcett, the "Member for India" has been the term of a good-hearted irony. But underneath that irony has remained lurked the truth that a Member for India was needed to voice her grievances for redress in the great Court of Parliament.

As regards the Government of India, the Imperial Councillors stand on firm ground when they require that the Governor of a Province should be an English politician instead of an Indian Civilian. Members of the Civil Service are drawn away from the current of English life when they are scarcely out of their teens. Their knowledge of the practical working of English politics is consequently drawn from what a lawyer will rule out as "hearsay". The Presidency Governors are now recruited from the political parties in England, and they offer precedents to copy in all other Provinces. The Memorialists under reference do not appear to suggest the regrouping of Provinces, but it seems to call for a passing notice. It seems to me that the Provinces should be re-constituted on racial and linguistic affinity, and the several High Courts as distinct units abolished to insure uniformity in the administration and exposition of Law. The High Court of India should comprise all the judges now constituting the several superior Courts, and the requisite number of judges allotted to sit at each Provincial Capital, which would greatly strengthen the judiciary, and minimize the uncertainty of law, and the conflict of rulings, which is a prolific source of avoidable litigation in this country.

It is an anomaly that the court of ultimate appeal sits in Downing Street. Lord Haldane had recently issued a feeler to rectify this anomaly by suggesting that the Privy Council should hear all Indian appeals in India. But the suggestion was unfortunately not followed up by adequate publicity or discussion in this country. But it appears to me a step in the right direction. There is no fear to apprehend miscarriage of justice by its being tinged by the local Executive. At any rate, the experiment is well worthy of a trial in view of the ever-growing number of appeals to that High Tribunal which has led to the formation of a scheme for its division. The sitting of the King's Court in

India will be a visible emblem of the Imperial unity, and the high position of this country in the British realm. It will enable that august Council, which speaks in the name of the sovereign, to bring justice to the door of the people, who at present regard it a far cry to Westminster.

Other reforms adumbrated by the Honourable Memorialists are already receiving, as they deserve, the country's acclamation. I have only suggested certain modifications, hoping that your symposium will focus public opinion upon points which do not appear to be necessarily involved in the Memorandum under consideration, but which should be made an integral part of a considered scheme for the betterment of the government of this country, which is justly regarded as the brightest diadem in the British Crown.

Rai Bahadur Baikunth Nath Sen.

(Berhampore, Bengal)

Any scheme of Imperial Federation, India should be given a place similar to that of the Self-governing Dominions in the British Empire.

The Government of India should possess fiscal autonomy and must in that respect be free from the control of the Secretary of State for India and should have the privilege and right of revising customs duties and Indian Tariffs and of removing, reducing or imposing any tax or cess.

The Council of the Secretary of State for India should be abolished, and there should be a re-adjustment of the relations between the Secretary of State for India and the Government of India.

The Secretary of State for India is an irresponsible officer; when he wishes to introduce a new policy of administration or when he vetoes any measure suggested by the Government of India, he advises the King Emperor (not in Cabinet) only and takes His Majesty's sanction, he is in no way under the control of the Cabinet Ministers. This state of things is undesirable and most prejudicial to the interests of the Indians. The functions of the Secretary of State for India and his powers and rights ought to be similar to those of the Secretary of State for the Colonies. At any rate, in case of difference of opinion between the Secretary of State for India and the Indian Government, the matter should be referred to three members of His Majesty's Privy Council and the opinion of their Lordships or of the majority of their Lordships in the event of a difference of opinion, should be the final decision of the matter.

The Government of India must possess fiscal autonomy and must in that respect be free from the control of the Secretary of State, and must have the privilege and right of revising customs duties and Indian Tariffs and of removing, reducing or imposing any tax or cess.

Should the abolition of the Council of the Secretary of State for India be not acceptable to the authorities and the Council be continued to exist, then certainly it ought to be reformed. The number of members ought to be raised to 15 (fifteen) as it stood originally, and amongst the Councillors there ought to be two ex-Viceroy, four ex-Judges of the Chartered High Courts, four elected by the non-official members of the Provincial Legislative Councils, two merchants elected by the Bengal and Bombay Chamber of Commerce, one from the Education Department, one from the Medical Department, and one from the Military Service.

The status of the Councillors should be raised, and they should be treated as colleagues of the Secretary of State for India, particularly in the administration and responsible with him for any new departure in the policy of administration. In case of difference of opinion between the Secretary of State and the majority of Councillors, the matter should be placed before three members of the British Cabinet, whose opinion or in case of difference, the opinion of the majority shall be final.

The whole expense for the maintenance of the India Office, and the salary of the Secretary of State for India, should be on the British Budget, India being absolved from any payment on that head.

The Imperial Legislative Council should have power to legislate on all matters, and to discuss and pass resolutions relating to all matters of Indian Administration, and the Provincial Councils should have similar powers with regard to Provincial administration save and except that the direction of Military affairs of foreign relations, declarations of war, the making of peace, and the entering into treaties other than commercial, should be vested in the Government of India. As a safeguard, the Governor-General-in-Council, or the Governor-in-Council, as the case may be, should have the right of veto, but subject to certain conditions and limitations.

The total number of the members of the Supreme Council should not be less than 150, and of the Provincial Councils not less than 100 for the major provinces and not less than 60 to

75 for the minor provinces. The Legislative Councils should be expanded and made of truly representative character, and the majority of Indian members real.

In all the Executive Councils, Imperial or Provincial, at least half the number should be Indians. The elected representatives of the people should have a voice in the selection of the said Indian members of the Executive Councils.

The Arms Act applies to pure Indians only, and it excludes from its operation Europeans and Anglo-Indians. This racial, differential treatment is a constant irritating cause giving rise to discontent. The disqualifications of Indians for forming or joining Volunteer Corps, and their exclusion from the Commissioned Ranks of the Army, are felt sorely by the Indians, and are considered as grievances and disabilities of a very serious nature. Time has certainly come when the Indians have proved their loyalty to their Crown, and their fitness and capacity to serve in the Army, including the Commissioned Ranks. The Arms Act should be amended and the disabilities mentioned above should be removed, and the pure Indians in this respect should have rights and privileges equal to those enjoyed by their fellow subjects, the Europeans and the Anglo-Indians.

A full and liberal measure of Local Self-Government should be granted without further delay. Speaking of Bengal, the Chairman of the Municipal Corporation and of the District Boards should always be non-officials.

The Local Self-Government Act should be amended, and the constitution of the District Boards and Local Boards changed and improved.

Separation of Judicial and Executive functions would also be effected without delay.

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Mr. Sheik Mohammed Omar.

(*Bar-at-Law, Amritsar.*)

IN reply to your letter, dated 15th Instant, Re: "The Post-War Reforms," I beg to say that I have the honour to be a member of the Council of the All-India Muslim League, and the views of the League are my views.

I may add that the demands are very modest and constitutional, and must have the support of every sane son of the soil.

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**Mr. G. S. Arundale.***(Organising Secretary, Home Rule League.)*

**A**S a comparative newcomer into the political arena, I naturally have considerable hesitation in expressing my views on the Memorandum of the "Nineteen" with regard to Post-War Reforms. As, however, you ask for my opinion, I may at once say that I regard the Memorandum to be one of the clearest pieces of evidence we have had for some time as to the fitness of India for Self-Government. The Memorandum lays stress on the two most cogent arguments in favour of Home-Rule—first, the fact that the present system of Government is vitiated by a want of trust in the people on the part of the rulers, partly shown in the grudging nature of every reform granted, partly in depriving Indians in their own country of rights accorded to foreigners; second, the fact that no Government is a true Government save as it is for the people and responsible to the people. The Memorandum proceeds to show that Indians have been entrusted with almost every responsible office under Government in the course of the granting of piecemeal reforms, and concludes that there would be no difficulty in securing the necessary administrative talent for the various portfolios of the Executive Council. A very sober statement is this memorandum, but remarkably clear and unhesitating; and I feel assured that among the signatories to this Petition of Right are many who will bring the necessary statesmanship to the offices which may, under a Self-Government scheme, be entrusted to them in the near future. I would lay the greatest stress on the fact that the test of India's fitness for Self-Government does not lie in the number of educated people in the country or in the realisation by India, as a whole, as to the meaning of nationality and citizenship; rather does it lie in the capacity of the few to govern, and the memorandum breathes capacity in every line. It is always the few who rule, and if an Indian few direct the destinies of this great land instead of a European few, the many will all the more quickly be made ready to have such small active share in the country's government as is possible for the masses of the population in any land.

The present system must go if India is to become great, and that there need be no reason for delay in its departure is made clear from the existence of a sufficient number of capable Indians to do far more for their Motherland than can ever

be possible for the foreigner, however clever and versed he may be in methods suited to his own—a foreign—nation.

One word of criticism. I find no mention anywhere in the Memorandum of Education; and I regard this omission as most serious. Education must be handed over to the care of Indians, Europeans being only in subordinate positions, if they are needed at all. It is strange that the training of India's children should practically be in the hands of a small group of European Directors of Public Instruction. Sir Sankaran Nair is doubtless the Education Member, but there is exceedingly little he can do against a rigid system and against the mischievous doctrine of prestige. I regret exceedingly that no mention is made of Education in the Memorandum, for whatever the reform may be granted us, the real reform, the real sign of Britain's eagerness to do justice to India, will consist in India's children being trained by Indians in Indian ideals and in the Indian spirit. "Give us back our children." must be the cry of every reformer, of every patriot: for at present the future race is being ill-prepared for the duty of lifting India once again into the forefront of the nations of the world.

**Mr. Syed Mohammad.***(Bar-at-Law, Bunkipur)*

**T**HE Post-War Reforms suggested by the elected members of the Supreme Legislative Council are very modest and the least that India can be satisfied with.

Three points are always advanced by the opponents of Indian aspirations as against any measure of reforms which may tend to introduce Indian element in the administration of their own country. That the Hindus and Mussalmans will never unite, and their antagonism is so deep rooted that it is the work of centuries to bring them together; that the Indians are not to be trusted, and a foreign government, in order to secure its own position, cannot be expected to associate Indians in the real management of the country; and that the interests of the masses are not safe in the hands of the educated Indians. As to the first point, the Mohammedans during the last few years have not only shown a reasonableness but a real anxiety is evidenced on their part to make up for their past aloofness from the national movements. Differences there are and differences there will be, but the so-called "deep-rooted antagonism" between the two great communities is a thing of the past.

Before this terrible European war, we had no effective reply to give to the second point. But now India has given such ample proofs of its loyalty and trustworthiness that even the most bitter enemies of India cannot at least openly deny it.

As regards the interests of the agricultural classes, it is strange to find that the champions of such interests do not understand even the language, and cannot be expected to enter into the feelings and sentiments of those whose cause they profess to champion. The prosperity of the educated classes—may the whole of India—is bound up with the amelioration of the conditions of the agriculturists.

Who can then be better suited to safeguard the interests of the masses than those with whom the idea of regeneration of Hindustan has become a tenet of their religion?

India has long suffered the humiliation of being treated as slaves by the Colonials. In the Middle Ages, the real slaves were treated as members of the family by the Hindus and Mussalmans alike. But in this civilized world, under the civilized British rule, Indians hold no better position than slaves, and are treated shamefully in some parts of the British Empire and in their own country. They have hitherto been regarded as hewers of wood and drawers of water.

Indian opinion, Hindu, Mohammedan, Parsee and Sikh, are all one in this matter, that a real and effective system of reforms should be immediately introduced in this country after the war. We trust that the British statesmen are fully alive to the situation.

Discontented citizens are never a source of strength to an Empire. The mighty Roman Empire suffered more through its discontented Provincials than even by the invasion of Barbarians. Those of the conquered people, who were admitted within the fold of Roman citizenship, fought bravely and loyally against Hannibal and at last crushed him. Teachings of History are never without pregnant lessons to all who would learn them.

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## Mr. Sadiq Ali Khan.

(*Bar-at-Law, Lucknow.*)

In my opinion the Memorandum on Post-War Reforms presented recently to H. E. the Viceroy, by 19 elected non official members of the Imperial Legislative Council is *extremely* moderate. In internal matters we ought to demand Self-Government like that of Canada. The Viceroy should have no more power than the Governor-General of Canada. His position should be exactly similar to that of the Governor-General. The Executive Government, whatever name or form it might take, should be completely responsible to the Imperial Legislative Council. In money matters, the Legislative Council should be supreme and its power should be full and complete. Civilians should have no place in the Executive Council nor on the Judicial Bench. Provincial Governments should have Governors at their head. The Executive Councils and Legislative Councils should have similar power to those of the Imperial Executive and Legislative Councils in Provincial matters. The number of members should be increased a great deal, and every one of whom should be elected. The Imperial Council (Legislative) should consist of, say, 500 members and the Provincial Councils of 300 members in the cases of major provinces, and of 250 in cases of minor provinces, so that all shades of opinion should be represented in each Council. The franchise should be on as wide a basis as possible. Education should have privileges of its own, *e.g.*, a graduate as such should be qualified to be a candidate of any of the Councils.

The Press Act and the Arms Act, etc., should be repealed as early as possible.

But though we should not demand anything less than that, we should accept anything and everything that is conceded to us as the first instalment and should continue agitating for the rest. These are briefly my views on the Post-War Reforms. I omitted to mention a number of things that we need very much, because I believe that if our demands as regard the Executive and Legislative Councils are conceded, the rest will be in our hand.

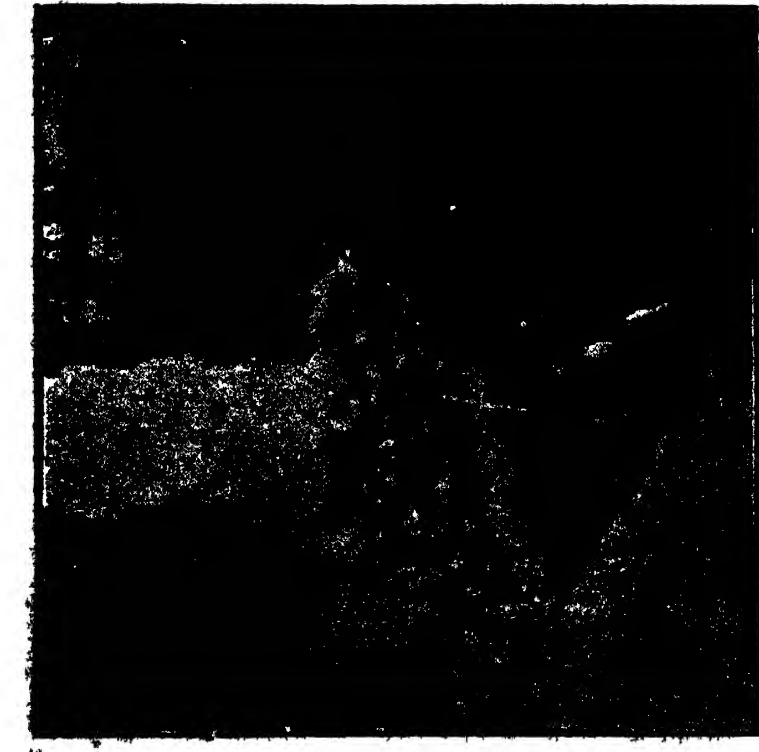
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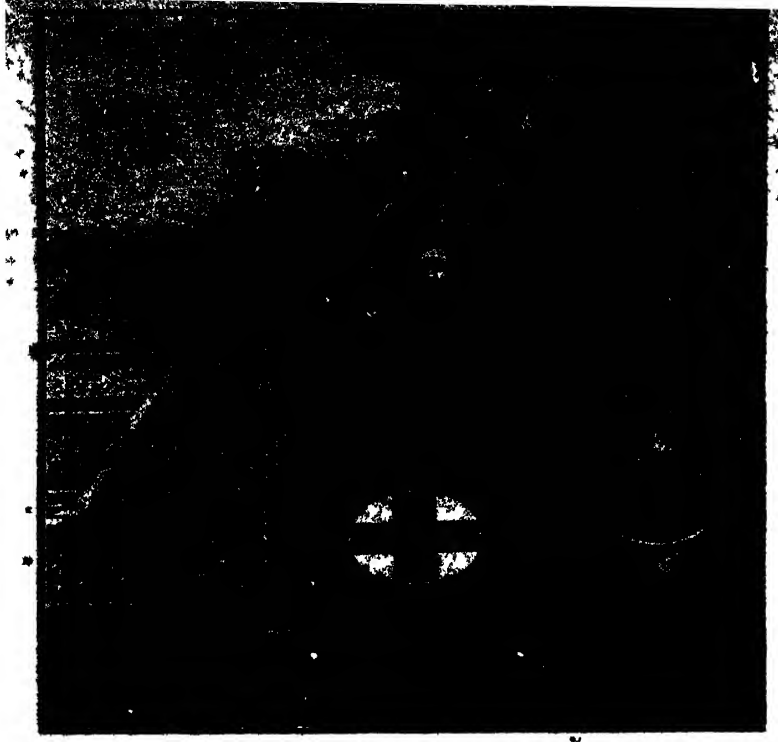
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**TARINI P. SINH<sup>1</sup>, (standing) Volunteer Officer,  
SEPOY KHUDADAD KHAN, V.C. (1st Indian V.C.)**



**WITH THE BOMBERS.**



**CASUALTY ARRIVING AT A FIELD AMBULANCE.**

*By the courtesy of the British Official Press.*

### Mr. R. P. Karamdikar, B.A., L.L.B.

In my opinion, no scheme of reforms can be complete unless it takes notice of the position of the Native States in India and their connection with, and influence over, the interests of the British Indian provinces and possessions. When in 1907-08, certain Reform Schemes including Advisory Councils—Imperial and Provincial—were circulated to the several subordinate Governments and Administrations, they in their turn consulted leading public men in the country, with the result that the idea of a combined Advisory Council of Ruling Chiefs and local magnates was rejected as unworkable and in a sense impolitic. The Chiefs were thus left to be dealt with by Government, and at the end of this year we have had a Durbar pure and simple of the Chiefs alone. That the Chiefs, too, in their own way have begun to feel the advance of time and do exhibit a spirit of civilisation is another matter. Then, again, our agitation in connection with the Government of India Act Amendment Bill—so much of it as affected Native States and their inhabitants—has in no small degree alienated the bulk of British Indian interests from those of the Native States. The action of our Congress, too, to abstain from discussing grievances extending to Native States, has contributed to widen the breach. Suppose the question of 'Reforms' is solved so far as British India is concerned, the position of the Native States, too, must be affected thereby. I notice with pleasure the advance made by some Native States over British reforms in certain matters, as setting an example to the British Rule. If that is so, verily the Native States likewise must imbibe the spirit of British reforms as we ask for them. I am led to argue to myself that the reforms that we claim in British India are delayed, because of the vivid necessity of their being copied by and for Native States. Indeed, almost all British Indian laws are more or less applied to all Native States. Take, for instance, the question of subordinating the Executive to the unanimous declaration of the Legislative Assembly on a given point. If that is given to us, the ruler of a Native State, too, will have to subject himself also to a like dilemma. And the Native States both in population, extent, revenue and influence are a large fraction of the whole of India.

This appears to me a situation to grapple with. But it will never come in our way of asking for reforms. It is wise for the time being, to keep out of the sphere of influence of the reforms that we ask for, the question of foreign relations. Native States, however, cannot be classed as foreign

in this sense. I am sure the reforms urged by the 19 Members of His Excellency the Viceroy's Legislative Council are all well conceived and workable. Control over the purse is and must be the predominant idea. No taxation without representation, the cardinal rule and fiscal autonomy—the *siné qua non* in every item of reform. The reform of the Executive, and its subjection to the Legislative Councils being granted, other reforms urged, for instance, in (10) and (11) will naturally follow, but in the larger schemes such as (7) and (12) and (13) federation and army, full support of the Greater Britain is absolutely necessary. The proposals look, no doubt, as hurriedly penned, but they have behind them the full support of every true and patriotic Indian. Reform in the Legislative Council is a paramount necessity. The Memorandum is just the requisite draft for the Congress.

### Mr. Satyananda Bose, B.A., B.L.

Self-Government is the natural right of a people. It is the crying need of India at the present moment. It is heeded alike in the interest of India and of the British Empire. Our hope and desire is to occupy a responsible position within this Empire. Responsibility implies a two-fold idea—an idea of rights as well as of duties. You cannot have the one without the other. The strength of the Empire depends on the strength of the component units. India, as a dependency, is a weak link in the chain. But a Self-Governing India will be a strong and mighty pillar of the Empire.

The Post-War Reforms must be towards the establishment of responsible Government or, in other words, a Government responsible to the people of India. The British spirit of administration will have to change into Indian. You can no longer satisfy Indian aspirations by reforms piecemeal. Reform must not be of the nature of a patchwork. It must be organic. We stand up for political rights. Mere concessions of minor privileges will not do. One dozen more of listed appointments, or half-a-dozen Commissions in the army, will not touch the fringe of the question. What is wanted is, control over the disposal of these appointments. But this is only by way of illustration. It is needless to discuss any particular scheme of reform. It has been discussed threadbare. Whatever reform is granted, must be tested by one principle. We will see if it makes for Self-Government in the country.



### Rao Sahib D. Laxmi Narayan.

(Kamptee, Central Provinces.)

I shall briefly state now what sort of popular Government we require in India: (a) In the Districts, the Collector or the Deputy Commissioner should exercise all the powers of Divisional Commissioners, whose posts should be abolished. The post of Financial Commissioner or Revenue Boards, wherever they exist, should be entirely abolished; for, instead of adding to the efficiency of the administration in any way, they are like a fifth wheel in the coach and needlessly add to the expenditure of the State. Each District should have a District Council at the District Headquarter, consisting representatives of the people. We want the District Officer to be absolutely free from his judicial and magisterial functions and to do a good portion of his work with the assent of the Representative Council at his own headquarter. All the civil and criminal administrative work shall be placed under the direct control of the High Court of each Province. (b) Village Panchayats shall be established for villages or groups of villages. They should be wholly elected, and should be entrusted with civil, criminal, and revenue work. We want permanent settlement of land-revenue throughout the whole India without any exception. Elementary and secondary education should be made free and compulsory in India.

2. As regards Local Self-Government, the following reforms should be carried out:—

(a) Municipalities should be wholly elected with elected non-official Indian presidents.

(b) District and Taluk Boards should be wholly elected with elected non-official Indian chairmen.

(c) Panchayats wholly elected should be established for villages or groups of villages for sanitation, elementary education and other purposes.

(d) There shall be a Local Self-Government Board in every Province consisting of official and non-official members, with the member in charge of the department in the Executive Council as Chairman to control and superintend the affairs relating to Local Self-Government within the Province. The Board shall have a special set of officers to inspect the working of the municipalities and rural body, and the District Officers or Collectors shall have nothing to do with them. The municipalities or rural bodies shall have charge of sanitation, elementary and secondary education, police, local communications, etc. The Provincial Government shall provide the urban

and rural bodies with adequate resources and empower them to levy rates.

3. Chartered High Courts should be established in all the provinces. The appointment of the judges should be made by the Government of India from the trained members of the Bar, and of whom not less than half shall be Indians. These judges should have complete freedom, independence and liberty in the administration of justice, and these judges should be absolutely free from the control and influences of the Local Government, and even the Government of India. All the civil and criminal administrations of the province shall be solely under the direct control of the High Court.

4. (a) Commissions in the Army and Navy to be thrown open to Indians. A military college should be established in India for the training of Indians. Provision shall be made for the admission of Indians to higher offices in the Army and Navy to the extent of not less than one-half.

(b) A territorial Indian army bound to serve only within India, under the control of the Viceroy as representing the Crown, but the number of men and the expenditure to be voted by the Legislature; the army to be allowed in case of war to volunteer for service outside India. A Home Navy to be maintained under similar conditions, a fixed proportion to be available for foreign service.

(c) Indians should be permitted to enlist themselves as volunteers on the same terms as Englishmen.

5. The Arms Act should be totally repealed.

6. Freedom of the Press and liberty of speech should be freely permitted to Indians in India. The Press Act of 1910 and other repressive legislations and the old regulation of 1818 should be immediately repealed.

7. (a) The distinction between the Imperial and Provincial or European and Indian services should be abolished.

(b) All services should be recruited in India by the Government of India.

(c) The Indian Civil Service should be an exception to the above for the present; but simultaneous competitive examinations should be held both in England and in India to prepare the way for the final abolition of the examination in England.

8. General.—(a) Each province will have a Governor at the head of the Government equal in status to a Presidency Governor, who should be appointed directly by the Crown from England for a term of five years.

(b) Each Province will have an autonomous system of Government with full powers over its own administration, finance or fiscal freedom and legislation. Thus, a Provincial Government will have independent authority to manage such matters as sanitation, education, industries and arts, excise, local Self-Government, police, agriculture, feeder railways, land revenue, local taxation, finance and several others.

9. *Legislative.*—(a) The Provincial Legislative Councils should be absolutely representative of the people. This Assembly should be wholly elected non-official Indian members for a period of five years. (b) The Council shall be considerably enlarged and adequately representative of all communities, including principal minorities. (c) Election should not be confined to local bodies only, but the franchise shall be extended; and the qualification of an elector should be based on landholding of all descriptions, income and property, education, commerce, industry and labour, and will also have to furnish the bases of a Parliamentary franchise. (d) No place shall be reserved or earmarked in the Executive or Legislative Councils for members of the Indian Civil Service or other services, who shall be purely an administrative body as in England. Permanent or temporary Government Civil or Military servants shall have absolutely no place in the Legislative or Executive Councils. (e) The Governor shall be the president of the Assembly who will have the power to veto the Bills in specified cases. (f) All taxation and expenditure shall be under the control of the Legislative Council, which should have full power to deal with all matters mentioned in clause 9 (b) above. (g) All Resolutions of the Legislative shall be binding on the Executive Council. (h) The right of putting supplementary questions should be extended to all members and not merely be restricted to members putting the original questions. (i) The non-official Indian members should have the right to introduce Bills and Resolutions without any previous sanction of the Government, and the right of interpellation should be extended to all manner of subjects. (j) In fiscal matters, the Legislative Councils should have Provincial Autonomy to include power to raise loans, to impose, alter or annul the taxation, and the right to vote upon the Budget. (k) Budgets shall be framed by a Committee of the Assembly and be finally adopted by the Assembly. (l) The Legislative Councils should be possessed of plenary powers over the entire internal administration of the

Provinces, and provided with autonomy in the sense of having both the power to administer and to control. (m) In administrative matters the Provincial Government, working under the control of the Legislative Council, should have complete freedom of initiative and executive.

10. *Executive.*—Executive power shall vest in the Governor and a Council of four Members, who should be wholly elected by the non-official Indian members of the Legislative Council. The Governor and the Executive Council will be responsible and subject to the control, or in subordination to the Legislative Council. The Legislature must be enabled to pass a vote of censure which shall ordinarily be given effect to by the Governor, calling upon the Member in charge of the Portfolio to resign.

11. The electorates of the Provincial and All-India Legislatures shall be so arranged as to represent adequately the whole people. Each District in the Province should elect seven members to the Provincial Council representing: (1) Municipality. (2) District and Local Boards. (3) Landholding of all description. (4) Income and property. (5) Education. (6) Commerce and industry. (7) Labour. There shall be no nominated non-official Indian members, but all non-officials shall be elected.

12. *General.*—(a) The Central Government shall not interfere with the local affairs of a province and powers not specially given to a Provincial Government shall belong to it. The authority of the Central Government will ordinarily be limited to general supervision and superintendence over the Provincial Governments chiefly exercised in matters in which a uniformity of procedure is essentially necessary in the opinion of the Central Assembly. (b) The jurisdiction of the Central Government shall include army and navy, wars and expeditions, customs, tariff and imperial taxation, currency and mints, foreign affairs and native states, the regulation of commerce, industry and trade, railways and irrigation, statistics, crimes, famine relief and protective works, public debt, banking and insurance, postal and telegraphic service, references of the different provinces and adjustment of inter-provincial relations.

13. *Legislative.*—(a) The Viceroy's Legislative Council should be expanded to an Imperial Legislative Assembly of 160 members, who must be wholly elected non-official Indians for a period of five years.

[Here the writer pleads for all the reforms advocated in clauses (b) to (m) in para 9, with such modifications as are necessary in view of the nature of the Imperial Legislative Assembly.—Ed. "I.R."]

14. *Executive*.—(a) Executive powers shall vest in the Governor-General and Council, consisting of ten members, including the Commander-in-Chief with whose exception all the other nine members should be wholly elected. The Legislative Assembly must be enabled to pass a vote of censure which shall ordinarily be given effect to by the Governor-General, calling upon a member in charge of the portfolio to resign. (b) The Departments of the Government of India shall be as follows:—

(1) Foreign affairs. (2) Home Affairs. (3) Law. (4) Education. (5) Agriculture, and Irrigation. (6) Commerce and Industry. (7) Finance. (8) Railways and Public Works. (9) Military. (10) Revenue and Customs. (11) Native States.

15. *Finance*.—(a) The Government of India must possess fiscal autonomy or freedom, i.e., it must enjoy the right of revising Indian Tariffs and custom duties, imposing or reducing or removing any tax or cess at its own initiation and pleasure, modifying the existing system of currency, banking and mints and granting any aids or bounties to any or all deserving and nascent industries in the country. (b) There should be no divided heads of revenue between the Central and Provincial Government. (c) The Central Government may make grants from surplus revenues to Provincial Governments.

16. Finally, we want the office of the Secretary of State and his Council to be entirely abolished, and his power and functions to be approximated to the Secretary of State for Colonies, who shall only exercise such powers in the Indian administration as he exercises over the Colonies, and his pay shall be placed on British estimates.

Dewan Bahadur Krishnasami Rao, C.I.E.

(Retired Dewan of Travancore.)

THE Memorandum on Post-War Reforms submitted to H. E. the Viceroy by nineteen elected non-official members of the Imperial Legislative Council, is a remarkable document. The Hon'ble Members who have signed it, deserve the thanks of the Indian public for the new form of constitutional representation, adopted by them. It must receive better consideration than the resolutions of the National Congress and Provincial and District Conferences, as it proceeds from those whose title to represent the Indian public cannot be disputed, they being the

chosen representatives of Indians under the law. It places before the Government the aspirations of Indians in clear and expressive language.

I have very carefully read this interesting document. While I generally agree with the honorable signatories, I feel bound to state my opinion on two or three comparatively minor points, on which I am not able to concur with them in full.

I think that the two European Members of the proposed Executive Councils, should be members of the Indian Civil Service. Their intimate knowledge of the country, and of the administrative details, is of considerable help in the discharge of the ordinary duties of Government. Fresh imports from Europe will be under very great disadvantage on account of their want of Indian experience; and must, for a considerable portion of their term of office, be guided by their secretaries. With two Indian members in the Executive Council, and the Governor, who is always a gentleman of distinction trained and educated in the public life of England, there need be no reasonable apprehension of the Indian Civil Service dominating the decision of Government prejudicially to Indian interests.

I entertain a very serious doubt as to the propriety of substituting one Indian Under-Secretary for the existing Council of the Secretary of State for India, which consists now of two Indian gentlemen and several Europeans not belonging to the Indian Civil Service, such as retired Judges of High Courts, military officers, and gentlemen belonging to commercial and other professions. It is not likely that the opinion of a single Indian gentleman will carry as much weight as the concurrent opinion of two Indian gentlemen.

The proposed number of the members of the local Legislative Councils seems to me too large. Each district in the Presidency may be allowed to send one representative to the Council. As at present, the Universities, Metropolitan Municipal Corporations, Chambers of Commerce, Trades' and Planters' Associations and Zemindars, must have their special representatives in Council. The Government should have some places to fill by nomination to secure the representation of communities who are not in a position to benefit by election; but their number should be so fixed that their votes with those of the official members may not constitute a majority.

In all other respects, I agree with the Honorable authors of the Memorandum now before H. E. the Viceroy.

# THE INDIAN INDUSTRIAL COMMISSION.

## BY "MERCANTILIST."

IN the course of the debate on Sir Ibrahim Rahimtoola's Resolution in the Imperial Legislative Council, on the 21st March last, Sir William Clark announced, on behalf of the Government of India, that the Secretary of State had assented to certain important proposals made by them, and added that they had been enabled to make "the beginning of a new and important departure in the history of Indian industrial development." The Resolution of the Government of India appointing the Indian Industrial Commission was issued on the 19th May last, in which they said,

that the time has come when the question of the expansion and development of Indian manufactures and industries should be taken up in a more comprehensive manner than has hitherto been attempted . . . . She (India) was still in the main a producer of raw materials . . . . It may prove possible to place the industries of this country on a much firmer and more extended basis than at present . . . . No means should be left untried which holds out a reasonable hope of effecting this end. . . . They are aware of the eager desire of a large number of the people of India for the industrial development of the country, and with this desire the Government of India fully associated themselves.

In framing the terms of reference, two important matters were ruled out from the scope of the Commission's labours—the consideration of the Indian fiscal question and certain aspects of technical and industrial education already dealt with by Committees working in England and India, whose reports were then under the consideration of the Government of India. The Commission was accordingly instructed to examine and report and submit its recommendations with special reference to the following questions:—

- (1) Whether new openings for the profitable employment of Indian capital in commerce and industry can be indicated.
- (2) Whether, and if so, in what manner, Government can usefully give direct encouragement to industrial development—
  - (a) by rendering technical advice more freely available;
  - (b) by the demonstration of the practical possibility on a commercial scale of particular industries;
  - (c) by affording, directly or indirectly, financial assistance to industrial enterprises; or
  - (d) by any other means which are not incompatible with the existing fiscal policy of the Government of India.

The hope was expressed that the Commission would find it possible to place its report in the hands of the Government of India within twelve months from the date of its assembling in India.

The Composition of the Commission, as announced, was as follows:—(1) Sir Thomas Holland, K.C.I.E., President of the Institution of Mining Engineers, *President*. (2) Mr Alfred Chatterton, C.I.E., Director of Industries and Commerce, Mysore. (3) The Hon'ble Sir Fazalnoy Currimbhoy, Kt., of Bombay. (4) Mr. Edward Hopkinson, Managing Director, Mather and Platt, Manchester. (5) The Hon'ble Mr. C. E. Low, C.I.E., Secretary to the Government of India, Department of Commerce and Industry. (6) The Hon'ble Pundit Madan Mohan Malaviya of Allahabad. (7) Sir R. N. Mukerji, K.C.I.E., of Calcutta. (8) The Right Hon'ble Sir Horace Plunkett. (9) The Hon'ble Mr. F. H. Stewart of the Bengal Chamber of Commerce; and (10) Sir Dorabji J. Tata of Messrs Tata, Sons & Coy., Bombay.

Sir Thomas Holland arrived in India in the first week of May, with the Secretary to the Commission, Mr. R. D. Bell, from England. It was not until the first week of July that they reached Calcutta in the course of their preliminary tour. In the meantime, they had been gathering useful information at the headquarters of the Government of India and visiting some places of interest. On the 21st July, an informal meeting of the Members of the Commission, with the exception of Sir Horace Plunkett and Mr. Hopkinson, was held at Calcutta. The lines on which the Commission should make its enquiries were now settled in consultation with prominent men in Calcutta. The preliminary enquiries were extended to other Presidencies, and in the course of his preliminary tour, Sir Thomas visited Madras, Bangalore, Bombay, Nagpur, Allahabad, Delhi, and Nainital before reaching Simla. Mr. Hopkinson arrived in Bombay on the 23rd October and proceeded straight to Delhi, where the Commission assembled for taking evidence on the 28th *idem*. Sir Horace Plunkett was unable to come out to India. The Hon'ble Mr. Low joined the Commission, at Bankipore, on the 13th November.

That Sir Thomas Holland has undertaken the labours of this Commission and realised the magnitude of the same by no means lightly, was made evident in the course of his preliminary tour. The preliminary Note on the scope of the enquiry, and the set of questions for the assistance of witnesses which he issued, proved that his grasp of the Indian Industrial Problem was thoroughly exhaustive, and that he meant to neglect no possible aspect of the great question his Commission was to solve. What is even more noteworthy is, that some of his utterances in the course of his preliminary tour showed that he had brought an open mind to the enquiry and that he had been seeing certain things for himself. "On

landing in Bombay, he was reported to have observed in the course of an interview :

There is no doubt in the mind of any one about the real object that we all have in view, the suitability of the present time for reviewing the progress, and the necessity for prompt and energetic action on a scale appropriate to the importance of India's premier position among the Dominions of the Empire.

At Madras, before the Southern India Chamber of Commerce, he said :—

When their labour was properly organised, educated, and fed, there was not the slightest doubt they would get results that would suit the raw material available in the country.

And again :

They were certainly not getting enough of elementary and industrial education at present. Research work would have to be conducted in the light of the raw materials available in the country, so that they might compete successfully with those imported from abroad. . . . It was only a question of developing their resources to compete successfully with foreign countries.

On the proscribed question of fiscal reform, one or two observations might be cited to reveal his own personal views thereon :

The attitude of many of India's public men is, it seems to me, largely due to the natural tendency to resent forcible imposition of the Lancashire form of *Kultur*.

Protection should be regarded rather as a medicine. It may be good if taken in measured doses.

It was no use spending all their energy in building up a protective wall, if they had nothing inside worth protecting.

In the preliminary Note officially issued :—

The scattered information already available regarding the resources of India in raw material, the suitability of the people for expert labour, and the probable financial resources of the country, is sufficient to show that there is room and opportunity for a very substantial development of manufacturing and other industries.

Commencing at Delhi, on the 28th October, the Commission has up to date (17th December) visited Dehra Dhun, Bareilly, Lucknow, Cawnpore, Agra, Ferozabad, Benares, Bankipur, Muzafferpore, Calcutta and Nagpur. Before Christmas, Katni and Jabalpur will be visited, and the Commission will go into recess at Calcutta until the beginning of the New Year, when the Session will be resumed at Calcutta and continued up to the 12th January. Halting at Cuttack and Bezvada, Madras is expected to be reached about the third week of next month. The visit to Burma, which was put down in the provisional programme as following Calcutta, has been indefinitely postponed until next cold weather.

At Calcutta, where the Commission has so far sat for 17 days, as many as 55 witnesses have

been examined ; 25 at Cawnpore during a stay of 6 days ; 25 at Muzafferpore in 5 days ; and 10 at Bankipur within 3 days. Not only has the Commission been so far rapidly moving about, but also gathering as much as it could at each place. Besides examining witnesses and recording evidence, a number of important institutions has also been visited. Perhaps, an enumeration of the more important of the institutions visited may be of interest. At Dehra Dhun, the Imperial Forest Research Institute and Dixon's Chemical laboratory ; at Bareilly, the Government carpentry school, the match factory and the co-operative furniture workshop ; at Lucknow, the Government technical school, the school of arts and crafts, and the paper mills ; at Cawnpore, the Cawnpore woollen mills ; at Agra, the John mill ; at Ferozabad, the glass factory and the bangle-making industries ; at Benares, the Government central weaving school and the silk-weaving and brass-making industries ; from Muzafferpore, the Pusa Agricultural Institute ; from Calcutta, the Tittaghur jute mills and paper mills and the Sibpur Civil Engineering College ; and, lastly, the school of handicrafts at Nagpur, were visited. If our calculation is correct, and we have nothing more than the daily newspaper reports to go upon, the Commission has up to date (17th December) examined 129 witnesses, of whom only 40 are Indians. Of these, 20 were examined at Calcutta and the remaining at Muzafferpore, Bankipur and Delhi. A considerable number of officials have been examined, including technical and scientific experts, educational officers, and directors of industries and other miscellaneous officers. The non-official European interests, represented by Chambers of Commerce, factory managers and assistants, the Behar indigo and sugar planters, and managers of landed estates, have also been strongly advocated. A number of I. C. S. Officers have also tendered evidence. From the summary of evidence telegraphed to the daily newspapers it is difficult to form any general estimate of the value and significance of the evidence so far collected, or to indicate the general trend of it. To draw any inferences in respect of any important questions or to state that recorded opinion, official or non-official, has been one way or the other, in any particular locality, such as Cawnpore or Calcutta, is neither possible now nor would be fair to those who have been examined, as the materials on which to base any such inferences are as yet only very meagrely available to the public. Even the full text of the written statements of witnesses have not been published.

An attempt is made in the following paragraphs to point out the more striking among the reported passages of their evidence, oral and written, bearing on particular industrial questions of interest.

### Banking Facilities.

Taking the question of existing banking facilities and necessary banking organisations for the development of industries, the following opinions, which we have taken at random, are noteworthy :—

Mr. Lala Sultan Singh, Delhi :—

Next to education, the thing that is most needed for the economic progress of the country is a well-organised system of banking. There ought to be a great industrial bank in every province which should receive full support from the Government and should have its operations supervised by experts appointed by the Government . . . The Government of the Province should co-operate with the people in maintaining the banks at the right standard, by depositing a portion of the public money in them, and by a system of Government audit of accounts . . . Government ought to deposit money in those banks on the same terms as in the Presidency Banks.

Mr. H. R. C. Hailey, I.C.S., Cawnpore :—

He did not think there was any need for an industrial bank.

Mr. Thomas Smith, Muir Mills, Cawnpore :—

He would oppose an industrial bank for the whole of India, but he would not object to having such banks in provinces. The idea of an industrial bank for all India was too vague. The Presidency Banks and the large joint stock banks should fill the gap and re-occupy the ground formerly held by the smaller institutions by establishing agencies or sub-agencies . . . He knew of Indians being in charge of sub-offices of banks who did excellent work.

The Hon'ble Mr. A. H. Silver, Director of Industries, U. P. :—

The promotion of an industrial bank might be on the lines suggested by the Farringdon Committee . . . He thought the Presidency Banks had helped some industries.

The Hon'ble Mr. A. W. Pim, I.C.S., Financial Secretary, U. P. :—

There is a wide field for the operations of an industrial bank, but the greatest obstacle in their working is the difficulty of securing proper experts to advise . . . On applications for loans, the Director of Industries would probably be consulted by such a bank, but he cannot be an expert in every industry.

The Hon'ble Rai Bahadur P. N. Bhargava, Cawnpore, Indian Chamber :—

The small industries did not receive the same amount of help from the banks which larger industries managed by Europeans did.

The Hon'ble Mr. D. J. Reid, Behar Planters' Association :—

Calcutta banking houses refused to advance money on an indigo crop until the dye was actually manufactured, without substantial collateral security. He suggested the establishment of an agricultural bank.

Mr. S. N. Singh, Personal Assistant to Commissioner, Tirhoot Division :—

If Government bought some shares in industrial banks, it would inspire confidence in the people.

The Hon'ble Mr. B. N. Basu, Royal Bengal National Bank, Ltd. :—

Industrial banks should be started under the auspices of the Government . . . The capital for these banks should be secured by the sale of bonds, the interest on which should be guaranteed by Government . . . The Gold Standard Reserve should be utilised to help industrial banks.

Ribu S. Mitra, *Banla Malawan* Match Factory, Calcutta :—

Agricultural and industrial banks should be started in each province, of which one-half of the capital was to be subscribed by the people and the other half by the Government.

The Hon'ble Rai Bahadur Sitanath Roy, Bengal National Chamber :—

He could give instances of existing banks refusing to help indigenous industries . . . An industrial bank under expert advice would be able to give financial help to nascent industries more readily than an existing bank would do.

The Hon'ble Dr. Nihatan Sircar :—

The absence of banking facilities was a serious difficulty in the path of indigenous industries in Bengal.

The Hon'ble the Maharajah of Cossimbazaar :—

He was aware that there were difficulties in getting money from the Presidency Bank for industrial purposes.

Mr. G. Khema, Marwari Chamber of Commerce :—

An organised system of banking for advancing loans for industrial undertakings should receive full support from the Government.

Mr. M. M. S. Gubbay, I.C.S., Controller of Currency :—

So far as he was aware, Indian industrial concerns received the same accommodation from the Presidency Banks as European business firms.

### Forms of Government Aid.

As regards the several forms of financial and other assistance indicated in the interrogatories and on which opinions were sought, the following may be usefully cited :—

The Hon'ble Mr. James Currie, Punjab Chamber of Commerce :—

I do not think it would be a wise policy for Government to give money grants-in-aid, or bounties or subsidies or to guarantee dividends. It may be possible to develop a scheme of assistance by means of loans, or the

supply of machinery or plant or the provision of part of the share capital through the agency of an industrial banking corporation receiving support from Government.

Rai Bahadur Lala Sultan Singh, Banker, Delhi:—

In all cases in which Government decide to extend help to any enterprise, it should be a necessary condition that at least half the share capital of the company be reserved for Indians.

Mr. H. E. Kinns, Principal, Government Carpentry School, Bareilly.

Government might aid the Indian wood-working trades by granting loans at a nominal rate of interest or without interest.

Mr. C. T. Allen, of "Commerce," Calcutta:—

The Government of India refused a request for a loan, during the War period, of Rs. 2 lakhs to help to maintain a pioneer industry. The loan had the backing of the Lieutenant-Governor of U. P. and on unquestionable security.

The Hon'ble Mr. A. A. Silver, Director of Industries, U. P.:—

I am averse from Government aid to either existing or new industries by means of (1) money grants-in-aid; (2) bounties and subsidies; (3) guaranteed dividends for a limited period; (4) supply of machinery and plant on the hire purchase system. I do not approve of loans without interest.

Mr. J. G. Ryan, Secretary, Upper India Chamber of Commerce:—

Of the several methods of giving Government aid to existing industries, the guaranteed purchase of products for limited periods was the most reasonable.

Mr. H. R. T. Perrott, I.C.S., Deputy Commissioner Santhal Parganas:—

The best form of financial assistance by the Government would be by industrial loans on the lines of the land improvement and agricultural loans and the encouragement of co-operative effort.

Mr. J. M. Wilson, General Secretary, Behar Planters' Association:—

As a protection against competition from enemy and other countries after the War, a preference for Government uniforms be given to dyes made within the Empire, and protective duties be imposed upon dyes imported into Great Britain and its Colonies.

Dr. P. C. Roy, Bengal Chemical and Pharmaceutical Works:—

The policy of abstention and aloofness of the Government advocated by English economists would not do in India.

Mr. M. M. S. Gubbay, I.C.S., Controller of Currency:—

The whole financial risk should not fall on the State, that is, the industrialist must take his share of such risk, though it need not necessarily be equal to the share which Government were to take. Government assistance should be repaid when and if an industrial effort had reached a stage at which his enterprise had become ordinarily remunerative.

Similar extracts could be given in respect of the question of technical aid to industries, the training of labour and supervision, the organi-

sation of scientific and technical departments of Government, the marketing of products and the like. But there are no very sharp differences of opinion in regard to these matters in the evidence so far offered. Special evidence has been adduced in respect of the indigo and sugar industries by the representatives of the Behar planters; in respect of the silk industry, including tussore, by experts; by Mr. Churchill, of Ahmednagar, in respect of the handloom industry; on the educational aspect of industrial training and research by educationists and scientists of distinction; and on the condition and quality of labour by certain big employers in respect of the leather industry at Cawnpore; on the scope and utility of the scientific researches at the Imperial Institute, London, and the Institute of Science, Bangalore; on the difficulties in the way of successful mica mining by the representative of the Kodama Mica Mining Association, and, lastly, by the General Manager of the Tata Iron and Steel Works on the position and prospects of Indian workmen in that institution.

### Indian Industrialism.

A few noteworthy statements of witnesses on the subject of Indian industrialism generally, in relation to England, are appended below:—

The Hon'ble Mr. James Currie, Punjab Chamber of Commerce

The enterprise of the British merchant may be relied on to push the articles the factories produce and industries develop.

Mr. F. C. Waller, Merchant, Delhi:—

In my opinion the prosperity of India depends almost entirely on agriculture and minerals. . . . I would very strongly deprecate the Government nursing any trade or industry that would injure the home trade, but would support the greatest assistance being given to any trade that formerly was in the hands of Germany or Austria.]

Mr. E. G. Hill, Principal and Professor of Chemistry, Muir Central College:—

It is surely a waste of time for scientists in India to engage in research into pure science, at any rate, for years to come.

The Hon'ble Mr. A. H. Silver, Director of Industries, U. P.:—

Government should view with sympathy the growth of indigenous enterprise in preference to foreign enterprises. If the latter was located in India and was making large profits, he was not sure whether a Provincial Government could forbid the establishment of a Japanese factory in this country.


Dr. A. Howard, Imperial Economic Botanist, Pusa:—

For many years to come agriculture must remain the Indian's greatest industry.



# The South African Indian Question To-day

BY MR. H. S. L. POLAK.

 **H**AT the Indian Settlement in South Africa practically synchronised with the outbreak of the present world-war is a significant Imperial fact. To what extent, if at all, private Imperial urgings, based upon knowledge or fear of the calamity that was about to befall a horrified Europe, influenced that Settlement, is a matter that cannot be properly known, except to those in whom the inner mysteries of statecraft repose. For our own purposes, it suffices to note that the Settlement in South Africa went far to make it possible for India to take her part in the War without heart-burning or heart-searching. To Lord Hardinge, Lord Gladstone, General Smuts, Mr. Gokhale, Mr. Gandhi, and Mr. C. F. Andrews, in particular, the Empire owes a deep debt of gratitude for the Imperial services rendered by them at a very critical moment in the Empire's history. But for them, and the special influence that each was able to bring to bear upon the problem, a solution would have been far more difficult to reach, and immeasurable harm to Imperial interests would, of necessity, have resulted by the delay, consequent upon failure to reach a common understanding.

It would be as well, here, to examine briefly the nature of the Settlement, to observe what it accomplished, and to note carefully what it did not and was not designed to accomplish. Whilst every material gain was but the restoration of that which had been taken away, each establishment of principle was the concession of that which had been previously denied. The struggle had commenced with a protest against the almost universal distrust of, and contempt for, the Indian community. That distrust and contempt have, particularly with the Government themselves, been exchanged to some extent for trust and respect; and, in so far as this change has not been more complete and general, it is due, in part, to the ineradicable hostility, existing in South Africa, towards all non-whites. The Passive Resistance Struggle commenced with and arose out of the entire ignoring of Indian sentiment. To-day, the Indian leaders are consulted, and their views considered, in matters vitally affecting the welfare of Indians, and Passive Resistance has thus given to a disfranchised people far more than the vote could have won, and in a much shorter time. Of course, the cost was heavy,

but it was not counted, or the result would have been far different.

The movement began with a demand for the repeal of the Transvaal Act 2 of 1907, which was based upon an attempt to bring about the servitude of the independent Indian population of that territory. The Act was repealed, and its threatened extension to other parts of South Africa was completely frustrated. At the beginning, racial legislation against Indians was not only attempted, but, in part, enforced, with the object of driving them from the Colony. The Settlement, if maintained by constant vigilance and preparation, has removed the possibility of direct racial legislation against Indians throughout the Empire.

The system of Indian indentured immigration, that had been regarded almost as a permanent feature of South African industrialism, has been ended, with absolutely no prospect of re-introduction. But, indirectly, the Struggle and the Settlement have produced even wider-spread economic results. It was no mere coincidence that Mr. Gokhale's Resolution, in the Imperial Legislative Council, at Calcutta, in 1910, calling upon the Government of India to prohibit the recruitment of indentured labour in India for service in Natal, was followed by his further Resolution, in 1912, demanding the total abolition of the system of indentured recruitment in India, and Lord Hardinge's express undertaking, in that sense, with the sanction of the Imperial Government, in reply to Pandit Madan Mohan Malaviya's Resolution, in the present year. These incidents in recent Indian history were but the natural sequence of events. Nevertheless, I firmly believe that, but for the focussing of Indian public opinion upon the system of indentured labour, due to the original and very natural desire to retaliate upon South Africa in the only manner in which she could be directly attacked, that system would to-day be very much farther from abolition than it actually is.

The hated £3 tax upon the freedom and honour of ex-indentured Natal Indians has been repealed, and its attendant misery and insult destroyed. There is little dispute that, but for the increased cost of living brought about by war-conditions, which has certainly affected the poorer sections of the South African population, the economic position of the Indian labouring classes of



Natal, would be far superior to what it was before the passing of the Union Act of 1914.

Vested rights, that were tending to disappear everywhere in South Africa, are being, in the main, preserved. The bulk of Indian marriages, that had never previously received the sanction of South African law, have, for purposes of immigration, at least, been formally recognised.

But above and beyond all is the new spirit of conciliation that has been the outcome of the hardships, the sufferings, and the sacrifices of the Passive Resisters, fortified as these have been by an altogether novel appreciation of the wonderful part taken by India herself in the War. The flag of legal racial equality had been kept flying in South Africa, and it is now being recognised, in an increasing degree, that Indians have rights and aspirations and ideals that cannot be ignored, as they had hitherto been, and that the community are entitled to more satisfying opportunities for self-expression and the contribution of their quota, as peaceful and law-respecting citizens, to the building up of the great new nation that is arising in the South African sub-continent.

But the Settlement did not contemplate, nor was it designed to accomplish, the solution of every outstanding question affecting South African Indians or even the relations of India with Africa. Two things, especially, it could not possibly deal with, and each has called forth a certain amount of somewhat purposeless criticism, either in South Africa or in India, from people who have failed to study and place in their proper perspective the history, limitations, motive, and operations of the Passive Resistance Struggle. The first objection advanced is, that the barriers to inter-provincial migration have not been removed. The Free State is still a holy and practically undefiled land, so far as the presence of Indians is concerned. Indians from the Cape and Natal Provinces may not enter the Transvaal. Indians from other Provinces of the Union may not enter Natal or the Cape, save by passing an education test, or, in the case of the Cape, by the production of a certificate of South African birth. But the removal of these barriers is a grievance of long standing and in existence before the commencement of the struggle, of which it was never and could not be a part. Time and patience are required before they will disappear, because of the interaction of racial prejudice and economic fear.

The second point of criticism, which has come chiefly from some quarters in India, is that the Settlement has not opened the doors of South

Africa to unlimited Indian immigration. Whilst, as a matter of legal theory, Indian immigration into the Union is as free and unrestricted as European; it is true that, in administrative practice, Indians are not as free to enter as Europeans. But the Struggle never for one moment contemplated this. If India wants the wide-open door, in practice, as in theory, in the Self-governing Dominions, India must herself fight for it, and be prepared to pay the price. The demand is far too large to be made by a numerically insignificant local Indian population, even were it so disposed. And then, too, India, in submitting the demand, must do so with all the obvious implications. If, for example, the Free State would resist, at the cost of the disruption of the Union, any attempt to grant the open door into that Province, even to Indians of South African birth, it requires no great gifts of political intelligence to deduce that South Africa will not be prepared to admit into the Union unknown numbers of Indians, of varying degrees of culture, but practically all differing in standard from that which she has set up for herself, and thus complicating still more the tangled web of apparently insoluble racial and economic problems that she is called upon to unravel. This leading feature of the South African situation was clearly perceived by the late Mr. Gokhale, with the sure and penetrating observation of the gifted statesman. But whilst the wide-open door is not a matter of practical politics to-day, neither is the fast shut door of yesterday. For the Struggle ended with a definite understanding that that exclusive policy must be once and for all departed from by the Union. A certain number of persons, qualified by education or other special attainments, may, by administrative arrangement under the law, enter each year. If advantage is not taken of the right, it is due largely to a lack of cohesion amongst the different sections of the resident Indian population, and also, in part, to a want of public spirit and enterprise on the part of individual Indians in India possessing the desired qualifications, whose unselfish and courageous services are badly needed to help the community on its way, in co-operation with the dominant European population. Unless contact with India be maintained through this narrow avenue of approach, it will be merely a matter of time for the presently-existing right to fall into desuetude, from which it can be rescued, if at all, only with the utmost difficulty, and the South African Indian population—and in, in particular, the Colonial-born element—will be entirely cut

off from the vitalising inspiration of the Motherland.

Whilst, however, the Settlement laid down the broad lines upon which the political development of the community must run, whilst it fixed a standard of political values from which it would be most perilous and very unwise to diverge, it could not be expected to provide an easy means of removing immediately all the relatively lesser grievances, that had not been the subject of the Struggle, under which Indians labour in one Province or other of the Union, nor could it be hoped that the walls of administrative obstruction would fall at the blast of a single trumpet and at the first assault.

The demand for the removal of certain long-standing grievances, such as the prohibition against the ownership of fixed property, in the Transvaal—a difficulty that has, in practice, been largely overcome under the Company Law of the Province—certain serious defects in the Immigration and Registration laws, and humiliating provisions in the regulations applying to Indian localities in some municipalities in the Transvaal, was, however, held in abeyance upon the outbreak of the War, since when the Indian community has voluntarily observed a self-denying ordinance; and after Mr. Gandhi's departure from the country, the energies of the communal leaders have been mainly confined to a policy of watchfulness, private negotiation with the Government, the securing of administrative reform, and the purging from the community of some highly undesirable elements. The situation was not rendered easier by the absence of Mr. Gandhi himself, and the fact that a new Minister of the Interior and a new head of the Department were appointed almost immediately after the commencement of hostilities. None of the negotiating parties was, therefore, acquainted with the others, and whilst occasional misunderstandings could not be avoided altogether, it says a great deal for the "new angle of vision" that, in the midst of much distraction and what must have ordinarily caused friction and irritation, the relations between the Government and the Indian community have, on the whole, improved. Indeed, I have been personally assured by Sir Thomas Watt, the present Minister of the Interior, that the Government have no wish whatever to do anything that will disturb those relations, or arouse the suspicions of the community as to the *bona fides* of their intentions, of which evidence is not lacking.

Public opinion, too, is generally not unsym-

pathetic—it is, at all events, much less rancorous than it has ever been before. The War itself is, of course, largely responsible for this change of attitude, not only because of the present sense of appreciation of India's services to the Empire, including the despatch to East Africa of two South African Indian Bearer Double Companies, with their supports, and the donation of large sums by Indians to the various funds for which collections are made, mainly in Natal, but also because public attention is almost exclusively absorbed by the War and its attendant problems, and there is the less inclination to expend energy upon a destructive campaign such as that from which we have so recently emerged. Moreover, at the present time, the German is the "whipping-boy", so, for the moment, the Indian goes free. To what extent this unaccustomed spirit of toleration and appreciation will survive the War it would be fool-hardy to prophesy. People with long memories will recall how unanimous Natal was in her commendation of the Imperial spirit displayed by the local Indians at the time of the Boer War, and her recognition of their Imperial citizenship. But they will also remember that six years had barely elapsed from the declaration of peace, before the Natal Legislature had enacted statutes rejected by the Imperial Government—to terminate all existing Indian trade licences within ten years, on a nominal basis of compensation, and to prohibit the further issue of new licences. The public memory is short, and the gratitude of people, as of princes, is proverbially unstable. It may quite well be that, returning to South Africa after the War, some of the ex-soldiers will resent the fact that, in the absence of a large proportion of the adult male white population at war-service, the Indian traders have been carrying on their business as before, regardless of the fact that these traders were serving Imperial interests in this way, equally with the others, whose activities had been more strenuous, and forgetful, that the Indian population, at the outbreak of the War, offered its services to the Government in any suitable capacity, but that, save as stated above, the offer has so far not been utilised. It is, nevertheless, to be expected that the association, upon the battlefields of France, Egypt, and East Africa, of British and Dutch South Africans with the Indian troops and bearers, will create, in course of time, a new and more generous mutual consideration and appreciation between the two sections of the population of the Union.

Whilst the Indian community, as has been

said, has adopted a self-denying ordinance, in refraining from advancing new or inopportune claims, the Government, or, at least, some of the officials, have not always adopted a similar policy, nor have certain sections of the European trading community. With the appointment of new officials at the head of particular branches of the Immigration Department, new brooms have been at work, raising clouds of irritating dust, to the annoyance of those who could have suggested milder and no less effective methods of removing the objectionable matter, and it has at times required much vigilance and sharp criticism to prevent these officials from taking undue advantage of their position, and exasperating their victims beyond endurance. And as the Minister and the heads of the Department of the Interior are very largely in the hands of these officials, it has not always been easy to procure a remedy. Nor has the Immigration Department itself been immune from criticism regarding the purity of its administration, and the communal leaders have collaborated with the Government in endeavouring to purify a somewhat mephitic atmosphere. But the Union Government, which, like all similar organisations, is a somewhat unwieldy and unimaginative machine, cannot escape responsibility for its own ill-conceived and short-sighted actions in individual cases of unnecessary hardship, as in the legal persecution, through three Courts, of the Natal-born Narayansamy Naidoo—after endeavouring to secure his deportation from South Africa, the Government eventually were prevailed upon to allow him to remain in the Transvaal, where he had resided for about a quarter of a century, since his early childhood—and for the often tactless, unsympathetic, and harsh administration of its own officers, as, for example, in the case of the successfully resisted demand for photographic identification.

On the other hand, again, the European retail traders, in some parts of the Union, appear to have forgotten that a great War is progressing, in which both India and South Africa are taking a not unimportant part. Their horizon, as ever, is bounded by the lining of their pockets, and they cannot see that, though they themselves may not profit so much, others, the consumers, may gain from Indian competition. In some places in the Cape Province, licences are being refused to Indians as merrily as before the War, and no plea of patriotic self-restraint seems to avail. But the danger-zone again lies in the Transvaal. In 1912, when the Indian community was

wholly engaged in the effort to bring to a successful conclusion the great Struggle that had raged for so long, the Provincial Council passed an Ordinance giving to municipalities power to issue trading licences of certain classes, and principally in relation to the sale and storage of food-stuffs. The power of control was sought ostensibly for sanitary purposes; it has been exercised to deprive Indians of their means of livelihood. It has been held (i) that the refusal to issue such a licence need not depend upon the sanitary condition of the premises for which the licence is sought or upon the personal cleanliness of the applicant; (ii) that the jurisdiction of the Supreme Court, as regards appeal from such refusal, is ousted; (iii) that, unless bias can be proved—a very different thing from even the strongest and most convincing suspicion—there is no possibility of reversing the adverse decision of a town council, save in the highly improbable case where a magistrate, sitting administratively, is not satisfied that the municipal council reached its decision *bona fide*; (iv) that the power to refuse to issue such a licence includes the power to refuse to renew an existing one; and (v) that a licence applied for by a Multani silk-hawker must be regarded as a food-licence, as he cannot be prevented, once it is issued, from selling, say, potatoes. Cases have even been known where an Indian trader, to whom a grocer's licence has been issued for premises situated in Smith Street, on the ground that he is a *desirable* person to be entrusted with the sale of groceries to the general public, has been refused an exactly similar licence in Jones Avenue, in the same municipal area, on the ground that he is an *undesirable* person! Inconsistency could go no further, even in a muddle-headed South African town council. One of the oldest Indian firms in the Transvaal, with headquarters at Klerksdorp, has recently been refused a grocer's licence for its Krugersdorp branch, where it has invested about £10,000 in goods and property, and is thus faced with heavy financial loss. In a Roodepoort case, the owner of certain new premises, which have considerably added to the rateable value of the municipality, has been refused a grocer's licence, upon his removal thither from the old premises previously rented from a European, possibly of non-British origin. All these things have been done on the pretext that Mr. Gandhi agreed, as part of the Settlement, that no new licences should be issued to Indians. Upon investigation, however, it was discovered that this astounding statement was based upon a

semi-private and personal letter from Mr. Gandhi to the then Secretary for the Interior, in July 1914, in which the former dealt, not with the issue of municipal trading licences, a question that was not at the time in dispute, but with the then acute question of vested rights, as regards residence, under the Transvaal Gold Law and Townships (Land) Acts. In this letter, moreover, he expressly and clearly declared that it contained his own personal views upon this wholly separate subject, and that it did not in any way bind his fellow-countrymen. The question, which involves the very existence of the Transvaal Indian population, has been brought, with all possible emphasis, to the notice of the Union Government and the Transvaal Provincial Administration. The former say that the matter lies within the jurisdiction of the latter alone; the Administration, in its turn, declares that the municipalities are acting within the powers granted to them by law, and that it cannot directly intervene. Neither statement of the position is accepted by or satisfactory to the Indian community, and meanwhile, something like a deadlock exists, which is not likely to be dealt with to any purpose until General Smuts returns from East Africa.

Another troublesome possibility lies in the new Union Railway Regulations Act. Under the repealed statute, the Cape Province was specially exempted from the provisions, giving to the Railway Administration powers as regards the setting aside of special accommodation for non-European passengers. But the new Act withdraws that exemption, and the Cape Indian

community has already determined to defy the law, if enforced against it, as a most reactionary innovation introduced at the behest of the backveld Dutch population of the Northern Provinces. Signs are not wanting, too, of an attempt to deprive Natal Indians of their present right—which, for obvious reasons, they have hitherto refrained from exercising—to nominate and elect persons of their own race as members of town councils.

During the year to come, probably no decisions likely to arouse acute controversy will be taken in South Africa. But of that country nothing can be safely predicted, save that constant vigilance, both there and in India, are of the most vital necessity, if the welfare of the local Indian population is to be maintained and the prestige of India is to be preserved. So very much depends upon the personality of the communal leaders, the sympathy of individual members of Government, the tact of individual officials, and the patriotism of the European population. But it must be remembered that the general public is indifferent, and will express the utmost wonder and disgust (with reference to the Indian community, of course), if occasion requires a more vigorous protest than has been customary or necessary of recent months. But the best way to prevent any untoward accident of the kind will undoubtedly be for India to follow closely what is happening in South Africa, and to take steps to exercise her increasing influence in the Empire's councils on behalf of her colonists abroad. How this may best be done is quite another story.

## AGRICULTURAL INDEBTEDNESS

BY DR. MUHAMMAD AHMED, M.A., LL.M. (CANTAB), PH.D., BAR.-AT-LAW.

(Late Revenue Minister, Bhopal.)

**I**N a country like India where, according to the latest statistics, nine-tenths of the rural population live directly or indirectly by agriculture, the solvency of the large agricultural population is an administrative and economic problem of the first magnitude. The problem is probably as deep-rooted in the past as many other great social and economic problems which confront us unsolved to-day. But this should not deter us from tackling it with all the resources

which time and accumulated experience have placed at our disposal.

The tenantry in all countries is more or less indebted. The loan transactions in India are specially small and remain mostly unrecorded and unregistered. Hence there are no statistics available to show their extent, and in the absence of statistics it is impossible to determine whether or not the Indian agriculturists are the most deeply involved in debt. But considering their vast numbers in India, there is probably no other

country in which it is more imperatively necessary to investigate the causes of their indebtedness, or in which remedial measures are more urgently called for.

The prime cause is ignorance. The ignorance is so complete that many rustics do not actually know that two and two make four. They go on borrowing cash and grain from the village Bania and sinking deeper and deeper into debt, without any thought or idea as to how much they have taken. The Bania adds up the cash and grain accounts at the end of every year, and if he happens to be dishonest, he manipulates the figures as he chooses. His chief endeavour is to get hold of the crops raised by the cultivator on the most favourable terms, and he generally succeeds in that endeavour.

In one of the districts of the United Provinces, with which the writer happens to be well-acquainted, poor tenants, who have no cattle of their own to plough their fields, hire them from the neighbouring *sowcar*, and the hire stipulated is 12 maunds of corn to be delivered to the *sowcar* at harvest time. There is no agreement regarding the kind of corn, and the tenant can give 12 maunds of the cheapest grain if he likes. But scarcely any of these tenants grows 12 maunds of one kind of grain. So he gives all kinds of grain raised by him to make up the 12 maunds. The ordinary plough cattle being fairly cheap in this district, the price of 12 maunds of mixed grain ordinarily given by the borrower actually amounts to double, and sometimes treble, the price of an ordinary pair of plough cattle. This goes on year after year without the tenant being any the wiser after each transaction.

The ordinary illiterate peasant is so improvident that he agrees to pay almost any interest demanded by the creditor. He has no idea of the value of money, or of the ruinous consequences of exorbitant interest. On small sums of five or six rupees, the interest generally agreed on is one anna per rupee per mensem which comes to 75 per cent. per annum. The Allahabad High Court had a case before them, in which "a man borrowed Rs. 70 and was to repay Rs. 85 at the end of three months." The interest came to nearly 100 per cent. in this case. There are many instances in which as much as 150 per cent. is charged and paid. There are worse cases in which the peasant is made to acknowledge a much higher sum than that actually advanced to him. For instance, a farmer receives Rs. 300 only but gives a bond for Rs. 500 bearing interest on the latter sum. The result of these unconscionable

bargains is obviously disastrous to the tenant. The interest being much higher than he can ever manage to pay, goes on accumulating year after year. Fresh bonds are executed at intervals of every few years, to add compound interest to the principal, until the arrears finally amount to a formidable figure which swallows up the tenant's entire holding.

The extravagance indulged in on occasions of rejoicing and mourning is another potent cause of agricultural indebtedness. It absorbs all the savings of favourable years and sometimes the savings of a life-time. Prosperous peasants are often suddenly reduced to abject poverty after a single marriage in the family. Expenditure on the rites for deceased relations, and on other domestic ceremonies, is equally lavish and reckless. The people think that the customs of the country and their own social position in the community require a lavish expenditure on such occasions, an expenditure out of all proportions to their means. The poor son of well-to-do parents considers that he is bound to spend as much as his parents did before him on similar occasions. The prosperous son of poor parents considers that he can prove his wealth only by spending beyond his means. In the result, both run into debt which hangs like a millstone round their necks for years and sometimes for life.

Another and perhaps nearly as serious a cause of indebtedness is the litigious habit of the people. However embarrassed a man may be, he seems always to find money for a law suit. In many cases large sums have been raised among the tenants to resist enhancements of rent or other legal proceedings affecting their interests. The number of rent, revenue, and criminal cases, in the great majority of which the parties belong to the peasant class, has steadily increased of late years. Most of this litigation is of the most trivial nature, and such as can be easily settled by the village elders if referred to them. But the parties often take a vicious delight in dragging their adversaries to courts. The litigious instincts of the people are fostered by a horde of touts and agents, and often by half educated *mukhtars*, who throng the purlieus of courts.

From courts to corrupt officials there is a natural transition. The corruption of the menial and subordinate class is another prolific source of agricultural indebtedness. Most of these petty officials and underlings levy blackmail not only when they visit a village but whenever the villagers have any business to transact with them. The amount extorted varies according to their

rapacity and the paying capacity of the villagers. The police are reputed to be the greatest offenders in this respect. On the occurrence of a case of murder or culpable homicide in a village, a dishonest investigating officer may demand anything from Rs. 50 to Rs. 5,000 as a bribe, according to the circumstances of the villagers. The sum has to be hurriedly raised by subscription or by a loan from a *sowcar*, and many victims of such blackmail sell out their property before they can entirely repay the loan. The subordinates of other departments do not enjoy the same opportunities for extortion, because they do not possess the same extensive powers as the police officials. But many of them do not lag far behind the police in greed and rapacity, and their petty annual exactions amount to a considerable sum in the aggregate.

It has been well said that the moral tone among the officials cannot be superior to that prevailing among the people, from whom they are recruited. So long as the people are willing to give bribes, they are sure to meet with some bribe-takers; and so long as the officials continue to demand and enforce the payment of bribes, they are sure to find a certain number of people willing to pay. A dishonest people thus encourage corruption among officials, and corrupt officials foster and keep up the vice among the people. The two classes thus act and react on each other and perpetuate the vice.

Another fruitful cause of indebtedness is the pressure of the population on the soil. But the increase of population is not so rapid or universal as is generally supposed. The population of the Province of Agra, for instance, rose from 30½ to 34½, and that of Oudh from 11½ to 12½ millions of souls during the twenty years preceding the census of 1891. The census of 1901, however, showed that, except in some parts where there was a slight increase, the population either remained practically stationary or actually declined during the ten years succeeding 1891. This was no doubt due to the prevalence of famine and plague over large areas during that decade. The increase in population may thus be checked by natural calamities but it is not kept down in India, as it is in France, from prudential considerations. The agriculturalist generally takes no heed of the number of hungry mouths he brings into the world.

On the other hand, there has been no appreciable increase in agricultural produce in India for many years past. Thus, while population goes on increasing appreciably in favourable years, there

is no corresponding increase in the produce of land.

The produce, moreover, fluctuates according to seasons, and this irregularity of a peasant's income is another cause of his indebtedness. As is well known, agriculture is the most uncertain of all industries. It is primarily dependent on the amount and seasonableness of the annual rainfall, which is very precarious in many parts of the country. A tenant may have the best of lands he may plough and prepare it thoroughly, he may procure and sow the best seed, the seed may germinate satisfactorily, but the rains may fail at a critical period and the young crop may dry up and wither away for want of moisture. Or, even after the crops have ripened, a hailstorm or flood may burst upon them any day and carry away the fruits of the cultivator's labour in a few moments. The crops are exposed to many other disasters, such as a spell of fierce sunshine, a day or two of exceptionally heavy rain or frost, the depredations committed by locusts and many other insects resulting in blight or rust, the ravages of wild animals, such as the wild boar and the antelope or even of the common parrots. These are some of the many risks to which the crops are exposed, and any one of them is sufficient to destroy them. The tenant thus deprived of his livelihood naturally runs into debt.

Indebtedness is also encouraged by increased facilities for borrowing consequent on a rise in the value of land and on the increase in the number of money-lenders. Owing to rise in prices, the value of proprietary as well as cultivatory rights on land has largely increased of late years. The *Pax Britannica* has contributed to enhance the value of land and with it the peasant's temptation to plunge into unnecessary debt. He has found out that his credit has expanded and that he can raise a much larger loan on the security of his land or his rights in land. In accordance with the law of supply and demand, the number of money-lenders has increased in proportion to the rise in the price of land, and they outvie one another in luring the peasants.

Indebtedness is perpetuated by law in two ways. Firstly, limitation begins to run not only from the date on which a loan is contracted but also from the date of every new written acknowledgment of it. Thus, a debt may have remained unpaid for 50 years, and the creditor may have written it off his books. But if the debtor acknowledges it again in writing, the creditor gets a fresh period of limitation from the date of this acknowledgment.

Secondly, an heir is legally liable for his ancestor's debts at least to the extent of the property inherited from the ancestor. This is an ancient and indigenous law of the country, and a son considers it an act of filial piety to repay the debts contracted and left unpaid by his father and cheerfully devotes himself to that purpose.

It is not suggested that these laws are unjust. They are justifiable on general grounds but in practice they operate somewhat harshly on the poor tenants and in the second case often result in the sins of an extravagant father being visited on his innocent progeny.

So much for the causes of indebtedness. Let us now consider what has been and what still remains to be done to alleviate the misery caused by it.

One of the chief remedies is the spread of education among the people. Of course, it is not an infallible remedy, and it cannot be predicted with certainty that the Indian peasant, when educated, will give up indiscriminate borrowing. Still we may be sure that he will no longer remain at the mercy of the village shroddocks to the extent that he is at present.

Education is however a slow and expensive remedy. It will take several generations to filter through and reach the masses, and it will require a lot of expenditure to make it free and compulsory and thus place it within the reach of all classes of people. It will be too expensive to start schools in every village, and even if they are started, they will not attract all the boys of a school-going age unless education is made both free and compulsory. But it is doubtless desirable to admit increasing numbers to the benefits of education and to encourage its spread as much as possible.

The people generally fight shy of secular schools. But they are often willing to receive instruction at the hands of their religious ministers in temples and mosques. One of the cheapest and best methods of popularizing education should, therefore, be to arrange for the payment of small allowances to competent religious teachers in every important temple or mosque and to entrust them with the duty of collecting and instructing the boys residing in the neighbourhood. This monthly allowance can in many cases be raised by subscription among the villagers, and where it may not be found possible to raise it *entirely* by local subscriptions, it may be supplemented by a small grant in aid from the State. A zealous teacher can make almost every villager (willing to learn) to attend the temple for an hour or two daily and

to learn the three R's. there.

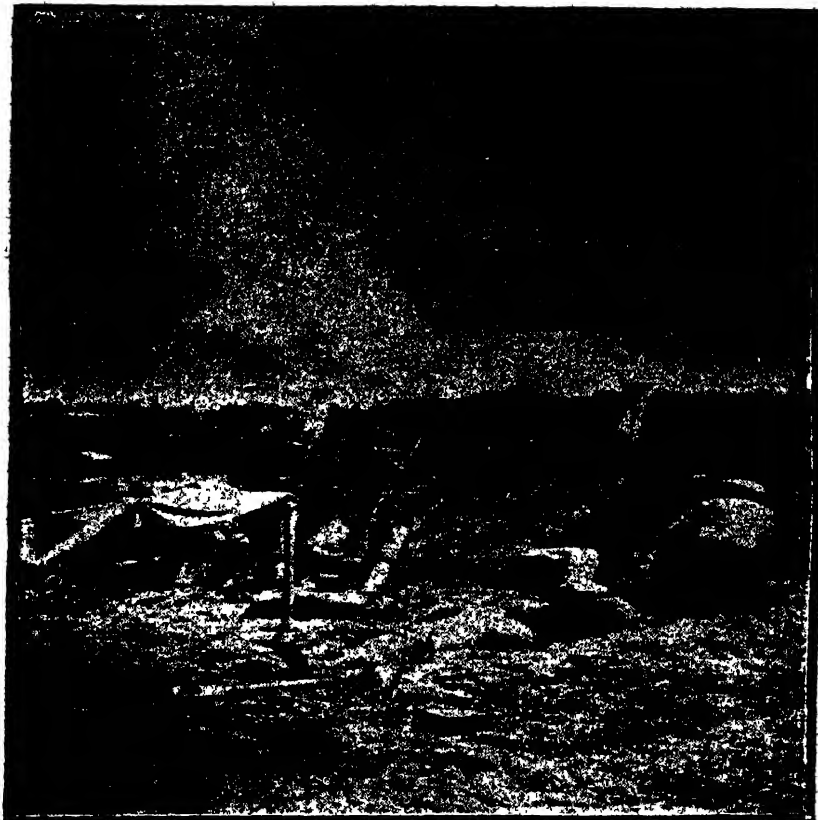
Extravagance on occasions of rejoicing and mourning can be checked more by example than precept. The principal hope of reform in this direction lies in the example to be set and the restraining influence to be exercised by the leaders of each caste among the people. For this purpose every cluster of villages ought to have a *punchayat*, which should fix scales of expenses for marriages and funerals and other ceremonies varying with a sliding scale according to the income of each family. An influential *punchayat* should have no difficulty in persuading refractory individuals to conform to the scale prescribed by it.

Litigiousness is best combated by insisting that petty suits will not be dragged to the courts at headquarters. All money suits not exceeding, say, Rs. 15 or 20 in valuation can be dealt with by a *punchayat* or village council of elders. These men can be chosen from a group of villages and constituted into an honorary bench for the decision of petty suits both civil and criminal. The Honorary Munsiffs and Honorary Magistrates in British India dispose of a large volume of petty litigation annually, and the rough and ready justice administered by them saves the parties considerable expense and trouble. These honorary functionaries do not sometimes inspire confidence when sitting singly. But when they constitute benches, their joint decisions are generally impartial and command public confidence. So there is safety in numbers.

Bribery is to be checked by improving chiefly the police and revenue establishments. The recruitment of officials requires careful supervision. The higher grade appointments in all departments should be reserved for men of superior university qualifications belonging to well-to-do classes. Experience in British India has established that both the executive and judicial services have improved in integrity enormously since they were filled by graduates from the universities. Inferior posts which are not sufficiently attractive for graduates should be reserved for undergraduates as far as possible.

Other strong incentives to honest work are the fear of punishment and the hope of adequate reward. Officials of all grades proved to be guilty of corruption should be punished severely, so that their example may act as a deterrent to others. On the other hand, honest work should be rewarded with adequate and frequent promotions.

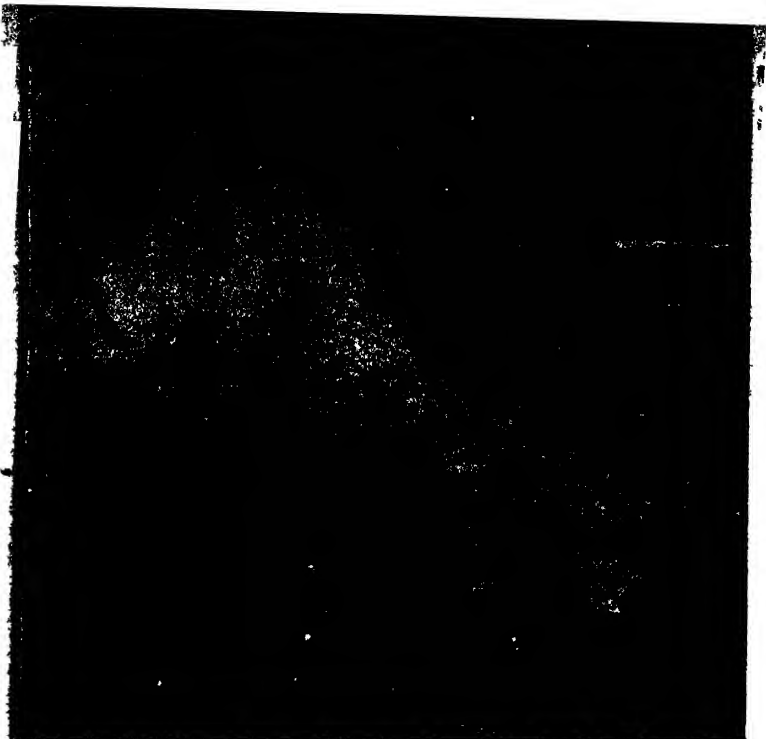
The pressure of population on the soil is to be relieved by encouragement of emigration from dense to sparsely populated parts of the country.



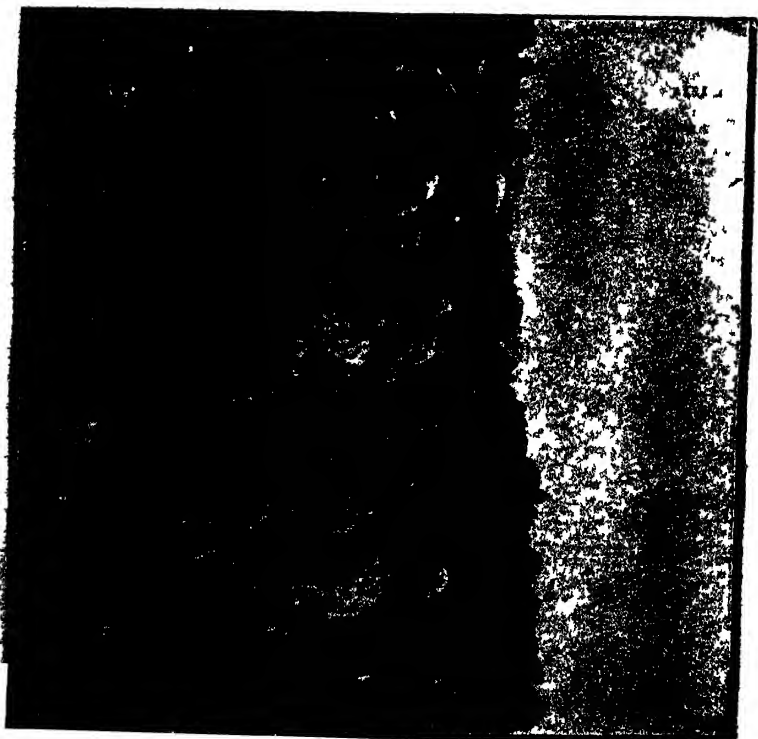
BOMB GUN SECTION—A SHELL ARRIVES.

*By the courtesy of the India Office.*





**A GURKHA BOMBING PARTY BOMBING UP A TRENCH.**



**INDIAN INFANTRY BOMBING PARTY.**

*By the courtesy of the Indian Army.*

The concessions offered to new settlers should be substantial and even liberal, so as to prove really attractive to intending emigrants. Half-hearted measures do not achieve this object, for the migratory instinct is very weak in the Indian, and all his prejudices tend to keep him at home. When he leaves his home, he loses the sympathy and support of his neighbours and caste-fellows, the services of the family priest and the protection of the local deities. In order to compensate him for these losses, he must be assured of advantages at least as substantial as those offered by the Punjab Government some years ago to settlers in the new district of Lyallpur.

There is much room for improvement in the produce of land. It is not half as large in India as in some of the European countries, where agriculture is conducted on scientific principles. Thus while wheat here yields 10 bushels an acre on an average, in England the produce is 28, in Germany 18, and in France 17 bushels. The Indian produce can be increased by a larger and more scientific use of the different manures. The researches of Dr. Voelker, the eminent agricultural expert deputed by the British Government some years ago to investigate and report on Indian agriculture, proved that cowdung is one of the best manures for the Indian soil. Instead, however, of being used for manuring purposes, it is almost exclusively used as fuel. This means an enormous waste, which must be checked if agriculture is to be improved. The supply of fuel wood can be increased by planting more *babul* and other suitable trees on *usar* and other unculturable lands. Night soil and bones, which science has proved to be most valuable manures, are also scarcely used by the Indian agriculturist outside large cities.

The produce of land can be increased likewise by the employment of modern ploughs. The Indian plough is the most primitive of its kind. It is made principally of wood, because iron was too expensive for common use in the old days. But iron has since cheapened considerably and enters largely into the composition of modern ploughs. A modern plough such as that used at the agricultural demonstration farm at Cawnpore is by no means an expensive luxury for tenants, and its use is calculated to increase agricultural produce appreciably.

Again, agricultural produce depends to a large extent on the quantity of water used to irrigate the soil and crops. The produce is generally doubled or trebled by proper irrigation. The Indian soil is irrigated mostly from wells in

primitive fashion. With the introduction of suitable pumping machinery fitted to wells, rivers, or reservoirs, a considerable saving can be effected in human labour and the irrigational operations gradually revolutionized.

The precariousness of the agricultural industry can be mitigated chiefly by strengthening the ryots' financial condition. Sudden or excessive enhancements of their rents should be avoided and prohibited by law. The law in British India at present prohibits them in the case of occupancy tenants but not in other cases.

The construction of canals, reservoirs, and *pucca* wells should be either undertaken by the State and big Zamindars, or assisted by State aid and encouragements. The introduction of modern implements of husbandry and irrigation should also be encouraged by the State. The people have readily adopted the iron sugarcane press in the western districts of the United Provinces, where the ancient stone *Kollu* has been entirely superseded. This shows that once the people are convinced that modern implements are equally advantageous, they will no longer hesitate to adopt them. Their disinclination to use them is sometimes due to the fact that modern implements cannot be easily repaired if broken or damaged. The remedy lies in the introduction of elementary technical education by the establishment of one or two schools for the artisan classes in each district. When there are trained blacksmiths ready to repair the modern implements locally, they will be eagerly sought after and widely employed by the cultivators.

The cultivator in other countries is seldom altogether dependent on agriculture. When the crops fail, he turns his hand to some other industry and thereby ekes out his livelihood. The plantation and sale of fuel wood, the conservancy and supply of manure, the rearing of poultry, dairy work, fruit growing and cattle breeding are some of the industries which can be easily and advantageously combined with farming in India.

Rigidity in rent and revenue collections is to be avoided chiefly by impressing upon all revenue officials the necessity of promptly reporting all agricultural calamities which necessitate suspensions of rent or revenue. These should be freely granted as soon as they are ascertained to be really necessary. Elasticity is essential in revenue collections, and when revenue is postponed or remitted by the State owing to these calamities, care should be taken to see that the corresponding amount of rent is also postponed or remitted by Zamindars at the same time, in order that the

tenants may be relieved and benefited to the same extent as the Zamindars.

When a tenant falls into arrears with his rent, there are several sources of relief open to him. His landlord may temporarily overlook his default. The village Bania always waiting for his opportunity may advance him sufficient money to enable him to tide over his difficulties. Or, if the tenant can offer adequate security, he may secure a loan from the Government for specified productive purposes, such as the purchase of seed or cattle, or the construction of a well or dam or reservoir. These agricultural advances made by the British Government are known as *takkavi* and the liberal manner in which the Government comes to the rescue of hundreds of thousands of peasants, specially in times of scarcity or famine, is a matter of common knowledge and thankfulness. These advances are given at other times also, but in ordinary seasons the grant of *takkavi* is hedged round by too many restrictions. Too much enquiry is made regarding the security, too many *douceurs* have sometimes to be paid to subordinate officials, and there is often too much delay in obtaining the money; and when the time for repayment comes, the money is realized by the subordinate collecting staff with too much strictness. These defects in the system of *takkavi* distribution and collection in normal years must be rectified before it can be generally acceptable or advantageous to peasants. But the amount which the State can advance as *takkavi* in ordinary years is after all limited. The State has its own fixed charges to meet every year, and it is beyond the means of the richest of Governments to relieve all the financial needs of their tenantry. Credit is a necessity of agricultural life which can be supplied by banking institutions only. The functions of Government even in the department of agricultural relief are after all not co-extensive with those of a bank. It is for banking institutions to relieve the ever-present financial needs of the peasantry. But the existing ordinary banks are too few and far between and too wealthy to come to the ryots' rescue. To them the trouble and labour involved in dealing with a peasant's application for a small loan of, say, five rupees is the same as is required to complete a loan of Rs. 500, but their profit from the former transaction is infinitesimal as compared with that to be obtained from the latter. The result is, that the ordinary bank does no business with the ryot, and the latter has to content himself with that oldest of Indian institutions, the village Mahajan. The activities of this gentleman thus have their bene-

ficial as well as evil aspect. He often serves a useful purpose in the village economy. Being on the spot, he is naturally best acquainted with the actual needs of the peasants in his neighbourhood, and he is nearly always ready to advance money in the minute doses in which it is required by them. He naturally charges a high rate of interest owing to the risk he runs on account of the impecuniosity of his customers. But he generally goes too far, and unlike the banks he often takes a mean advantage of the helplessness of his debtors. He becomes a usurer and ends by ousting the peasants from their lands and acquiring them all for himself by means both fair and foul. The British Government has undertaken special legislation to save the poor peasants from the Mahajan's clutches in two ways. In the first place, where the rates of interest charged by the money lenders are found to be exceptionally high, the Government has disallowed them by special laws and directed that the interest decreed by courts should be reasonable. Thus two of the higher courts in the Punjab lately reduced a money lender's interest from 36 to 12 per cent. per annum. This latter rate is about as high as can be reasonably admitted or decreed by courts. Secondly, in parts of British India, where agricultural indebtedness has grown to be a serious evil and where the land has already or is about to pass largely either by sale or usufructuary mortgage from the peasants into the *somkars*' hands, the Government has remedied the evil by curtailing the peasant's right to alienate his land. The Punjab Land Alienation Act was passed with this object in 1900. It was followed by the Bundelkhand Encumbered Estates Act in the United Provinces. Both these Acts invalidate indiscriminate alienations of land made in favour of money lenders and provide for the clearance of existing encumbrances by compromise with creditors. They leave enough power with the tenant to enable him to raise the money required for his actual wants but deprive him of the further credit which acts as a temptation for extravagant borrowing and which ultimately lands him in ruin. This legislation has undoubtedly benefited the agricultural classes. It has set thousands of indebted tenants on their legs and saved them from penury and absolute ruin.

The third and largest measure for the relief of agricultural indebtedness adopted by the British Government still remains to be discussed. It is the organisation of agricultural banks or co-operative banking societies founded on the model of people's banks in Central Europe. As stated in

a foreign office report, "they are based upon the principle of self-help and aim at developing habits of thrift in the people by providing a profitable means of investment for their savings, while they seek to put down usury by the facilities which they afford for obtaining loans at a reasonable rate of interest." They bring the advantages of joint-stock banks within the reach of the peasant depositor and borrower of petty sums.

The principle of co-operative credit societies was first formulated by Schulze and Raiffesen in Germany in 1849, when the first village bank was opened in the village of Flammersfeld. They made it an essential condition of membership that none but those possessing a high reputation for honesty and just dealing should be admitted as members of the bank. The bank's shares were worth about Rs. 50 each, payable in instalments spread over a year, and the total capital did not generally exceed Rs. 2,000. Funds were obtained from the sale of shares, from savings, and from a small entrance fee paid by each new member. The members were jointly responsible for any loss occasioned by a defaulting member; so they took good care to see that no one obtained a membership who was not of good repute. The bank confined its operations to a small well-defined local area, and it engaged in none of the ordinary operations of a bank except giving out loans to its own members and receiving their savings. These loans were given for productive purposes only and for terms not exceeding one year. They were repayable by instalments, and punctuality in their payment was insisted on, defaulting members being liable to summary removal. All profits were carried to the reserve fund which was not divisible among the members under any circumstances. If the bank failed, the reserve fund was to be presented to some local charity. No speculation was allowed, no dividends were paid to members, and no salaries allowed to the directors. The first bank was so prosperous that it soon found many imitators, and by 1896, there were not less than 2,000 similar banks established throughout Germany. Messrs. Luzzati and Rayneri introduced co-operative agricultural banks with slight modifications in Italy and France respectively, and they have since proved an equal, if not a greater, success in both those countries. Encouraged by these successes, the Government of India passed the Co-operative Societies Act in 1904, authorising the establishment of these banks in India, and registrars of co-operative societies were appointed in the various provinces in the following years to organise and encourage

the establishment of banks. The number of co-operative banks established in the various provinces of British India has increased from 832 in 1906 to 14,566 in 1913-14, with 661,859 members and a capital of Rs. 4,64,27,842. As remarked by the Government of India:—

The development of the co-operative credit movement has been much more rapid than was expected, and the rate of progress has been well maintained. The figures are a satisfactory indication of increasing confidence in the societies, and the fact is to be welcomed as an indication that the experimental stage is left behind. The value of non-official assistance has been fully established and there appears to be no doubt that the principle of co-operation will eventually, as in other countries, be extended to productive and distributive societies to the great benefit of the agricultural population.

It is to be hoped that the rural agency of these co-operative societies will also be freely utilized for the introduction of universal elementary education, the organisation of technical education and rural sanitation, and the improvement of the existing antiquated methods of agriculture.

The progress already made by the co-operative movement is a most satisfactory feature of modern Indian administration, and once it has taken firm root and successfully developed throughout the country, it will confer lasting benefits on the rural population and constitute the best and most satisfactory solution of the great problem of their indebtedness.

## JEHANGIR AND THE LITTLE CHILDREN.\*

BY

MR. P. SESHADRI, M.A.

One day, through crowded streets of fair Lahore  
 Royal Jehangir passed in pomp; from far  
 And near, the surging people poured; minar  
 And mosque and towering arch and column bore  
 The gayest signs of festival. He wore  
 A kindly, smiling look and beamed his grace  
 Upon the humble crowd; along the city's ways,  
 Thus passed the cavalcade. When lo! the roar  
 And din suddenly ceased—the king got down  
 His stately tusker, joining on the ground  
 A knot of little ones absorbed in play,  
 And loud exclaimed, "he wished he were as gay,  
 His life were such a simple, stainless round  
 Of joy, without the weighty cares of crown."

The incident is mentioned in Manucci's *Storia de Mogor*.

# THE TOAD'S POINT OF VIEW

BY J. CHARTRES MALONY, I.C.S.

IT is an eerie pastime to speculate as to what people will think of us a hundred years hence. Of ninety-nine point nine per cent. of us as personal entities they will not think at all, but they are fairly sure to think of the stirring times in which we lived, to tell how the unconquerable spirit of the Briton smashed the arrogance of the German, and all the rest of it. We do the same ourselves: we speak of the stout old sea dogs who humbled the might of Spain in the spacious days of great Elizabeth, of the thin red line of heroes against which Napoleon shattered his splendid armies. Yet in relation to the sea dogs and to the "thin red line," our point of view is that of the butterfly upon the road; we are the toads under the harrow of to-day, and one hundred years hence butterflies will twitter complimentary things about us. We really know nothing of the toad-like opinions of our great forbears. Charles Kingsley wrote a glorious saga of the struggle between Spain and England, ending in the Armada crash that made England mistress of the seas; Charles Lever portrayed almost as well the gallant men of "the Duke." But in these splendid books there is one fatal flaw; neither Kingsley nor Lever knew in the least what the men who fought on the seas or in the Peninsula really thought. Kingsley knew what the end of the story would be; he knew that Amyas Legh, Will Collin, Jack Brimblecombe, and the rest of them, would vanquish Don Guzman. Lever saw Charles O'Malley riding into Paris before he set Charles' feet towards the battle. Amyas Legh and Charles O'Malley did not share this happy foreknowledge; what would one not give to know exactly what they thought of their chances before the great issue was joined. We have so little first-hand information about all this sort of thing we thrill as King Harry incites his English "once more into the breach," but we forget that these glorious words were really uttered by a man who knew that Harry would come out of the breach scatheless. There must be some literature that expresses what men's hopes and fears really were, not what their successors imagine them to have been. The best sample readily available is to be found in Carlyle's transcript of Frederick's correspondence with his sister, "Shrill Wilhelmina." We picture to ourselves the grey gaunt Hohenzollern bending Europe to his iron will; Carlyle loses

himself in dithyrambs over his dubious hero's steadfast resolve, over the unflinching calm with which he trod his self-chosen road of "*gloire*." Yet Carlyle recalls that mention of "*gloire*" soon vanishes from Frederick's letters, and in truth the great land-robber's correspondence with his sister shows him, (for Frederick in his letters appears unconscious of his own mighty genius), to be a man of like passions with other men. He ran away from his first fight, "vanished through the horn-gale of dreams." Carlyle poetically puts it: in despair he relinquished command of his forces for several days and retired to his tent to die broken and dispirited; habitually he carried poison wherewith to end his own life, and from his letters one may infer that he would in all probability have used it one day or other save for the shrill encouragements of Wilhelmina.

A number of books will be written about this war after it is ended; one good book about the war, while it is in progress, is probably worth any dozen of those yet to be. For the war is not at an end; we hope we shall win, we are confident that we shall win, but we have not won yet. So there is a fascination in Pat McGills' "*Great Push*,"\* a book written in the thick of it all by an Irish, navy gifted with a touch of genius. It is a formless sort of thing: it has neither the breath-stopping power of Crane's, "*Red Badge of Courage*," nor the polish of Ian Hay's much belauded "*First Hundred Thousand*." But it is more real than either. Crane wrote from the outside, he knew what the answer would be when he started to set down his riddle on paper; Hay, though he has actually borne a good deal of the battle's brunt, writes like the literary artist, not like the rough and tumble fighting man. Hay's characters are Kiplingesque, personages who fascinate the young and exasperate the middle aged. His subalterns are so smart, so respectful, and disciplined; they are so callow when they begin, so competent when they finish. His sergeants are monuments of grizzled wisdom; his men mechanical mysteries of cheerfulness. McGill gives us all the dirt and

\* "*The Great Push*." Patriok Mac Gill (Herbert Jenkins).

† "*The Day of Wrath*." Louis Tracy (W. & R. Chambers).

‡ "*The Passion for Life*." Joseph Hocking (R. T. S. Bouverie St).

discomfort of the trenches, the moments of breathless blundering struggle, alternating with times of comparative safety when everybody seems more interested in trying to find something to eat than in trying to slay his enemy. He and his comrades get a store of champagne and drink it just before a scrap; *Chez* Kipling they would have become gloriously intoxicated and have done amazing deeds of derring do. McGill and his comrades fight neither better nor worse for their champagne; it really takes a lot of champagne to upset a navvy. They are not certain that they are going to win, they don't seem to care very much whether they individually win or lose; they are there to fight, and that is all there is to it. It is a bit of real realism, not "artistic" realism.

Mr. Tracy's "Day of Wrath"† is a fair sample of the average war book. It is readable, we have a lovely heroine in distress, a miraculously competent English captain, a duly brutal and overbearing German ditto, beastly German soldiers, witty cockney Tommies. Of course the captain and his lady love win through, and the curtain falls to the sound of marriage bells. It is not a bad pot-boiler; would that the Huns were such fools as they are therein depicted.

The worth of Mr. Hocking's "Passion for Life"‡ lies in a little patch of incidental ugly truth. His hero, a rising barrister suddenly smitten with some mysterious malady, retires to Cornwall to linger out his last few months. There are possibilities of introspection here, although the situation is scarcely novel. But Mr. Hocking speedily abandons these possibilities, and sets his face towards a happy ending. The ending duly comes by a stage operation, after some hundreds of pages wherein the hero tracks down, discomfits, generally speaking "strafes," some apparently demented German spies. As a story the book is mud, but Mr. Lethbridge, the rich Non-Conformist radical mine-owner, and the Cornish people of St. Issa, are personages that claim a certain respectful attention. Mr. Lethbridge naturally cannot conceive of going to war on such a flimsy excuse as that of keeping faith with Belgium. To him "it would be a crime" if we came in. "Besides it would be bad policy. Germany's trade will be stagnated, and we shall be able to get it. If we get embroiled, America will steal the trade of the world." Probably there are a many who think with Falstaff "honour !! what is it?" But the intelligent Mr. Lethbridge is quite incapable of understanding that this war is a simple business proposition. If Germany had downed France, England's turn would have followed as the night follows the day.

Robert Blatchford expounded this, even foretelling accurately the attack on Belgium, five or six years ago. But Mr. Lethbridge glories in our impotence, "We have no army worth calling an army, and I thank God for it." When we are attacked, he is sure that "the country will refuse to respond." "A soldier in this country is looked upon as a kind of legalised murderer: you scarcely ever find a conscientious Methodist becoming a soldier. I would rather see a son of mine dead than a soldier." When his son joins up, Mr. Lethbridge disinherits him, with angry protests that this war will increase taxation. Better be conquered by Germany than pay extra taxes. As to the people, "What! we go for sojers; don't you believe it." "They quite agreed that we should have to see it through, only some one else must see it through. All of them had a kind of feeling that they would lower themselves in the social grade if they donned the King's uniform." Now if these were the utterances of a recruiting pamphleteer one might disregard them as the ordinary stock-in-trade exaggeration. But Mr. Hocking is a Cornish man, a Non-Conformist, a fairly well known radical politician. He does not comment on these utterances, he does not approve them, he sets them down coldly as illustrative of the spirit that exists, or that was brought into being by radicalism and methodism. The conclusion seems obvious. Professional radicalism (all rights and no duties), Chadband piety (long prayers and plenty of sand in the sugar), were two cankers eating away the soul of England. If this war cuts out these cankers, England, as a whole, will have gained, no matter how much every individual family in the country may have lost.

## W O R S H I P.

BY ROBY DATTA.

Some call Thee Master,  
Others call Thee Friend :  
In their disaster  
Grace or succour lend.

Some call Thee Parent,  
Others call Thee Spouse :  
Their love inherent  
To perfection rouse.

What'er is nearest  
To the inmost heart,  
What'er is dearest,  
That to us Thou art.

Thee Masterliest,  
Friendliest of all,  
Thee Parentliest,  
Spousest we call.

## MICHAEL MADHUSUDAN DATTA \*

BY MR. SHUMBU CHUNDER DEY.

*(Continued from the last Number.)*

When Michael Madhusudan found that he had another mouth to feed, he thought it necessary for him to work harder than he used to do before, when he had only himself to take care of. Fortunately for him, he was about this time offered the Assistant Editorship of the *Athenæum*, a well-known Madras journal; and as the offer was quite to his liking, he did not hesitate to accept it. The chief editor had known Michael Madhusudan from before, and he was, therefore, very glad to have him for his colleague. The two editors worked in sweet concert, and the journal rose high in public esteem. Madhusudan continued to edit it for long, and, some time after, when the chief editor went home, he left the sole charge of the journal in the hands of his assistant, and, as was expected, the latter executed the charge so very cleverly and well that the journal came to be more and more appreciated by the reading public, with the result that the range of its circulation was widened to some extent.

But Michael Madhu's literary labours were not confined to journalism; he now and then courted the Muse of poetry and wrote verses. This he had commenced to do while he was in his teens, and as a matter of fact, like his great prototype Milton, he was a poet when he was in his eleventh or twelfth year. But as he held his mother-tongue in disesteem bordering on contempt, he courted the English Muse and indited English poetry. But before his twenty-third year he had not formally appeared before the public in that character. In that year he brought out a little volume of poetry which contained among others his well-known poem called "The Captive Lady." That poem was evidently written after his marriage with Henrietta, for as the opening lines show, that in composing it he drew his inspiration from her, just as Vidyapati had drawn his inspiration from the Mithila princess, Lachmi Devi. At that time, as before it, the poet was not above want. But though his material condition was the very reverse of prosperous, still he enjoyed peace and comfort in the company of his beloved wife. Indeed, Love—pure divine Love—had taken entire possession of

his heart, and, in the sweet enjoyment thereof, he seemed to have forgotten how the world was going with him. Passionate lover that he was, he did not care a straw that Fortune had withheld her smile from him. As the opening lines of "The Captive Lady," referred to above, finely let us into the state of his mind at the time, and the manner in which he contended against the adverse condition in which he lay, we deem it proper to quote them here. The passage runs as follows:—

Oh! beautiful Inspiration when  
She fills the poet's breast, her fairy shrine,  
Woo'd by melodious worship! welcome then  
Tho' ours the home of Want, I ne'er repine;  
Art thou not there, e'en thou, a priceless gem and  
[mine?]

Life hath its dreams to beautify its scene,  
And sun-light for its desert, but there be  
None softer in its store of brighter sheen  
Than Love—than gentle Love and thou to me  
Art that sweet dream mine own in glad reality!

Though bitter be the echo of the tale  
Of my youth's wither'd spring I sigh not now,  
For I am as a tree when some sweet gale  
Doth sweep away the sere leaves from each bough  
And wake far greener charms to re-adorn its brow.

As I have observed above, love had taken entire possession of his heart, and he seemed to have forgotten the 'withered spring' of his youth. In fact, the beginning of love is generally sweet, but its onward progress is not always very pleasant. In the case of our hero, however, his love to his wife never suffered a change for the worse; it was always at its full and knew no ebbing. But as his income was not all that could be wished, it was not unoften that he found married life something like a burden to him. He tried hard to improve his material condition, but his efforts were not crowned with success. The world presented a pleasant spectacle to him, but it was all false and meretricious. In the beautiful sonnet with which his "Visions of the Past" begins, he thus feelingly writes:—

I wept! How oft, O world! thy harlot smile  
Hath woo'd me from the fount, whose waters flow  
In beauty which dark Death will ne'er defile;  
I wept! A prodigal once weeping sought  
His father's breast and found love unforgot!

But although deceived by the world, he was never deceived by his wife, who, "fair without flaw," always proved faithful to him. Her love

\* Condensed from a sketch prepared for Natesan & Co.'s "Biographies of Eminent Indian Series."

to him was sincere, and it was as sincerely reciprocated by him. In fact, but for her, he might have been a thorough-going pessimist, the world reproving, by the world reprovèd. But the pity of it is that with all his efforts and endeavours in that direction, he could never better his condition in life. Like the sweet poet of the 'Deserted Village,' "Poetry found him poor and kept him so." In his little Bengali poem on Self-Lament, which he contributed to the "Tatwa Bodhini Patrika" somewhere in September 1861, he regrets having allowed himself to be bound by the iron bond of Marriage, seeing that he utterly failed to make his condition easy and felicitous in a worldly point of view, even though he tried to eke out his income from journalism and by teaching in the Madras University. When, at last, he found that Madras, which he had so eagerly looked to for the betterment of his fortune, did not prove favourable to his expectations, he thought of leaving it and returning to the land whence he had come; and as he was of a restless turn of mind, he made no delay in executing the purpose of his heart. Accordingly, in the opening month of the year 1856, he left Madras with his wife, and in due time arrived at the grand "City of Palaces" after a sojourn lasting about eight years.

#### HIS RETURN TO CALCUTTA AND CLERKSHIP IN THE POLICE COURT.

On landing in Calcutta, Michael accompanied by his wife drove direct to his paternal villa at Kidderpore, but the state of things which met his eyes there almost broke his heart. Both his father and mother had departed this world, and the big house in which they lived, and in which he himself was reared up so very fondly, had passed into other hands; and to add to this, the property which his father had left behind him, and which he had longed for so very wistfully in his hour of need,—that property, too, did not fare better. Some of his Kidderpore friends had died, and as for those who were still in the land of the living, most of them could not or rather did not recognize him, and the few who did, carefully kept themselves aloof, seeing that he had renounced the religion of his forefathers and had become a regular '*sahib*' with an English lady for the partner of his life. All these circumstances weighed very hard upon the heart of Michael Madhusudan, and firm though he was in his general character, he could not but heave a deep sigh and shed some bitter tears. When such was the state of his mind, he had no alternative left but to leave the

place, dear as it was to him, with all its pleasing associations. He, therefore, returned to Calcutta, and called at the house of his old friend, Babu Gaurdas Basack, a worthy gentleman who distinguished himself in the Subordinate Executive Service. Gaurdas, kind and courteous as he was, gave a warm reception to his friend, who came almost as an unbidden guest, and in honour of his coming back to Calcutta, gave a dinner party at his house, in which were present among others, Babu Digambar Mitra, who was afterwards raised to the Peerage, and Babu Kishori Chand Mitra, the junior Police Magistrate.

While Michael Madhusudan was enjoying himself at the hospitable board of Gaurdas, his friends knowing full well his restless nature, were on the look-out as to how they might make him settle in Calcutta for good. About this time the Head Clerkship at the Police Court had fallen vacant, in consequence of its having been vacated by Dwarkanath Mitra, who afterwards rose to be a Judge of the High Court. Michael Madhusudan was induced to apply for the vacancy, and as the Magistrate knew very well what excellent stuff the applicant was made of, gladly appointed him to the post. But it was not long before Michael Madhusudan got a lift by being appointed Interpreter to the Court. On being so appointed, whereby his income was appreciably augmented, he left the garden house of Kishori Chand at Pikepara, and coming to Calcutta hired the two-storeyed house No. 6, Lower Chitpore Road, and put up there with his wife.

The house Michael Madhusudan had rented on being appointed Court Interpreter, has obtained historic fame. It has a world of associations connected with it. It was, in that pleasant abode that he laid bare the rich and varied treasures of his mind and made his friends and associates partake of them to their hearts' content. In his 'Reminiscences' of his gifted friend, Gaurdas Basack thus says of the said House:—

Madhu was then living in a two-storeyed house close to the Police Court on the eastern side of the Chitpore Road. It was in this memorable house that he wrote his principal works—"Sarnisitha," "Eliottana" and "Megnadbadh." Had Bengal been England, this house would have been purchased and maintained by the public for being visited by the admirers of his genius.

Madhusudan's literary activities commenced in 1858. In that year he translated into English the popular drama of "Ratnavali" at the earnest request of the Pippara Rajas, Protap Chandra and Iswar Chandra. The translation was very well done, so much so that even well-accomplished Englishmen



were struck with the complete mastery which the translator had gained over their language. The fact of Michael Madhusudan's having been induced to translate "Ratnavali" shows that he had commenced to look upon his mother-tongue with a feeling the very reverse of that which he entertained while he was in the Hindu College and after. In fact, he had by that time studied Sanskrit to advantage, and had also read some works in Bengali; and it appeared to him that he was well able to realise the boast he had made to Piyari Chand Mitter some time back.

The first fruit of this strong self-confidence was "Sarmistha," which is a drama in five Acts. It is based on a well-known Mahabharata story of the lunar prince, Yayati and his two wives. This king, at first, married Devayani, daughter of the great Rishi Sukracharyya. Some time after, he fell in love with the queen's most beautiful handmaid, the demon princess, Sarmistha, and married her in secret. On this unpleasant news coming to the ears of the queen Devayani, she was awfully enraged both with the king and his newly married wife, and being actuated by the feeling of revenge which is always sweet to the female sex, gave no end of troubles to Sarmistha. At last, at the instance of Rishi Sukracharyya himself, a reconciliation took place between the rival queens, and, strange to say, the worthy son of Sarmistha, Purn, was nominated heir to the throne. Thus, to use the often quoted language of the great poet, "All's well that ends well."

'Sarmistha' was a great favourite with the poet, and not only did he translate it into English, he also named his beloved daughter after the heroine of his drama, and it was at this daughter's house that Michael's wife, Henrietta, breathed her last, only three days before the death of her husband in the Alipur Hospital.

'Sarmistha' was followed by another drama called 'Padmavati,' which, too, is in five Acts. Unlike 'Sarmistha,' this drama is a creation of the poet's brain, only that a glimpse of it has been borrowed from the story of the Trojan prince, Paris, awarding the golden apple for which the three goddesses, Athene, Juno and Venus were contending, to the last as prize of her most exquisite beauty. The story devised by our poet is this:—

Once upon a time, the Vidarva king, Indranil, having gone a-hunting, arrived at the Vindhya hills, where he accidentally met with the three goddesses, namely, Sachi, wife of the great God Indra, Muraja, wife of the Yaksha king Kuber; and Rati, wife of Kamdeva of the flowery bow. The great mischief-maker,

Narada, with the object of giving rise to quarrel among those goddesses, presented a golden lotus to one who should be proved to be the 'most beautiful amongst them. As is usual in such cases, each considered herself the most deserving and thought she was entitled to get the prize. There being no hope of the quarrel being amicably settled among themselves, the matter was referred to king Indranil, who decided in favour of Rati. The delighted consort of Kamdeva, in token of her pleasure, got Indranil married to the most beautiful princess of Mithewari, Padmavati. Sachi and Muraja in their rage give immense deal of troubles to king Indranil and his wife, but by favour of Rati, they at last came out of their dangers and difficulties quite unhurt.

Though the story is not perfectly original, still the poet by his wonderful ability and skill has made it 'a thing of beauty and joy for ever' in the treasury of Bengali literature. Besides, what makes this drama very peculiar is, that in it the poetical portion is composed in blank verse, a feature which was for the first time introduced in Bengali.

The third and last drama written by Michael Madhusudan was "Krishna Kumari" (also in five Acts), the story of which was taken from Col. Todd's "Rajasthana," and the idea of dramatising it was most probably derived from Rangala's "Padmini Upakhyan." Krishna Kumari, daughter of king Bhima Sing of Udaypur, was remarkable for her beauty, so much so that she had no equal, far less superior, in her time. On the report of her surpassing beauty being spread all over Hindusthan, the Jeypur prince, Jagat Sing, as well as the Jodhpur prince, Man Sing, strove to have her for wife, and in prosecution of their design marched against Udaypur with a large army. Bhim Sing being unable to oppose the invading hosts, and thinking that his daughter was the sole cause of all this turmoil and confusion, saw no other means of getting rid of the impending danger than by killing his beloved daughter. Krishna Kumari on being apprised of her father's intent, voluntarily offered to give her life, and died by drinking a poisoned cup with exceeding joy and composure. This drama has much to commend it, and some portions of it, more especially the lament of king Bhim Sing and his brother, and the final farewell of the devoted princess, are so very pathetic that however hard and obdurate one's heart may be, one cannot refrain from shedding a flood of tears on reading or hearing them read.

But however good Michael's dramas might be, their fame has been eclipsed by the brighter lustre of his epic poems, more especially the "Meghnadbadh," which stands at the top. Of these epics, 'Tilottama Sambhava' appears to have



**Lieut. Hitendra of Kuch Behar with Staff Officer.**



been written first. It consists of four cantos. The story which forms the groundwork of the poem is taken from that storehouse of Sanskrit literature, the Mahabharata,—a storehouse which is richer and more varied than the Ramayana itself. The story is simply this:—

The gods being greatly exasperated by the inroads and outrages of the two fierce and turbulent Asurs (Titans), Sunda and Upasunda, were on the look out for means to put them down, and they, at last, pitched upon a very artful plan for their mutual destruction. They culling out of the best things the most beautiful parts, created a woman, the most beautiful that could be found in the whole world, and in view of the materials out of which she was formed named her Tilottama. The two Titans aforesaid were so much charmed with her unparalleled personal graces that they each sought to have her as his own. The result was that they quarrelled with each other, and as both of them were equally brave and strong, they after a fierce fight died by each other's hand.

Upon this ancient story the poem is based, and to give it a new feature, it is written throughout in blank verse which, as I have already stated, was for the first time introduced into Bengali poetry by our poet. True it is, the poem possesses considerable merit in a poetical point of view, but it falls far short of the 'Meghnadbadh.' The poet, however, seems to have had a strong liking for it, as it was the first work of its kind that came from his pen, and he had commenced to translate it into English; but it is very much to be regretted that he could not complete the translation.

The next epic poem composed by Michael Madhusudan is the world-renowned 'Meghnadbadh' in nine cantos, which is to him what the 'Paradise Lost' is to Milton. Like the 'Tilottama' it, too, is written throughout in blank verse. The name of the poem sufficiently explains what the subject of it is. The war recorded in the Ramayana lasted for some time. After Birbahu, one of the valiant sons of Ravana, had fallen in battle, Meghnad, the bravest of the brave, came out like an enraged lion from his palace, and armed as he was from head to foot, joined the fray, and as he was a thorough master of the military art, and was, besides, of titanic strength and prowess, commenced to commit dreadful havoc on the raw undisciplined army of Ram Chandra, and, at last, succeeded in defeating and crushing heroic Lakshman, who was the right hand man of his brother. Thus, the tide was about to turn in favour of the demon king of Lanka, when Ram Chandra with the view to avenge his much-loved brother, fiercely attacked Meghnad, flushed as he was with success, and as he was endued with

divine energy and superhuman power, succeeded, though not without difficulty, in putting down that mighty hero of a hundred fights.

As we have already stated, the "Meghnadbadh" is the best of Michael's works, and forms the main foundation of his fame as a poet. By writing this poem, the gifted author has initiated an epoch in the annals of Bengali literature and has established his claim as a great poet on a very sound basis, and has justly secured a very high and prominent niche in the temple of Fame.

The "Meghnadbadh" is the very gem of a poem. In it the poet has displayed poetic power, learning, high-mindedness and imagination to their utmost stretch, and has shown to the whole civilized world that a great poet like him is one of the noblest and rarest creations of God. The relation which this poem bears to its predecessor "Tilottama," might be said to be that which exists between Milton's "Paradise Regained" and "Paradise Lost," only that in this case the better poem appeared later, while in the other the order was reversed. In fact, after reading "Meghnadbadh," one would not be disposed to read "Tilottama." Some of the passages are simply brilliant and splendid, and remind us of the best passages in Homer, Virgil, and their English amalgam, Milton. The words uttered by Ravana at the sight of the bridge-bound Ocean, the lament of Chitrangada for her son, the arming of Indrajit for the battle, the setting out of the Bellona like Pramila to meet her lord, the narration by Sita to Sarama of the account of her troubles and the sight of Hell by Ram Chandra, are so very vivid, and pathetic and varied that their reading cannot fail to excite in one's mind the mingled feelings of sorrow and pain, sympathy and encouragement, wonder and admiration. Indeed, *Meghnadbadh* stands out as a striking instance of the sublime, the beautiful, the pathetic and the heroic in the whole range of Bengali literature, poor though it be in respect of such compositions. It is by the harmonious combination of all these qualities that *Meghnadbadh* has come to be considered as one of the best and finest poems in the world's literature. A poet of great eminence has written Notes on the Poem, while another has brought out a critical and exhaustive review of it in book form, and there has been no end of discussions regarding its merits and defects in newspapers and magazines: But with all its merits *Meghnadbadh* is not entirely faultless; but its faults, whatever they are, are like spots on the sun or like stains on the moon. Just as Milton's "Paradise Lost" was caricatured in the *Splendid*

*Shilling*, Michael's "Megnadbadh" has been parodied in that droll burlesque, quaintly called *Chhuchhundiari Badh*, or 'The Killing of the Mole.'

The "Megnadbadh" was followed by two other poems, namely, *Birangana* and *Brajangana*. The former, which is also in blank verse, is written in the epistolary form, and consists of eleven letters purporting to be sent by Sakuntala, Tara, Rukmini, Kaikeyi and others to their respective lords and lovers. The language of this poem is easier and more flowing than that of the two poems noticed before, and there is also much in it which shows the descriptive power of the poet in strong relief. I may here add in passing that it is almost immune from those grammatical errors and inaccuracies which disfigure some portions of the *Tilottama* and the *Megnadbadh*.

The 'Brajangana' exists in an unfinished state, as one canto only has come to light. The poet had a mind to complete it, but he could not do so. The poem, as it now stands, consists of some songs expressive of the sorrow of the love-lorn Radhika for her divine lover, Krishna. The verses are very fine and sweet, and they are absolutely free from defects of style and language according to the strict rules of Sanskrit grammar. One peculiarity of this poem is, that the poet, after the manner of Krittibas and Kabikankan, gives his name at the end of each song.

But it was not only in Drama and Epic poetry that Michael Madhusudan distinguished himself, he also wrote two very fine farces,—*A-ki-e-ke-bale-Sabhyata* and *Bura Saliker Ghare Row*. The first consists of three Acts, and is well calculated to excite laughter in the minds of the hearers. The object which the poet had in view in writing it was to repress the pernicious habit of drinking, which was prevalent among some of the Calcutta Babus of the time, notably the coterie known as 'young Bengal', and the descriptions are so appropriate and telling that one has only to read them to be convinced of their correctness. It also has a sting at that bad habit, which some of the present-day Babus have contracted, of speaking Bengali intermixed with English. This farce is excellent and has no equal in Bengali literature, affording as it does infinite merriment to the audience.

The other farce, *Bura Saliker Ghare Row*, is in two Acts, and was written to give a severe wigg to a certain village Babu of age, named Bhakta Prasad, who had been guilty of carrying on love intrigue with a Mahomedan woman. For a Hindu to fall in love with a Moslem female is quite out of the common and the improbability

becomes much greater when the Hindu, as in the present case, is an old man verging towards seventy. But however improbable the subject may be, the poet has, by the magical influence of his versatile genius, rendered the performance highly entertaining.

Both the farces are favourites with the play-going public, and no wonder that they are still in possession of the stage, more especially '*A-ki-e-ke-bale-Sabhyath*.'

#### MICHAEL MADHUSUDAN DUTT IN THE FAR WEST.

But neither the office of interpreter nor the profession of letters could suffice to feed his extravagance. The legal profession having raised high hopes in his mind, Michael Madhusudan was strongly bent on going to England to study law and qualify himself for the Bar. But this was no easy matter; it required a large expenditure of money, which he was ill able to bear. He had not been able to save anything, nor could make any property of his own, worthy of the name. As for the property which he had inherited from his father, it was barely sufficient to meet the demand. But as that was the only resource which he could fall upon, he was perforce obliged either to mortgage, or to sell it out and out. He adopted the former course as the wiser of the two, and, accordingly, mortgaged the property to a well-known pleader of Calcutta. Madhusudan took some portion of the consideration money from the mortgagee; and as regards the remainder, it was arranged that the latter should pay it over to a respectable gentleman of the place who, friend and well-wisher as he pretended to be of Madhusudan, undertook to send it on to him in Europe by instalments according as he might be required to do. About the middle of the year 1862, in which the present High Court, where he was to practise, was established, Madhusudan accompanied by his wife and children started for England.

On his arrival he joined Grey's Inn. He commenced to study law in right earnest, and as he possessed parts of a very high order, he found no difficulty in getting himself ready for his examination. But while so engaged in his study, pecuniary difficulties sternly stared him in the face, and he was reduced to such straits that he was almost within an ace of being clapped into prison. He, therefore addressed a feeling letter, as his *dernier ressort*, to a great and good friend in Calcutta imploring his assistance in piteous terms. That friend was no other than the good and

great Pundit Iswar Chandra Vidyasagar, who was remarkable not only for his vast erudition but, also, for his generosity and philanthropy. At that time Madhusudan was residing with his family at Versailles in France, and the letter bore date, the 2nd June 1864, about two years after he left the shores of Bengal. In that letter after stating his deplorable condition which, he said, was brought upon him by the cruel and inexplicable conduct of men, one of whom, at least, he felt strongly persuaded, was his friend and well-wisher, he feelingly added, that if he did not get immediate aid, he would be cast in a French jail, while his poor wife and children would have to seek shelter in a charitable institution, though he had fairly four thousand Rupees due to him in India.

On reading the letter so feelingly addressed to him, Pundit Iswar Chandra Vidyasagar, whose heart was full of the milk of human kindness, was so much moved that tears trickled down his cheeks. He had then very little money in his hand; but he was determined at all hazard to save Madhusudan from his impending danger. He borrowed from one of his friends and remitted fifteen hundred Rupees to him in France. The money was received on the 28th August, and it was an opportune remittance, as otherwise Madhusudan would have been cast in a sea of difficulties. In the letter which he wrote on the 2nd September acknowledging with very many thanks the receipt of the money, Madhusudan described his tender hearted benefactor as one possessing "the genius and wisdom of an ancient sage, the energy of an Englishman, and the heart of a Bengali mother."

But the above-mentioned amount was not the only remittance Pundit Iswar Chandra made to Madhusudan; it was only an earnest of larger sums which he remitted afterwards. In fact, he sent in all six thousand Rupees to Europe on Michael's account, and it is not too much to say that it was solely by the timely help of Vidyasagar that Madhusudan was able to come back to his country as a barrister.

#### HIS JOINING THE CALCUTTA BAR.

When Michael was about to leave England for good, he had very little money at his disposal. He, however, somehow managed to get together his own passage money and other necessary expenses. He had his wife and children then living with him, but he was obliged to leave them behind. In his last letter to Vidyasagar from the Far West, which bore date, the 19th November 1866, he wrote as follows :—

You know, my dear Vidyasagar, that I have no friend except yourself. I leave my wife and two infants in this

strange part of the world. Should anything happen to me during the voyage, remember that they will look to you for help, comfort and friendship. I am obliged to leave some debts behind.

Madhusudan returned to Calcutta in February 1867, and in due course applied for enrolment at the Calcutta Bar. But here, again, he had to face some difficulties which were thrown in his way. This would appear from a letter which Babu Anukul Chandra Mukerji, one of the leaders of the Native Bar, and who not long after rose to be a Judge of that Court, wrote to Vidyasagar, in which he spoke of the malicious attempts made by some of the Barristers to "deprive the poor man of his gown," at the same time intimating that the Chief Justice would be disposed to be kind to him, and allow him to come in. Vidyasagar was at this time at Bardwan. Michael ran up to him there, and stating the circumstances implored his assistance. The good man at once came down to Calcutta, and trying hard for his favourite, at last, got him enrolled as a barrister of the High Court of Judicature at Fort William (Calcutta). Michael with his great self-confidence thought that he would rise very high in the profession in a short time. Of course, he had very good reason for thinking so. He possessed sterling parts and was a thorough master of English; but there was one very needful thing wanting in him, his voice was anything but 'Parliamentary'; it was rather weak, and quite unbecoming one, who was to win his way by the power of his eloquence. Besides, he did not observe punctuality in his practice; and, as a matter of fact, was not very regular in his attendance at Court. It is said that Vidyasagar sometimes forced him to attend the Bar against his will. A man who was so very indifferent about his business was not likely to prosper in it. Law is a jealous mistress, and is sure to withhold her favours from one who does not court her with unabated ardour. Over and above all this, Michael had contracted irregular habits, and had become a slave to the demon of drink.

Indeed by these extravagances the total of his debts at this time amounted to over thirty-eight thousand, as would appear from the schedule prepared by Michael's clerk, Kailash Chandra Bose.

Vidyasagar tried his level best to save his protegee from impending ruin, and he stood by him until he found to his deep regret that his case was simply hopeless. Accordingly, on the 30th September 1872, he wrote to him the following desponding letter :—

I have tried my best and I am sadly convinced that your case is an utterly hopeless one. No exertion of

mine or that of anybody else who is not a moneyed man, however strenuous it may be, can save you. It is too late to mend matters by patchwork. I am very unwell and therefore unable to write more.

#### PRACTICE AT THE BAR AND LITERARY LABOURS.

He could never get into fair practice; but for this unthought-of state of things, he himself was to blame to a great extent. True it is, he had joined the Bar, but he was not regular in his attendance at Court. He seems to have thought that it was not necessary for him to seek business but that business itself would seek him. That, however, was not to be, and the result was that he never had good practice. This being so, his hope of bettering his condition by his practice at the Bar suffered a blight. And with all his practice, both at the High Court and in the Mofussil, he could not acquire money enough to pass his days in peace and comfort. In fact, he never could chase away the wolf from his door. Want always stared him in the face, and made his life anything but pleasant to him. His income, moderate as it was, needed eking out, but with all his efforts he failed to add much to it. Under such circumstances he had no alternative left but to run into debt. Uneasiness of mind brought on bodily weakness, and, though naturally strong, his health broke down under the strain. Thus, ill-health, mental dejection, and pecuniary difficulties encompassed him round on every side. In that disturbed state of mind, he tried to seek consolation either by courting the Muse of Poetry or by dallying with the friend of drink. Indeed, he had sunk into a habitual tippler, not a contented one. Remorse was gnawing constantly at his heart, and the worm, that dieth not, always stung him sharp.

When his affairs were in such a poetical posture, Madhusudan, who had already established his reputation as a poet, commenced writing 'Hectorbadh' in prose. Madhusudan's 'Hectorbadh' plainly shows that he had also a fair command of Bengali prose. The work was not an original one, but a free translation from the Iliad of that prince of poets, Homer. The task no doubt was a difficult one, but our hero appears to have executed it in a way deserving of some praise. This prose epic was allowed to remain in manuscript for a pretty long time, during which some portion of it was lost; and it was in that mutilated condition that it was given out to the world in 1871, the author expressing a hope that he would supply the omission at some future time; but this hope was not realised.

The aforesaid work, *Hectorbadh*, had this pain-

ful circumstance associated with it, that with the publication of this book, the literary life of Madhusudan virtually came to an end.

#### LAST DAYS OF HIS LIFE.

After his return from the Far West, Madhusudan lived only six years, during which he continued to practise at the Bar, excepting the last few months in which he was laid up with one ailment or other. Though he had had bitter experience in his life, he did not evidently profit by it. He continued to live far above his means, and thus encumbered himself with debts of an appalling magnitude. In this woeful embarrassing way he managed to drag on until illness, which was certainly the effect of his irregular and intemperate habits, got firm hold on him. While he was in a pitiable condition, besides Pandit Iswar Chandra Vidyasagar there were some other friends who did many a good turn to him. Of these friends, Babu Hem Chandra Banerji and Mr. Manmohan Ghosh did him yeoman's service. Both these gentlemen were quite in a position to help him. Hem Babu was a vakil of the High Court, and was in very good practice. But though a lawyer by profession, he was better known as a literary man and a poet to boot. Being of kindred spirit, he greatly appreciated Madhusudan's merit and almost made him a model to shape his own poetry by, and it is an open secret that he wrote his famous poem *Vrinda Sanhar* in imitation of Michael's *Meghnadbadh*. Hem Babu not only assisted Madhusudan with money, but also tried to console him in his unfelicitous moments, which unfortunately were rather too many. But helpful as Hem Babu was, Mr. Manmohan Ghosh was more helpful still. Like Madhusudan, this gentleman, too, was a member of the Calcutta Bar. Certain it is, he had very little practice at the High Court Bar, but he had immense practice in the Mofussil, and used to gather money with both hands, to use a well-known native expression. He was a thorough master of Criminal Law, and his learning and tact were such that he seldom failed to win cases. Mr. Manmohan was a most intimate friend of Madhusudan and stuck to him to the very last, ministering to his comforts and applying healing salve to his wounded feelings. He oftentimes visited him at his lodgings, and on being informed of his wants and necessities would try his level best to remove or, at least, alleviate them. This noble practice he adhered to, even when Michael had taken his quarters at the splendid Bodleian of the Utterpara Mukerjees. The mansion, as we all know, stands on the banks of the Hooghly and commands a

very glorious prospect. Before Madhusudan had been in the Utterpara library for long, his illness took a very bad turn, and he thought of bidding it a long, long adieu. Accordingly, a week before his death he returned to Calcutta, but as his means did not allow of his living independently there with his family, and as none of his friends volunteered to take him in, he, to the utter disgrace of the whole community of Bengal, was lodged at the Alipur Charitable Hospital, while his wife who, too, had been ailing for some time, was with her two young ones sent to the house of her daughter, Sarmistha. One would have wished that the Bengal community had made a better provision for their premier poet when he stood in such need. But, as we have stated above, none came forward to do honour to himself by giving him honourable reception at his house. And the very Milton of his country, if one might say so, was left to pine away to death in the tainted atmosphere of a charitable hospital, among beggars and other ragged fellows. It was then that he must have deeply repented of his having in early life given so much pain and sorrow to his parents and relinquished the religion in which he was born and bred up. He sorely felt the folly of his wild unbridled youth, now that none of his friends and relations took any thought of him at a time when he stood in utmost need, and was going out of this world, unseen, unwept and unhonoured by any of them; and his misfortune reached its height when he found that he could not have even a hasty look at his beloved Henrietta in that much-dreaded hour. That unfortunate lady, too, was struggling between life and death, and it was a matter of doubt whether she or her husband would be the sooner relieved of their present miserable condition. The sufferings of Madhusudan during the last few days of his life were intense and could be better imagined than described. When at times he recovered from the stupor caused by the illness, he would try to restrain himself or give vent to his feelings in silent tears on pondering over the fate of his wife and children. But the end of the former was drawing nigh, and she breathed her last, only three days before the death of her husband. This melancholy news a quondam servant of his brought to Madhusudan at the hospital. The fountain of his tears had then almost dried up and in low plaintive voice, he said :

O God, why didst Thou not get us buried in one and the same grave. But I have not to stay here long, I shall very soon follow Henrietta.

Although Madhusudan knew very well that his own end was nigh at hand, still that very sad

occurrence gave a crushing blow to his already shattered frame, and probably hastened the passing away of his life to some extent. Circumstanced as he then was, he had not the wherewithal to defray the expenses of his wife's funeral; that greatly important service, without which the spirit of a Christian would have to suffer endless pain, was done through the generosity of some friends. Michael was denied even the consolation which a loving husband feels at paying the last tribute of tears on the grave of his dearly loved wife. Mr. Manmohan Ghosh and one or two other friends, after duly burying Henrietta, presented themselves at the Alipur Hospital in order to give the information to the bereaved husband. The latter was very anxious lest for want of funds his wife should not be given a decent burial, and on seeing Mr. Ghosh before him, he readily asked him whether the obsequies of his wife had been duly performed, and on being answered in the affirmative, thus addressed him :—

See Manmohan, I have no money to reward the attendants and midwives attached to this Hospital. These people expect something; if they are rewarded a little, they would take better care of me. If you could spend a Rupee a day, I might get some consolation in this my pitiable state.

Manmohan said :

Only a Rupee a day! You need not be anxious about it. The needful will be done in no time.

Then Madhusudan, again, said :

Manmohan, what more shall I tell you? See that my little ones do not die of starvation.

On this, the good Mr. Manmohan feelingly replied :—

You may rest assured that if my own sons do not suffer for want of food, your young ones shall not.


At this, Madhusudan's withered countenance was a little flushed with joy, and fondly holding the hand of his friend, said, "Manmohan! may God bless you"? Then Mr. Ghosh took leave of his friend and went away.

Madhusudan was dying by inches, and the end, at last, came on Sunday the 29th June 1873, at about 2 o'clock. His funeral was paid for by a few friends, notably Mr. Manmohan Ghosh, and his bier was followed by only a handful of mourners to the cemetery, where his weary bones were laid in everlasting slumbers; and as for the two sons left by him, they had to live principally upon the bounty of the said Mr. Ghosh, who really proved a friend indeed, even after death. If ever a monument were raised to the dear memory of Madhusudan, it would be necessary to make prominent mention of the good Mr. Manmohan Ghosh in the inscription.



# THE GANGES-BADRI AND KEDAR\*

BY THE LATE RAI BAHADUR BAIJ NATH

 THE Ganges is the most sacred river of India. It is called the essence of all the tirthas (sacred places) and is popularly believed in to have issued from the feet of the God Vishnu and received by the God Siva in his locks, where it remained wandering for many years, till it was brought to the regions of the earth through great ascetism by King Bhagiratha for the purification of his ancestors, who had been consumed to death by the wrath of the Rishi Kapila. It is essentially a river of great traditions, and is associated in Hindu history with all that is good and great. On its banks are situated some of the best and largest towns of India. On its banks have lived the best and wisest men amongst Hindus in all times. To pass the evening of life on its banks, is the ambition of every Hindu. To die on its banks is the wish of every Hindu man and woman. The dying man is not allowed to leave the body, till Ganges water is dropped into his mouth. The bones of the dead are not to be thrown elsewhere but into the Ganges. Lapse of time and the many upheavals in politics and religion, and the wars of rival sects, have not decreased the sanctity of the Ganges, and if there is one unifying factor in the diversity of popular Hinduism, it is the belief in the sanctity of the mighty river. In remote villages, every morning you hear men and women singing in sweet tones of the greatness of the Ganges. The popular belief is, that in the present Kaliyuga, whilst all other sacred places shall have lost their efficacy, the Ganges shall be the only place of refuge. When, as in the last portion of the Kaliyuga, it also disappears, Hinduism shall have disappeared and universal dissolution comes. To the devout philosopher and the man of culture, a sojourn on the banks of the Ganges is associated with all that is conducive to quiet and peaceful surroundings, where the truths of the highest and noblest system of religion given to man have been and are to be realized in life. The Ganges has always been a most fertilizing agent for the Indian soil, and its water possesses powerful healing properties and is held to be a remedy for many a chronic disease. Invalids

who would not recover under any other treatment have recovered simply by drinking Ganges water and living on the banks of the Ganges. A European bacteriologist has declared that whilst cholera germs multiplied in all other waters, they did not do so in that of the Ganges. The great Ganges canal, which runs from Hardwar to Cawnpore, is the source of an enormous revenue to the State and great gain to the Indian cultivator. The river, it is believed, passes through beds containing iron and other metallic deposits, hence its highly medicinal properties. Even Mahomedan kings, like Aurangzebe, whilst they persecuted the Hindus, drank none but Ganges water. Modern towns like Allahabad, Cawnpore, Benares, Calcutta, especially the last, will be nowhere but for their situation on the banks of the great river. The beauty and grandeur of its scenery is however not realized in the plains but in the hills. At Lachman Jhula, about 18 miles up Hardwar where the pilgrim for Badrinath crosses the river, the depth of the stream is as marvellous as the transparency of its waters. Sitting on the boulder of a rock on the banks and looking down, you see the stones in the bed at a depth of twenty to thirty feet. It is now all rush and roar like a dozen railway trains in one place. A few furlongs hence it is calm and quiet like a vast pool. The trees on the hills and the sky above lend the water a greenish hue, very pleasant to look at and a great relief to the eye, one of the tints which an oculist would always recommend to his patient. We shall now describe some of the principal places of resort on the river in northern India. The most noted of these are Hardwar, Badrinath, Kedarnath and Gangotri. There are two routes to Badrinath, one from Almorah and the other from Hardwar. The former is for English tourists and the latter for Hindu pilgrims. The former is the easier and the better road, and there are good staging bungalows all the way. Along the line in the Almorah district are fine tea and fruit gardens mostly owned by European capitalists. The other road is however the most used by pilgrims, and they do the journey, 180 miles from Hardwar, in about 15 days all the way on foot. Only the very rich or the invalid go in crudely built chairs carried by four men. Otherwise, men, women, and even children, trudge along steep hills, not

[\* This contribution was placed in our hands a few months before the author's lamented death.—Ed. I.R.]

mind the hardships of the journey, the extremes of heat and cold, the bad supplies in the way, the poor accommodation, exposure to the heavy gusts of the winds of the hills, in the belief that their favourite deity will carry them safely through all the troubles of the journey. Often do we see women of seventy or eighty, tottering in the grave, walking cheerfully along with their little bundles of supplies over head, in slenderest of clothes, barefooted, stick in hand, enthusiastically shouting, "Jai Badri Vishala" (victory to the great Badri). The charity of the rich has provided for eating-houses at convenient places on the road, and living upon what they could get in these establishments, these poor people complete the journey in a manner which, but for their deep religious enthusiasm, would have been impossible of accomplishment. The shrine of Badrinath is *par excellence* the heaven of the Hindu. That is the forest in which, from the time of the Rishis of the Vedas and the great Epics, the Hindu places his *smaraya* or heaven, and to which he looks forward to retire as the crowning act of his life. The place is called the *tapobhumi*, or the land of asceticism, and in the caves of the hills or inaccessible mountain heights, the wisest and the best of Hindus may, at the completion of their work in life, be seen contemplating upon the great truths of the Upanishads, and realizing by complete abnegation and introspection the full significance of the saying, "Thou art That." The ordinary man or woman looks upon even a short visit to Badrinath as a means of purification of sins of accumulated births and, therefore, there is no trouble which he is not ready to undergo for it. The temple of Badrinath is not an old temple. It is a very recent structure with not much pretensions to grandeur or architectural beauty. It is the air of the place, the association with all that is good and great in the life of man, which lends it its peculiar charm. The image of Badrinath, which is that of the God Vishnu in an attitude of devotion, was brought out of the river by Sankaracharya, the great Vedanta reformer, and who composed his great commentaries on the Vedanta Philosophy at Jotyirmath a few miles down. The temple is 10,400 feet above sea-level and for more than six months in the year the place is covered with snow. In April, when the snow melts, the temple is opened on the 3rd of the light half of Baisakh (Akshatritiya) to give a sight of the god within to thousands of pilgrims who assemble there, disregarding the excessive

cold of the place. The pilgrim season is from April to July, and it is estimated that not less than 70,000 to 100,000 pilgrims visit the shrine in ordinary seasons. Last year the number reached about 100,000. The chief priest of the temple is a Brahman from Southern India, called the Raval, and the general management is in the hands of the Maharaja of Tehri. The income from donations of pilgrims exceeds 30,000 rupees a year. The British Government have done much for the place by building a good road, keeping travelling dispensaries along the pilgrim route, and looking after the general comfort of the pilgrims. Yet the journey is not only long and difficult, but in several places rather dangerous also. The road is only about three or four feet wide, with a steep hill on one side and a deep valley on the other, where, at the depth of thousands of feet, the Ganges appears like a thread on the ground. But even this journey is courageously undertaken, and because of the strong faith of the pilgrims, the accidents are very few. Along the route, at intervals of five or six miles, are resting places (Chattis) with shops for the sale of provisions and rough accommodation for the pilgrims. The poor do the pilgrimage in a few rupees, the rich spend their hundreds or even thousands in charities and costly entertainments to priests and religious men.

From Badrinath we come to Karanprayag, and go to Kedar which is some 11,753 feet above the sea level. The temple stands on a level spot in the valley of the Mandakini. It is a handsome building with a neat facade. In front are houses of the Pandas and accommodation for pilgrims. This temple is like that of Badrinath, also a recent structure. The temple is managed by the Takur State, and there is a Raval, as in Badrinath. The route to Kedar is very rough and in some places bad and dangerous. The other day a bridge near the temple gave way as there was a rush of pilgrims over it, and the many met a watery grave. The supplies are very dear, and at times wheat-flour (atta) sells at even one Rupee per seer, and yet thousands go every year. There is no mention of Kedar in any of the Sastras like the Mahabharata. From the heights of Badri and Kedar, you see Kailasa the heaven of the Hindu mythology. Beautiful indeed is the scenery around. On one side are long lines of hills covered with perpetual snow, shining with a golden hue with the reflection of the noon-day sun. On the other are vast forests extending for miles in the valleys below. Here the Ganges is falling down

the Gangotri. There the Jumna is rushing along the Jumnotri. From Kedar, which is one of the twelve chief temples of Siva, we return to Deoprayag and go either to Gangotri the source of the Ganges, or come to Hardwar where it meets the plains. The temple of Gangotri is a very popular place of pilgrimage. The place is now becoming habitable on account of the erection of houses by the rich and the charitable, and the Tihri State has provided it with a good road and resting-houses all the way. There is not much in the temple but it is popularly believed in to be the source of the Ganges, and water from it is carried to the southernmost point of India and offered at Ramesvaram on the seacoast. The pilgrim looks upon this as one of the most meritorious acts of life and spares no trouble or expense to carry the water carefully in rough glass bottles covered with straw. In the way is Uttar Kashi, a place of resort of the learned and devout philosophers, who congregate here in large numbers during the hot weather to devote their time to peaceful meditation away from the heat of the plains. Thence after crossing the bridge at Lachman Jhula, the pilgrim comes to Rishkesh, the *tapovana* or the forest of asceticism of the Hindu Sastras. The bridge at Lachman Jhula is the best hanging bridge of its kind in India. The river here is very deep, being flanked by two hills. Formerly the pilgrim crossed it by a rope bridge which was dangerous to cross, and many fell down and met a watery grave. Now the munificence of a wealthy Indian merchant of Calcutta has given the public a very fine iron hanging bridge, by which thousands cross the river safely at all hours of the day and bless the man who built it. As you look down the bridge, the clear waters of the river with the variegated colors of the sky above reflected in them gives the place a peculiar charm. Thence we come to Rishkesh which has ever been a great place for congregation of religious men of all descriptions, who love to retire from the world for purposes of study and meditation. Here the charity of the rich from all parts of India, has provided them with enormous establishments for distribution of food, clothes and other necessities of life free of charge in a spirit of love and devotion seldom met with elsewhere. There is here an establishment where instruction in the highest departments of Sanskrit literature and philosophy is given free to all who seek it, and where students are lodged and boarded free by their preceptors from the beginning of their

studentship till their period of study, which may be ten to twelve years, is over. In this way they are still able to give the world students of Hinduism which no other system can give. From Rishkesh you come to Hardwar, the great place of pilgrimage of the Hindus of Northern India. Here congregate every day in thousands men, women, and children from all parts of the country, especially the Punjab, almost every day of the year. The place is one of great antiquity. It was once the place of residence of the Rishi Kapila who passed his life at the place called Kapila Stambha, and was called Kapila. It existed in the time of the celebrated Chinese traveller Hwen Thsang in the 7th century A.D. It was called not Hardwar but Gangadwar, or the Gate of the Ganges. There was, moreover, no town here but a little further down at the place now known as Mayapur. In the time of King Akbar, it was also a great place of pilgrimage, and Abul Fazl describes it as Haridwar. The river here divides itself into several channels. The chief place in Hardwar is the Bahma Kunda popularly known as the Harkipari, or the feet of Vishnu which is imprinted on a stone into the upper wall of the Ghat. The fair that is held here every year in the month of April is called the Baisakhi to commemorate the day on which the Ganges first appeared in the plains. Every twelfth year is held the Kumbh when the planet Jupiter is in Aquarius. This fair is one of great antiquity. It is attended by more than a quarter of a million of people from all parts of India.

At Hardwar is cut from the Ganges the canal, one of the most important works of engineering enterprise in India. It runs from Hardwar to Nanun in the Aligarh district where it divides itself into two branches, known as the Upper and the Lower Ganges Canal. The latter goes on to Cawnpore. The former goes up to Gopalpur. The cost of the work was £2,767,538. The net revenue is about ten per cent. of the capital outlay. The canal has, however, not proved an unmixed blessing, and vast tracts of country have become covered with *reh* or fuller's earth and rendered unfit for cultivation.

This is the Ganges of India which has influenced Indian civilization for good from time immemorial. As the official Gazetteer says, "The wealth of India has been concentrated on its valley and beneath the shade of trees, whose roots have been nourished by its waters, the profoundest doctrines of moral philosophy have been conceived to be promulgated afar for the guidance of the world,

# Prospects of Industry & Commerce after the War

BY SIR ROPER LETHBRIDGE, K.C.I.E.

IN last winter's session of the Imperial Legislative Council, it was clearly intimated, both by the late Viceroy, Lord Hardinge, and by the Finance Minister, Sir William Meyer, that the attitude of the Government towards industrial expansion in India had been profoundly modified by the lessons of the War. Owing to the fact that the fiscal question generally is, and must be, in abeyance during the war and the tenure of power by a Coalition Government, the Indian public will readily understand that no drastic changes can be made just immediately in the direction of tariff reform in India, any more than in the United Kingdom or the Dominions. But both the Viceroy and the Finance Minister gave the publicly-plighted word of the Government—and Sir Thomas Holland, the President of the Indian Industries Commission, emphasised the pledge in his address to the Southern India Chamber of Commerce last July—that the Indian fiscal problem will be seriously tackled, at the end of the war, simultaneously with that of the British Empire at large. And all these high authorities expressed their full belief that the result would be such a settlement as will be in full accord both with the well understood interests of India and the legitimate aspirations of the Indian peoples, and also with the best interests of the United Kingdom and the Empire. Mr. Chamberlain, as Secretary of State for India, has demonstrated the absolute *bona fides* of the Government in this vitally important matter, by setting up two Commissions to make exhaustive preliminary enquiries in precisely those two directions in which exact and universal knowledge is essential for the construction of a thoroughly scientific and up-to-date tariff. The Holland Commission, with its very able President, Sir Thomas Holland, let the ball rolling last July by visiting Madras, interviewing the two Chambers of Commerce, obtaining much useful and suggestive advice as to his *modus operandi*. It will find out exactly what raw materials India can produce, in what quantities, and where and how she can best utilise them by employing Indian labour to manufacture from them the finished product. And while this valuable and essential work is being done in India, the McLeod Commission in London—whose President is Mr. C. C. McLeod, the energetic chief of the Jute Association—will

be ascertaining what are the best possible markets for Indian products in the United Kingdom and the Empire generally, and how India can obtain the best possible return for her labour and capital. The two Commissions exactly supplement each other, and the combined result will enable such fiscal arrangements to be made, as will give Indian industry and commerce an established position among the greatest commercial nations of the world.

In these circumstances, it behoves every well-wisher of India to do everything in his power to bring about a general agreement in India itself, first of all, as to what fiscal arrangements will most powerfully benefit the various classes, agricultural, manufacturing, and commercial, of the Indian peoples; and, secondly, how these arrangements can best be fitted in with a general Imperial fiscal policy that will unite all the constituent States of the British Empire for mutual advantage and defence against the exploitation of the aggressive foreigner. And as for more than forty years past, I have never ceased to advocate the claims of India to that influential position in the fiscal councils of the Empire, to which she is entitled by her vast resources and high civilisation, and to which she will now at last be admitted by general consent. I am anxious to contribute my humble quota to this discussion from time to time in the pages of the *Indian Review*.

It may be taken for granted that in the Imperial Conference that is to meet after the War, to settle *inter alia* the fiscal policy of the Empire, India will have her own real representatives, and not the mere dummy representative of the India Office. From the days of Mr. Justice Ranade to those of Sir Gangadhar Chitnavis, India has produced a very large number of really first-class economists and statesmen, such as the late Sir Seshadri Iyer, K.C.I.E., and the late Mr. Gokhale—and such men as these, with suitable representatives also of the great Feudatory Chiefs, will doubtless voice the claims of India in the coming Imperial Conference.

In the various theatres of this world-war, the soldiers of India are everywhere fighting shoulder-to-shoulder, in a spirit on both sides of thorough comradeship and cordiality, with those of the United Kingdom and of the Dominions. And it is in this spirit of comradeship and

cordial friendship that the representatives of the various sister-States of the Empire will meet in the Imperial Conference. They will each and all put forward, first, the interests and the claims of their own individual States—and then, secondly, they will take care that these are adjusted always to the benefit, and never to the injury, of the sister-States.

For instance, the United Kingdom will doubtless settle her own tariff so as to give a very substantial preference, or perhaps free admission, to the Indian manufactures of the future, as well as to Indian goods generally. She may give banking or other facilities for the acquisition, by Indian industrial enterprises, of the cheapest capital in the world, to supplement those supplies of capital that may be attracted to these industries from Indian hoards. Sir Thomas Holland was happily able to assure the Southern India Chamber of Commerce that for all the coming industries, he had satisfied himself that India would ultimately be able herself to supply, not only all the unskilled labour, but also the expert labour that would be necessary. He said, "When Indian labour was organised and properly educated and fed, there was not the slightest doubt that they would get the result that would enable them to utilise all the raw materials available in the country," and for the training and supplementing of this wealth of Indian expert labour, the United Kingdom can, and doubtless will, supply all the necessary facilities.

And in return India, while claiming the right to fully and adequately protect all her nascent industries, will doubtless concede to the United Kingdom the most substantial preference over the foreigner. And in the case of established industries, while India must retain the right to protect herself against the dumping foreigner, she will give absolute reciprocity to the sister-States of the Empire. And similarly, while she claims the right to impose such export-duties as may seem advisable on the export of monopoly raw materials like raw jute and lac, and on quasi-monopolies like wolframite, monazite, oil-seeds, raw cotton, and raw hides and skins, so as to protect her own industries in the working-up of those raw materials, she will supply those commodities freely to the sister-States, so as not to injure their manufactures in the competition with the foreigner.

It should be observed that Imperial Preference, as here indicated, is doubly blessed—it blesses both the State that gives and the State that receives

it. The latter obtains the benefit of the preference in her competition with the foreigner—the former obtains a safeguard against the excessive and obviously injurious high prices for the consumer that may follow, and usually do follow, the unlimited protection of the production of necessities when that production is itself limited.

Let me offer some illustrations of this economic law.

If the United Kingdom, in order to protect her agricultural industry, were to impose a high protective duty on the import of all wheat and flour, whether from foreign countries or from the sister-States of the Empire, the result would, of course, be the enhancement of the price of bread to the consumer, almost in proportion to the duty. But if the high protective duty is only imposed on foreign countries, while wheat from India and Canada and Australia is admitted free, the competition (though greatly mitigated) would be sufficient to prevent any inordinate rise of price.

So in India. In the address to the President of the Commission in Madras it was ably pointed out that a certain amount of protective duty is absolutely necessary to safeguard Indian industries from the dumping of the Protectionist foreigner. Japan has actually captured the hosiery trade of India, supplying no less than 84 per cent. of the total import, while Java has literally swamped the sugar industry—and these conquests have been achieved by every Protectionist device, such as subsidised freights, combinations of manufactures, high duties and subsidies, aided by sweated labour and free silver. In both cases, India will need a preferential tariff, with highly protective duties against the foreigner to safeguard the Indian industries, while the supplies of cotton-goods from the United Kingdom, and of sugar from Mauritius, will suffice (with the largely increased Indian production) to secure the poorer classes of the Indian population from excessively inflated prices.

Indeed, the Madras Presidency has been selling oil-seeds to the foreigner to the tune of four and a quarter crores annually—and these have been crushed in German and other mills, and some of the results sent back to India at an enormously enhanced value, in the form of oils, soap, stearine, and candles, paints, cake for feeding and manure, and so forth. Why should these enormous profits be lost to India?

Take again the case of dye-stuffs. India is exceptionally rich in these—both vegetable and mineral—and yet Free Trade has forced her to rely

on Germany for her dyes! The address outlined the possibilities of the match industry, the glass, paper, pencils, cement, glue, ink, beads, bangles, buttons, brushes, and other manufactures that can be done for the millions of the Indian population by Indians, better and more cheaply than by the foreigner, if our fiscal policy will give these various industries a chance of standing against the dumping that in existing circumstances is always certain in the long run to strangle them. From Sir Thomas Holland's conciliatory reply, it was very evident that the force of these facts and arguments was irresistible.

He declared that "he would not object to their using the tariff judiciously whenever they found it necessary." And he added—"On the fiscal question they must wait until India can fit herself to the fiscal conditions that would later on fit the Empire as a whole." That delay—if the subject be thoroughly discussed and threshed out in the meantime by all the communities of India, need not be longer than the duration of the War and the Session of the great Imperial Economic Conference that is to follow the declaration of Peace.

## THE SUTA SAMHITA: A Review

BY THE HON. MR. JUSTICE SESHAGIRI AIYAR.

*SUTA POURANIC*, as he is generally known, is credited with the authorship of a large number of Upapuranas in the Sanskrit literature. The great *Vyasa* is believed to have, in addition to the compilation of the Vedas, given to the world the eighteen Puranas which have been accepted by all schools of theology in India. *Suta* acknowledges his indebtedness to these Puranas and says that he had his inspiration from the great *Vyasa*.

Although, as a Pouranic, *Suta's* place is only second to that of *Vyasa*, yet it is by his philosophic discourses that he is best remembered. The *Suta Samhita*\* is regarded by the Hindus as containing the highest precepts of their religion. It is Advaitic in its character with Lord Siva as Para Brahman. To thinking Hindus, the fact that Sri Krishna is invoked in some Puranas as the Supreme Lord, and in others Siva is spoken of in the same way, is a matter of no consequence. "The name does not matter."

This Samhita is in the Skanda Puranam, one of the most widely read books of the Sivites. The Rishi is believed to have recounted in Naimisaranya the various Upapuranas which bear his name. The other Rishis act as prompters in the same way that Arjuna did to Sri Krishna. Stories and religions and philosophical disquisitions are elicited from *Suta*. It is in this way that this particular Samhita professes to have been narrated.

The first portion of the Samhita is intended to convey lessons upon the Paramatmic character of Lord Siva and of his Omnipotence and Omniscience. The same chapter inducts the pupils into the rules of the worship of the Deity. The next chapter is devoted to inculcating *Gnanayogam*. Then follows a discourse on the attainment of *Mukti* or the liberation of the soul from the trammels of the Samsara. The fourth chapter treats of the meaning of sacrifices. The true sacrifice indicated in this long chapter is the sacrifice of the vices to which flesh is heir to in the endeavour to obtain a true knowledge of the Brahman.

The concluding chapter is the *Suta Gita*. This last portion is soul stirring. The devotional address of the pupil Rishis in seeking instruction from the Guru is one of the finest in the Sanskrit literature. Then follows the real Gita which summarises the lessons conveyed in the previous discourses.

The beauty of the book lies in the simplicity and distinctness of the teachings. The Samhita is typical of Hindu religious philosophy. The devotee is first inducted into the worship of Siva. The *Gnanayogam* is made to depend upon the devotion thus obtained; and the way to final emancipation is then secured.

One might say a great deal about the teachings themselves. In a short sketch of this kind, they would be out of place. The editors are entitled to the gratitude of all lovers of Hindu religion for the publication. They have drawn attention to what appears to be interpolations. The work has been exceedingly well-done.

\**Suta Samhita*. By S. Ramachandra Sastri and K. Kuppuswami Sastri, Sarada Mandiram, Triplicane, Madras.

# . CURRENT EVENTS

BY RAJDUARI.

## THE NATIONAL CABINET.

**A**MONG the many changes of a kaleidoscopic character which have been presented to the gaze of the world of politics since the outbreak of the War, perhaps, none has been of so striking a character as the one that so vividly came to the front at the commencement of the month in England, and a little later on, in France and Italy. Human nature is such that in titanic struggles of this character going on in Central Europe for the last twenty-four months and more, it grows impatient after a time. The impatience is not unnatural. Thus it has come to pass that the British people's patience is tired out. During the period that the sanguinary struggle has lasted, a variety of engagements and actions have taken place in the different theatres of war with alternating results. At first it was all a strategy of defence. After the battle of the Marne, there was a lull, and they had to survey the situation. Breathing time was necessary. Further counsel as to the prosecution of the war, with a view to bring about a "decision" within a measurable length of time had to be taken. The munition problem then loomed large in the eyes of the *Entente* Powers. And fortunately, every effort was made to turn even nights into days with the object of manufacturing and acquiring an inexhaustible store of munitions, which might lead to success at all the fronts. There was unity of action on the point, and the Allies occupied the winter and early spring in equipping themselves with the needed resources. The seizure of this one central fact and its realisation chiefly engrossed the attention of the British Government. That realisation inspired and encouraged the plan of a well-conceived and united offensive. The net result was the magnificent success of the French at Verdun and the equally magnificent success of the British on the Somme. The Italians forged ahead and heroically fought till the Carso plateau was virtually in their possession. In Greece, they tried to concentrate all their energy and preparations at Salonika, while the Russians, who had to retire from the Carpathians, returned to their charge with redoubled vigour and became masters of Bukovina, and are in possession to-day of almost all the Carpathian Passes, where the enemy is doing his level best to dislodge them but hitherto without avail. Roumania, meanwhile has come into a line with the Allies, but

unluckily the enemy's strategy deluded them, and they have found themselves in a tight corner. Bucharest has fallen, but on the Dobrudja the Roumanian-Russian forces are heroically resisting his untiring efforts to pierce the centre. They hold fast by the strategical points, and so far as reports go, it looks as if they will strongly maintain their position. But this fall of Bucharest and the treacheries of the King of the Hellenes has thrown a great damper on the Allies, specially the British. The Balkan policy of the Foreign Office has been the one weak point of the Asquith-Grey Government. The nation, from time to time, has murmured and shown its disfavour of their halting and vacillating policy which has lost them more than one golden opportunity to prevent the domination of the Central Powers in the Balkans. Gradually the nation came to realise that the Ministers were so far deficient in their diplomacy and that a more vigorous policy to retrieve past errors was a trying necessity. On the top of these the frightfulness of the submarine campaign of the modern pirates was being severely criticised. Something or other was wrong at the Admiralty. The daily sinking of neutral and belligerent vessels was deemed intolerable. Yet beyond smooth words of assurance, no practical endeavours seemed to have been made to checkmate effectively this appalling and ruthless piracy vigorously carried on in a remorseless spirit. The Zeppelin raids, too, were deemed as another result of the inefficiency of those responsible. That the enemy's fast cruisers should smuggle themselves into the Channel and escape with impunity was overmuch for the patient and suffering nation. Till late, they bore these evils with exemplary patience. Whispers grew into loud rumours that changes in the Navy were imperative. Some of the journals loudly and openly proclaimed from day to day that the time was near to change the halting Ministry. Unless there was formed a ministry which put into execution the national will, nothing could be achieved. A national ministry thus became the prevailing cry. At last the cry came to be materialised. There was a difference or disagreement in the dropsical Cabinet. Mr. Lloyd George, always unconventional and always vigorous, had the boldness to press his own plan of carrying out the war. He wanted a very small Cabinet of business men, not tied down by antiquated and obsolete



traditions and a Council of War, but without the Prime Minister with whom fault was found that he was not too emergent and quick at resolutions. The will of one redoubtable stalwart prevailed and wrought the downfall of the Ministry, of which the nation, with all its great appreciation of the inestimable work done in the last 28 months, had grown impatient. Thus, it had to be swept away in order to make way for a Cabinet and Council of War Office who could take quick resolutions and command in a prompt and vigorous manner the entire resources of the nation. Mr. Asquith had to resign and with him his thick and thin supporters. Mr. Bonar Law was summoned by his Sovereign to form a new Ministry which shall be approved by the nation. He, however, had not the strength and the experience to form such. So H. M. the King had to invite Mr. Lloyd George, the one indispensable man needed to put things right and prevent the traditional muddling policy, for which the British have earned no little name. Like the great Hercules, Mr. Lloyd George worked and in a short time chose the best instruments, by which he could work and bring that needed solace to the nation. He brushed aside conventionalities. Times had changed. A new order of Government was inevitable. Mr. Lloyd George courageously imposed on himself the duty of taking a new departure. A new perspective is presented by this new apostle of the new political dispensation. But, meanwhile, the nation is gratified. It has heaved a deep sigh of relief and expects that the national ministry will achieve its appointed work with success. Time must be allowed to the new Cabinet to take the ropes of the Government tightly in their hands. Three months will inform us of their influence on national politics and national defence. The next spring will be fraught with momentous issues for the Allies, having regard to the fact of the German balloon of Peace, a preposterous balloon which Dr. Bethman Hollweg allowed to soar high enough, but which the neutrals as well as the Allies have already torn to pieces. Another crisis is imminent. And all will depend on the political sagacity, wisdom and vigour with which the new Ministry sets itself to work. It is a most arduous and responsible task ever committed to a Council of Five. Let us all hope that it may rise equal to the occasion and bring about that glorious "decision" in the theatre of war, which shall lead to a lasting peace and the destruction of the Teutonic Militarism yet unbroken.

## Sir James Meston and the Congress

Not only in the city of Lucknow but throughout the country has considerable surprise and indignation been roused by the warning His Honor Sir James Meston has thought fit to administer to the members of the Reception Committee of the forthcoming Congress at Lucknow. It seems to us strange that in view of the past history of the Congress, the fact that a former Viceroy received a deputation of that body, and the present Governor of Madras attended its sittings only two years ago, and the general reputation of the Congress party for its moderation and the constitutional character of its agitation, that great institution and the country at large which it seeks to represent, have not been spared the treatment they have received at the hands of the Lieutenant-Governor of the United Provinces. It seems on the face of it absurd to ask for the co-operation of the members of the Congress Reception Committee, and in the same breath threaten some of the delegates of that great national assembly with proceedings in a Court of law. It is equally absurd to expect the members of the Reception Committee of the Congress to hold themselves responsible in any manner for what may be spoken at numerous other Conferences to be held in Lucknow, with which the Congress has no official connection. If Sir James Meston thought that in the present circumstances of the country there was need on the part of Congressmen to be more careful and cautious than before, surely a more polite method of addressing Indian political leaders could have been devised. As it is, we see in the letter the hand of the bureaucrat and not the wisdom of the statesman.

The following is the copy of the letter addressed to the Lucknow Congress Reception Committee by the Government of Sir James Meston —

I am directed to address you regarding the various meetings which are expected to take place in Lucknow during the Christmas week. The local Government has watched the progress of the meetings and other forms of agitation now in progress in various Provinces of India favouring constitutional changes in this country, including the establishment of some system of Home Rule for India. The Lieutenant-Governor has no desire whatever in the present connection to express any opinion on the merits of the discussion, but has observed that the language used by various speakers has a tendency to grow more and more emphatic, as time goes on. Here, again, Sir James Meston has no desire to interfere with the liberty of speech, but he cannot shut his eyes to the fact that there is at times and in certain quarters a tendency to put forward statements,



arguments and inferences which might be regarded as infringing the Criminal Law. He would consider it unfortunate if the boundary between legitimate and illegal speech were crossed during the Congress meetings at Lucknow, because it would leave the Local Government no option but to use all proper endeavour to enforce the law, a course which would be the clear duty of the Local Government and its Officers. It is, therefore, considered advisable to ask formally for the co-operation of the office-bearers of the National Congress in preventing any excesses of speech which would compel action to be taken against the speaker in the interest of law and order.

I am to ask that a copy of this letter may be conveyed through the District Magistrate of Lucknow to the Chairman of the Reception Committee, the Hon'ble Pandit Jagat Narain, and the local Secretary of the Congress, the Hon'ble Pandit Gokarn Nath Misra.

The Reception Committee has given the following reply :—

We have the honour to acknowledge the receipt of the Government Order No. 4D., 5th December '16, in which you, on behalf of the Local Government, ask formally for co-operation of the office-bearers of the Indian National Congress in preventing any excesses in speech, which would arouse complication against the speakers in the interest of law and order. We beg to point out, in reply, that we confess that the letter came somewhat as a surprise to us, casting an unmerited slur on the Congress. The Creed of the Congress and its past history furnish sufficient proof by themselves that the movement is perfectly law-abiding and constitutional in character. Besides, in view of the assistance rendered by the authorities to the office-bearers of the Reception Committee in more than one matter, we feel sure there could be no misconception in their minds about its aims and objects. We are also not aware of anything special to justify, on the part of the Local Government, the apprehension that the limits of legitimate criticism will be exceeded during the next session of the Congress. Undoubtedly, questions will come up for discussion, which will evoke great enthusiasm, but the growing political consciousness of India is surely not a matter, which should cause uneasiness to the Government. At the same time, we are confident that this year also the proceedings of the Congress will be conducted with the same sobriety and moderation, which characterised them in the past.

**Raja Ram Mohan Roy.** By Vasanta Narayan Naik, M.A. Monoranjan Press, Bombay. As. 4.

It is a neatly got-up little booklet in appreciation of the life and work of the great nation-builder and the Father of Modern India. With a foreword from the pen of Sir Narayan Chandavarkar, it sets forth in a clear way the greatness of the man which consisted in a comprehensive round of activities; for, Ram Mohan was a political, social, and religious reformer in one—he was an educationist, he was a versatile scholar, and he was the champion of the cause of the neglected womenkind. This small contribution forms an excellent introduction to the study of Ram Mohan Roy.

## The World of Books.

[ONLY SHORT NOTICES APPEAR IN THIS SECTION.]

**The Tribes and Castes of the Central Provinces of India, Vols. I-IV.** By R. V. Russell and Rai Bahadur Hira Lal. Macmillan & Co., London: 42/- Net.

Sir Herbert Risley's standard treatise on the "Castes and Tribes of Bengal" has apparently been the model of such ethnological accounts for other provinces of India. Among such volumes may be mentioned Mr. Crookes' "Castes and Tribes of the North-Western Provinces and Oudh," Mr. Thurston's work on "Southern India," and Mr. Anantakrishna Iyer's volumes on "Cochin." Mr. Russell's volumes yield to none of these in exhaustiveness. They are primarily intended to be a sort of reference library on the complicated and often difficult problems of Indian ethnology. The volume of ethnological literature in India is by no means negligible, and the authors' practical experience in the Central Provinces must have added considerably to their knowledge of the peoples concerned. But these studies of the castes and tribes treated independently necessitate an obvious repetition, which, however distasteful to the ordinary reader, is indispensable to the English civilian, for whom they are intended to be what one may call "an ethnological cyclopaedia." The volumes are plentifully supplied with maps, illustrations and a complete glossary.

**Folk-Tales of Assam.** By J. Borooah, B.A., LL.B. Earle Law College, Gauhati, Assam.

We are all familiar with the folklore of Bengal and South India. But every part of India can boast of its own indigenous productions especially in the old art of folklore. This is the first time we believe that the tales of Assam have been made popular to the English-reading public. And we congratulate the author on the excellence of his English version.

**The Mastery of the Air.** By William J. Claxton, Messrs. Blackie & Sons, Ltd., London.

It is the author's avowed intention "to arouse among readers an intelligent interest in the art of flight... by setting forth the romance of triumph in the realms of an element which has defied man for untold centuries, rather than to give a mass of scientific principles, which appeal to no one but the expert." In this he has been entirely successful and has traced the history of both types of flying machines, the heavier than air type, and the lighter than air type, through their various vicissitudes from their helpless infancy to their present state of comparative virility and utility.

## The Press in India.

• Mr. R. G. Pradhan's brochure on "The Freedom of the Press in India" (Arya Bhushan Press, Poona) is a timely publication, as it throws light on the historic development of the Indian Press. It begins with the memorial addressed to the Supreme Court at Fort William by that great champion of Indian reforms, Raja Ram Mohan Roy, and traces down to the unhappy legislation of 1910. It contains, besides, the famous judgment of Sir Lawrence Jenkins in the well known case of Mr. Mahomed Ali's proscribed pamphlet. The book has a foreword by Mrs. Annie Besant.

Mr. K. Vyasa Row's pamphlet on "The Press under the Press Act" (Srinivasa Varadachari & Co., Madras) is a study of the operations of the Press Act since that measure was forced on the Indian Public. It is a judicious estimate of the difficulties of Indian journalism so continually under the dread of such a draconian legislation. The chapters originally appeared in the columns of the "Young India" of Bombay, and are now printed with an appropriate introduction vindicating the yearning of India for the liberty of the Press. Leatherface. By Baroness Orczy. Hodder and Stoughton, London.

A tale of Old Flanders told by an old storyteller in an easy and interesting manner.

**Men, Women, and Guns.** By "Sapper." Hodder and Stoughton, London.

A story of some interest; "it's all the war," which *men* fight with *guns*, while *women* wait in patience.

**The Indian Literary Year Book and Author's "Who is Who" For 1916.** By Nalinbikari Mitra, M.A. Panini Office, Allahabad.

This is the second year of the publication, and we are glad to note that the volume has almost doubled itself in size. An alphabetical list of authors, periodicals, societies, printing presses, libraries and publishing houses is by no means an easy compilation and the author has added considerably to the value of this book of reference by the supply of no less than hundred pages of appendices, containing all important Acts and Regulations with reference to the printing and publishing of literary matter. The book must be welcome to all literary aspirants and journalists.

**The Secrets of the Upanishads,** by Lala Kannooy Mall, M.A. Damodar Printing Works, Agra.

This is a companion volume to the author's "Master Poets of India," which has been reviewed in these pages. In this little book, Mr. Kannooy Mall gives, as it were, the very quintessence of the philosophy of the Upanishads. Some of the choicest Upanishadic stanzas are here given with appropriate translations both in Hindi and English. As such, this little compilation must be welcome to all lovers of the transcendent wisdom of this book of devotional hymns.

## BOOKS RECEIVED.

A POLITICAL HISTORY OF JAPAN DURING THE MEIJI ERA, 1867-1912. By W. W. McLaren, Ph.D. George Allen and Unwin Ltd., London.

"A MARE DEUS EST." By Charlotte Pearson. Methuen & Co., Ltd., London.

ECLIPSE OR EMPIRE. By Herbert Branstetter Gray, D.D., and Samuel Turney. Nisbet & Co., Ltd., London.

A SHORT HISTORY OF THE ENGLISH PEOPLE. By J. R. Green. Revised and Enlarged by Alice Stopford Green. Macmillan & Co., London.

THE COMMONWEALTH OF NATIONS. Edited by L. Curtis. Macmillan & Co., London.

CONSTITUTION OF THE UNITED NATIONS OF THE EARTH. Pamphlet Publishing Co. Fall River, Massachusetts, U. S. A.

JERRY: TELL OF ROMANCE. By Jean Webster. Hodder and Stoughton, London.

THE BLUE BUCKLE. By William Hamilton Osborne. Hodder and Stoughton, London.

CUPID IN OILSKINS. By J. J. Bell. Hodder and Stoughton, London.

SONGS OF THE SAILOR MEN. By "T. B. D." Hodder and Stoughton, London.

## BOOKS RELATING TO INDIA.

HUNGRY STONES AND OTHER STORIES. By Sir Rabindranath Tagore. Macmillan and Co., London.

FRUIT GATHERING. By Sir Rabindranath Tagore. Macmillan and Co., London.

GUIDE TO AGRICULTURAL SECTION: Pusa. Government Printing, Calcutta.

AN OUTLINE OF THE SYSTEM OF BRITISH ADMINISTRATION IN INDIA. Published by Amritlal J. Buch. Rajkote City, Kathiawar.

REPORT OF THE RANADE INDUSTRIAL AND ECONOMIC INSTITUTE, POONA. Arya Bhushan Press, Poona.

THE INDO-ARYAN RACES. Part I. By Rama Prasad Chanda, B.A. The Varendra Research Society, Rajshahi.

INTER-UNIVERSITY FELLOWSHIP SCHEME. By Nawab Haji Mohummud Ismail Khan, Agra.

THE COMMONWEALTH OF INDIA ACT: THE MADRAS PARLIAMENT TRANSACTIONS. "The Commonwealth" Office, Madras.

## DIARY OF THE MONTH.

- November 24. M. Strumer, the Premier, has been appointed the grand Chamberlain in the Russian Duma.
- November 25. Opening of the Punjab Provincial Mahomedan Conference at Lahore.
- November 26. At a meeting of the Reception Committee of the Indian National Congress, the Hon. Mr. Jagat Narayan was elected Chairman in succession to the late Bishen Narayan Dhar.
- November 27. Violent fighting on the Italian front.
- November 28. Sir Dorab Tata presided over the Tenth Annual General Meeting of the Shareholders of the Tata Iron and Steel Company at Bombay.
- November 29. At an Extraordinary Meeting of the Behar Provincial Conference, a resolution of protest against the Patna University Bill was passed with the Hon. Rao Bahadur Purondu Narayan Sinha in the chair.
- November 30. Fighting on the Ypres front. Allies capture trenches.
- December 1. The Rangoon Municipality present an Address of Welcome to H. E. the Viceroy.
- December 2. The third Kurnool District Conference opens its sittings under the presidency of the Hon. K. K. V. Krishna Rao, Zemindar of Pollavaram.
- December 3. The Hon. Babu Bhupendranath Basu gives his evidence before the Industries Commission.
- December 4. Opening of the December Session of the Bombay Legislative Council, H. E. Lord Willingdon presiding.
- December 5. Resignation of Mr. Asquith and Sir Edward Grey. Mr. Lloyd George accepts the premiership.
- December 6. Greek troops attack the Allies. Franco-Serbian success in holding new positions.
- December 7. Evacuation of Bucharest. Bombardment of Funchal by a German submarine.
- December 8. The United Provinces Congress Committee resolves to accept the Post-War Reform Memorandum with some slight modifications.
- December 9. Sinking of British and Neutral steamers by German submarines.
- December 10. Air raid over Cairo. Violent fighting near Dobrudja.

- December 11. Sir C. Sankaran Nair lays the foundation-stone of a school for the children of the Depressed Classes at Vyasarpady, Madras.
- December 12. The Hon. Pundit Jagat Narayan, presiding over a public meeting at Lucknow, points out the importance of this year's Congress Session and the necessity for demanding Self-Government.
- December 13. A public reception was given to Mr. H. S. L. Polak at the Y. M. C. A. Auditorium by the citizens of Madras, the Rt. Rev. Dr. Whitehead, Lord Bishop of Madras, presiding.
- December 14. Pundit Manohar Lal elected Chairman of the Committee of the Social Conference to be held at Lucknow.
- December 15. For the purpose of establishing an Association for the promotion of home and cottage industries, H. E. Lady Carmichael presided over a largely attended meeting in the Government House, Calcutta.
- December 16. Death at Ratnagiri of the Ex-King Thebaw of Burma.
- December 17. Greek evacuation. Massacre of Armenians. American view of Peace proposals.

## INDUSTRIAL INDIA

BY MR. GLYN BARLOW, M.A.

## CONTENTS.

1. Patriotism in Trade. 2. Co-operation. 3. Industrial Exhibitions. 4. The Inquiring Mind. 5. Investigation. 6. Indian Art. 7. Indian Stores. 8. India's Customers. 9. Turning the Corner. 10. Conclusion.

## SECOND EDITION

Re. 1. To Subscribers of the "Indian Review," As. 12.

## SELECT PRESS OPINIONS.

"*The Madras Mail*."—Throughout the book there is a cheery note of optimism which ought to be encouraging to those who are exerting themselves to bring about improvements.

"*The Madras Times*."—This little book is well written, well edited and well published, and we can safely recommend our Indian friends to read, mark and inwardly digest its contents.

"*The Daily Post*," *Bangalore*.—The book is an eminently readable one, and if it does not prove useful that will not be due to the fault of the writer.

"*The Indian Spectator*."—Every young man in India ought to read Mr. Glyn Barlow's book.

G. A. Natesan &amp; Co., Sunkurama Chetty Street, Madras.

# TOPICS FROM PERIODICALS.

## • THE SAKA ERA OF SALIVAHANA.

Mr. J. F. Fleet, writing in the current number of *The Journal of the Royal Asiatic Society*, brings together various pieces of evidence as to the time when, and the circumstances under which, the name of Salivahana first became connected with Saka era of 78 A.D. Just as the name of Vikrama was prefixed to the era of 58 B.C. which is the chief reckoning of Northern India, so the name Salivahana, as that of a personage famous in Southern India, was prefixed to the ordinary Saka era. The date of 1354 A.D. in a record of King Bukkanaya I. of Vijayanagara is the earliest known certain instance of the use of the name Salivahana in a date. The personal idea which underlies this connection of a King Salivahana with the Saka era is more difficult to ascertain. Epigraphic research has shown beyond doubt that the connection is certainly not based on the existence of a real king named Salivahana reigning in 78 A.D. any more than is the connection of the name Vikrama with the other era based on the existence of a real King Vikrama reigning in B.C. 58. There is also no reason for thinking that it commemorates any real King Salivahana of later times. The earliest instance of the use of the name Salivahana in dates comes from the South, and we may very possibly derive the name Salivahana from the family name Satavahana of the great Satakarni, or Andhra Kings, who ruled over the Deccan for some four and a half centuries from B.C. 225 to A.D. 225. The Satakarni Kings, however, had nothing to do with the foundation of the Saka era, which had its origin in the western parts of Northern India and did not even use the era in their records. The name Satavahana-Satakarni occurs very often in the Puranas and has also lived in general literature.

On the evidence of these and similar points, Mr. Fleet comes to the following conclusions :

(1) The name of the supposed King Salivahana was introduced in connection with the Saka era in imitation of the association of the name of the supposed King Vikrama with the era of B.C. 58.

(2) The name is based on Satavahana, as the family name of the Andhras, who however had nothing to do with the foundation of the era, and commemorates perhaps the dynasty itself, vaguely as a whole, or quite possibly some individual member of it, who was a great patron of literature ; but in the latter case, of course, without any effect of really placing him in or about A.D. 78.

(3) The name was introduced in the first-half of the fourteenth century in the records of the Kings of Vijayanagara.

## • THE WASTE OF INFANT LIFE IN INDIA.

The Editor of *The Social Service Quarterly*, commenting on the Annual Reports of the various Sanitary Commissioners for the year 1914 just issued, regrets the perfunctory manner in which the question of the high mortality among infants has been treated in the reports. In his words :

The causes of the high mortality among infants may be as open to dispute as the means of its prevention. But that is no reason why the question should be dealt with in any but a thorough manner. It is apparent from the reports that there is a diversity of views about the causes, but this is mainly due to the absence of systematic inquiry. The Government of India have deputed officers, and sometimes committees, to investigate the causes of diseases like plague and malaria and to suggest remedial measures. The prevailing high mortality in the country presents a graver problem well worthy of an exhaustive examination. An examination like this would show that the causes of an excessive rate of infantile mortality are many, and their interaction is complex. They may be roughly divided into two groups: those chiefly attributable to individual shortcomings; and those chiefly due to governmental and municipal derelictions. In the Reports of the Sanitary Commissioners an inadequate treatment of the second group of causes is noticeable. The connection that exists between a high rate of infantile mortality and a high birth-rate, for instance, is referred to only in the Report for Burma. The poverty, and not seldom the immaturity, of the parents, their ignorance of the proper ways of rearing children, and the insanitary surroundings in which the poor have to live necessarily make the life of infants very precarious. Under conditions like these to which most mothers and children are exposed—the surprising thing is not that so many infants die, but that more do not die.

Organised effort alone can be effective in rousing the apathetic poor to a sense of the danger of insanitary surroundings; and there is a responsibility on all interested—parents, doctors, sanitary authorities and the general public. Personal influence in educating the mass of the people should be very effective; and the work of promoting the health of mothers and the welfare of infants offers an ample field for the energies of those women who have received the benefit of higher education. In addition to an educational programme, there must be a systematic visiting from house to house, and the provision of proper beds, wards and even hospitals for maternity cases in all large towns. Healthy conditions of life must be made possible for mother and child, and proper attention should be secured for the feeding, clothing, and up-bringing of the children throughout the first year of their life, since excessive infantile mortality is a national disaster and a sheer waste of suffering.

## SIKHISM FROM GURU NANAK TO GURU GOBIND SINGH.

Professor Teja Singh, writing to the *Sikh Review* (November), traces the growth of the Sikh religion from the founder Nanak for a period of two centuries down to the last Guru Gobind Singh, and shows that through the whole of this period the manifestation of the Guru through the physical frame is divinely linked and moved through and, through by one spiritual ideal. Guru Nanak's mission, i.e., the tearing away of the veil of unreality, and the bringing of mankind in direct contact with the Divine Presence, was carried on by all the Gurus to the advent to Guru Gobind, who completed the first cycle of it in the same divine and self-effacing spirit. Guru Nanak got his Divine Light from God by merging himself in Him. The next Guru lost himself in the love and service of Guru Nanak and became one with him. The 3rd, at the age of 72, came to seek his Guru in the 2nd. Guru Arjun, the 5th Guru, bore the separation from his saintly father in complete resignation and fully carried out the wishes of his predecessors. Har Gobind, Har Kishan, Teg Bahadur and Guru Gobind, the last four Gurus, are identified with one another, and at Teg Bahadur's martyrdom, he sent his final message to Gobind Singh, asking him to protect the poor and the weak and to spread the truth of Guru Nanak's house, in spite of all opposition. Guru Gobind Singh carried out these sacred orders fully, and he and Teg Bahadur became one in spirit.

This long chain of the ten Gurus is linked and fused with the divine spirit, and all that they did should be regarded as a manifestation of the divine will under varying conditions and changing circumstances. Guru Arjun got the MSS. of the teachings of the first four Gurus and completed the sacred Sikh scriptures—the *Adi Granth*—which in itself forms a great landmark in religious history. The book is the first of its kind in which the teachings of the Sikh Gurus are put side by side with the teachings of the great saints of other religions in India, without any distinction of caste or creed. Guru Arjun in this way gave the first real aristocracy of saints, a living brotherhood of divine souls and shows that the religion of spirit is the heritage of all mankind. The superstructure to this was completed by the time of Guru Gobind Singh.

## AN INTERNATIONAL ASSEMBLY.

Writing to the November issue of the *Positivist Review*, Mr. Charles E. Hopper urges one or two special points which he considers to be specially necessary reforms in international life. He has in view a deliberative assembly consisting of a hundred or more delegates, whose views need not necessarily bind the nations to which they belong but who must be regarded as the lawful channel of diplomatic intercourse and negotiation. The deliberations should be open and reproduced in the press of every nation concerned; and the formulated advices of the assembly, when carried by a majority vote might acquire the force of international law, if no constituent nation lodged a formal protest within a specified time. The assembly might elect expert officers and committees to deal with the different branches of international relationship. Such an assembly would have much moral and spiritual as well as directly material value. It would be a permanent symbol of the solidarity of constituent nations and a focus of their international life and interests.

The chief difficulties in the way of the formation of the assembly may be best seen in the writer's own words:—

What may appear to be the chief difficulties in forming an International Assembly as the organ of a League of Peace-pursuing States are: (1) the manner of appointment of the national delegates or representatives; and (2) the number of delegates (with voting powers understood) to be appointed by the respective States. I think that every nation should be allowed to solve the first problem for itself. A democratic country might elect its delegates by plebiscite, or might empower its Representative Chamber to elect them, or the several delegates sent by a State might be elected in different ways and by different bodies (one, possibly, by the universities, or by some body representative of the country's higher culture), or the ruling authorities of the time being might appoint the delegates as they now appoint ambassadors, though the last is not the course I should recommend. As regards the second problem it is clear that, while the smaller nations of the League would be guaranteed the same security as the greater ones, they ought not, in justice, to have the same voice in world-politics. The representation of the various nations in the assembly should bear at least a rough proportion to their respective adult populations; but the representation in respect of illiterate populations should be heavily discounted; say, four illiterates to rank with one educated citizen. Not that a barely literate person is necessarily worth more to the world than an illiterate; but ability to read is the basis of all higher education, and the extension of that ability is the most obvious distinction between civilisation and barbarism. Besides, while countries, like Switzerland and Denmark, could not expect to be represented in the Assembly by as many delegates as Britain or Russia, they might well protest against either Russia or Britain claiming a representation directly proportionate to populations which include millions of illiterate peasants or savages.

## JOAN OF ARC: A PRACTICAL MYSTIC.

J. Griffiths, writing in *The Theosophist* for December 1916, rouses interest in the figure of Joan of Arc, who was recently canonised by the Catholic Church. Many people and national historians have regarded her as rather a mythical character, for her life was one of marvels blended with what are known as supernatural events. In spite of this shrouding of her as a mythical figure, her life and experiences have been very thoroughly authenticated. During her trial, she was closely questioned, and all her answers were recorded by notaries appointed for the purpose, and 21 years after her death, the petition for her rehabilitation led to an exhaustive enquiry which lasted for more than six months. France in her times was a profoundly religious country; and the whole people were permeated by a faith that worked true miracles even while it believed in unreal ones; the idea of a Providence that works only by general laws was wholly alien to the feelings of the age, and every political event as well as natural phenomenon was believed to be the immediate result of a special mandate from God. Holy angels and saints were believed to be constantly employed in executing God's commands and mingling in the affairs of men; the Church encouraged them and sanctioned the concurrent belief that hosts of evil spirits were also working. Thus, the public mind of her age was ready to accept Divine interposition through the instrumentality of Joan, and those who did not believe her to be inspired by God and angels, were ready to regard her as the instrument of the powers of evil.

The unanimous testimony of historians regarding Joan's transcendent heroism and devotion, along with her pure disinterestedness, are the surest test of her greatness of soul, for not a single instance is given into which we can read the motive of self-gratification. She died before her nineteenth birthday after a short but wonderfully inspiring career. Her whole thought was how to be of service. Not a single instance do we read of her own desires or her personality obtruding and hindering her work. When her power began to be realised, it was beyond the understanding of most men. The noble, the loving and charitable, realised that it must proceed from a higher source; but the jealous and the fearful, the ignoble and superstitious, believed it to be witchcraft, or what we now term the black art, or black magic; for those who do not rise above what is ignoble are apt to think that it is impossible for others to do so. One marked feature of Joan's life was her source of inspiration, or the "Voices". The hearing of voices is generally considered an unfavourable sign by doctors, and is looked upon as one of the first signs of a disordered mind, or madness. The madman, however, is unable to discriminate between the physical and the astral, he confuses astral entities with those existing on

the physical plane; but there is not the slightest doubt that Joan was fully conscious that the voices were from the higher worlds.

Mr. Griffiths says that in theosophical terminology, we might say "that the Higher Self—the Ego—was able to express very much more of itself in Joan than is usual amongst good men and women." "Joan was simple, strong, pure, loving and utterly devoted, for she had learnt "to discern the One, the inner round or voice which kills the outer."

## AN ASIATIC VIEW OF JAPANESE QUESTION.

Lala Lajpat Rai, writing in a recent number of *The Outlook* of New York, traces the changes in the attitude of Asiatics towards Japan, since the Chino-Japanese War of 1894 as well as the present outlook of Japanese politics and aims. Japanese participation in the suppression of the Boxer rising in China was unpalatable to the Asiatics generally; but Japan's war with Russia created throughout the Eastern world enthusiasm, and with reference to India materially contributed to the development of the Nationalist movement. "Japan vindicated the honour of Asia, and proved to the world, that given equal opportunities, the Asiatics are inferior to none in any sphere of life—military or civil." One thing about Japan might lead to misunderstanding; and that is her attitude to China which is largely inspired by the instinct of self-preservation. It is unmistakable that there is a strong and powerful party in Japan, which is inspired by an imperial vision of expansion and aggrandisement. The Japanese claim of enforcing the principle of the Monroe doctrine in Japan's own favour in Asia also leads people to think in the same way. Japan's alliance with Great Britain and Russia looks ominously like an understanding to divide China among themselves. In fairness to Japan, her ambition to expand should not be considered as absolutely sinister. Her military and naval exigencies in the Pacific force her to seek means of expansion and money-making abroad. Unfortunately, there is an undercurrent of increasing distrust of the United States, and a growing anti-British feeling. Japan can expect no help from Great Britain if an armed conflict should ensue between her and the United States; and it is this fear that is driving her into the arms of Russia. But Japan's attitude should be friendliness with all Asiatics, especially the Chinese, so that her strength, safety, and security will lie in the affectionate sympathy and support of the billions of Asiatics, rather than in the half-hearted support of one or more European powers.

## THE POPULATION PROBLEM IN INDIA.

Criticising on *The Population Problem in India*, by P. K. Wattel, Mr. Shah writing to *The Wealth of India* (November) makes the following remarks: Mr. Wattel's Neo-Malthusian panacea for the high birth-rate (38 per thousand) in the face of a growingly difficult subsistence is very misplaced. Because, though a reduction of the birth-rate may lead to a reduction of the death-rate to a certain extent, yet the experience of European countries points out that when once the process of the forced reduction of birth-rate starts, it is likely to result in such a low-state of fertility that the State has to offer a premium on births of children. With respect to the low vitality of the Indian people, the remedy of a decreased birth-rate could be useful, only if it were exercised in the case of those who are socially unfit. But to propose it as a universal remedy, as Mr. Wattel does, in a country of marriage-ridden masses is to ignore important factors which may lead to very bad consequences. Checking of the birth-rate itself cannot go far enough to solve many of the problems that affect the vitality and prosperity of the Indian people.

Mr. Wattel's other conclusions, viz., that the pressure of population is very intense in all the old provinces and the prospects of its relief are not very hopeful; that the agricultural population is increasing at the expense of the industrial and trading populations owing to the displacement of the handworker by the machine, and the development of the means of subsistence by either irrigation or industry does not seem to be very hopeful, are not easily endorsed and are open to further investigation and criticism. The pessimism about the inability of agriculture or industry to support more people than at present is unnecessary, and statistics are not sufficiently convincing to justify such a belief. "As to the possibilities of the increase in the capacity of the soil to support a larger number of people, by irrigation, even though it may be admitted that the most paying areas of canal irrigation have been already exploited, it is futile to deny the prospects before well-irrigation. The conclusion about the incapacity of industries to support a larger number of people is unnecessarily despondent; and the agricultural and mineral resources of India are ample and await a successful development, which is sure to come with the increasing economic pressure in India and the world. And cottage industries also have a suitable future, if suitable organisations should help them. Finally,

Mr. Shah, summing up his observations, says as follows:—

Taking the whole argument of the book, while one agrees with Mr. Wattel's facts about the high death-rate and decreasing vitality of the people, it is difficult to dogmatise about the increase in the means of subsistence. It must be said, however, that any attempt to prove that the means of subsistence in India cannot increase in proportion to the rise of population ignores the beneficial effects of the Agricultural Reform, and the work of the Agricultural Departments and Co-operative Credit Societies ignores the existence of the vast undeveloped resources of the country and the future that lies before well irrigation, and before cottage and other industries, and denies the economic influences of the close contact with the West. Lastly, it should be noted that the remedy of decreasing the birth-rate cannot go far enough in a country of marriage-ridden masses, and if adopted wholesale by the intellectual classes (as has been usual in all European countries) cannot but lead to degeneration. At least the problems of India are too complex to be dealt with so summarily by a dose of the Neo-Malthusian panacea.

## SIN AND GRACE IN MAHOMEDANISM.

A Christian missionary of Cairo, writing to a Dutch Missionary magazine from which a translation was made in the current number of *The Moslem World*, decries the stress on formalism which is laid by all Moslems, sometimes to the detriment of moral law of which they are much less careful. He says (whether rightly or without basis is a contested question) that to honour God in a narrow sense, is for the Moslem the highest attainment, and he overdoes this through losing himself in this and assigning a second place to the moral law. But Mahomedanism, with all its formalism, is not devoid of the idea of sin and grace, and the confession of God's mercy occupies an important place in it. One of the attributes of God, which the Moslem extols, is his mercy, and repeatedly God's mercy is mentioned in connection with the forgiveness of sins. The Mahomedan, even as the Christian bases his salvation, not upon his own merits, but upon the grace of God. His representation of the mercy of God excels even the Christian one. The Christian God truly forgives much but receives a sacrifice instead thereof. This is, according to the Moslem, not forgiveness in the fullest sense of the word, but it is giving in order to obtain an equivalent. The Allah of Mahomet forgives, and there ends; and that is to the Moslem only genuine mercy and forgiveness by grace alone.

The Mohammedan's idea of sin and grace depends wholly upon his conception of God. Whenever he commits sin, he ascribes this to the will of Allah. In his heart, he makes God the author of sin, and furthermore he considers the Almighty to be a ruler who dispenses His favours in a wholly irresponsible way. Even



the true believers of Islam have no absolute guarantee that they will enter Paradise. Whether promising or punishing, not right but absolute irresponsibility is Allah's privilege. His might is so great that it may compass evil; His omnipotence is not controlled by holiness and righteousness.

Mohammedanism knows no free grace, but alone grace based on the irresponsibility of the bestower. It is noteworthy that the Koran speaks of sin and grace but not of guilt and love. The guilt of man and the love of God are unknown doctrines in Islam. Its Gospel is a human gospel. The Mohammedan may commit sin and cast the blame upon God; he may hope for grace even though righteousness be never satisfied. Nothing can be easier.

In vain do we seek in the Koran for an expression of genuine sorrow for sin committed or wrong done. There is not even a true consciousness of guilt. Nor do we meet with a revelation of the infinite love of God which seeks for those deserving everlasting punishment and saves them unflinchingly. Whatsoever may be said of sin and grace in it, there is no reference at all to the knowledge of our misery and our salvation from it.

The Mohammedan belief in God's mercy can never become the bridge over which the Gospel may find entrance to the heart. Besides the Christian doctrine of the Trinity, the preaching of the Cross of Christ, is one of the greatest hindrances to prevent the Mohammedan from becoming a Christian.

### WHAT IS AMERICANISM?

Jacob Gould Schuman, the President of the Cornell University, writing to *The New Educational Foundations* of October 1916, identifies Americanism with the calling and mission of mankind and interprets it to be the historical achievement of the American people with the ideals which have inspired that achievement and which beckon it onward to new attainments. Americanism, according to him, should be not merely an intellectual idea but also an emotion or passion in the soul of every genuine American by which that idea may be suffused and inflamed. It also signifies an attitude of the will—a readiness on the part of American men and women to assert and maintain their ideals, to do something on their behalf and to defend and, if necessary, to die for the Republic which embodies them. Americanism is thus a principle of action, as well as a sentiment of the heart and an idea of the intellect.

The spirit of Americanism should not be regarded as mere *spread-eagleism*, and it always goes with modesty, truth, freedom, loyalty and devotion, and if it should become vociferous and blatant, it is apt to lose its potency for passion and action. In the words of the author, Americanism, includes complete religious freedom—the toleration of all religions with favour to none and disparagement of none (so long as there is no violation either of the principles of morality or the law of the land). It includes the right of the people to govern themselves in the way they think best and to modify in

an orderly manner the institutions, laws and constitutions they may have established to that end. It includes the principle of a wide and diffused ownership of property, the thorough realization of which is an essential security to every Republic. It includes the welfare of the masses of the population as the chief end of government, and it makes the prosperity of the average man—not the wealth of the millionaire—the true test of the general welfare. It includes the principle and the practice of free, general and compulsory education for all the children of the land with a view to the development of their powers, their preparation for their future callings and vocations, and their training for the duties of citizenship in a self-governing commonwealth.

Where men are shackled by the institutions of the Old World, in America they go free. The Republic exists to promote their welfare. It cannot use them for ends foreign to their own interests as individual citizens. What the Republic is and does, it is and does through their votes and by their mandate. The people control the government alike in time of war and of peace. But the American hope and ideal has always been that democratic governments would put an end to war. No nation has accepted more enthusiastically and trustfully the doctrines of the social philosophers, who have taught that mankind have outgrown the age of Militarism and have now entered upon the age of Industrialism—and Peace. And no other nation has so consistently and persistently championed the policy of settling international disputes by means of arbitration, when diplomacy proved unequal to the task. Thus, Peace, Arbitration and International Goodwill also form a part of the historical meaning of Americanism.

Americanism, in the future, will develop along these well-established lines. And though the European war teaches to America the necessity of preparedness and the development of armaments, still when the war should be over, democracy might develop together with the love of peace, and the creation of a world-court of arbitration might probably result.

### AWAKENED INDIA.

Mr. H. M. Hyndman writes thus in *The Fortnightly Review* for October:—An Empire which declares that it is fighting a world-war for the maintenance of National rights and National freedom cannot in decency keep one-fifth of the human race in subjugation to foreign despotism and liable to the exaction of a foreign economic tribute on a huge scale. If England persists in a fatal policy, there can be little doubt as to the ultimate result. Not even the legions of Japan will suffice to keep India permanently enslaved. The movements in China and Japan itself have already had their influence throughout Hindustan. However desirable it may seem to the great Indian Feudatories to exhibit their loyalty to the dominant power to-day, it is inconceivable that they can fail to know what is taking place around them, or that they fail to share in the general Asiatic feeling against the supremacy of the white race.



### BUDDHISM IN BURMA.

The present condition of the Burmese people, their regulation of daily life and the practice by them of broad, democratic principles are mainly due to the influence of Buddhism; and several commendable features of this influence is portrayed by Maung Thak in the last number of the "Buddhist Review." Though Burmese chronicles say that Buddhism was introduced into the country in the 3rd century B.C., it did not begin to spread till about the 6th or 7th century A.D. The Dhamma had its progress and decay in Burma also; but it reached the zenith of its prosperity during the regime of the peace-loving King Mindon some fifty years ago. He was known as the Supporter of the Religion and inaugurated the Fifth Great Council, where the whole of the Tipitaka was inscribed in marble tablets in order that the Dhamma might be preserved for all time. Under him, the vast number of Pali colleges and seminaries, both in Mandalay and in other places, instructed a great number of students both monks and laymen; the monks being suitably rewarded, and the laymen at once securing Government appointments. The study of Pali and the Dhamma was encouraged in various other ways also. Ordination into the Buddhist Order was also greatly encouraged; and one-tenth of the population were monks. Students from China, Cambodia, Ceylon, Bhutan and Sikkim and other parts of the world flocked to Mandalay for study. In the eleventh century also, under the Paukkan kings, Buddhism attained to a great height of prosperity, and the people of those days are regarded to have been better educated and more enlightened than in modern times.

The result of this long course of discipline under the Dhamma is the present people of Burma, who have always been loyal, law-abiding and devoted to the religion of their forebears and have always given their whole-hearted support to the cause of Buddhism. Charity and selflessness inculcated in and practised by all, the existence of a guest-room in all houses, high and low, and the truth of the Burmese saying, 'that there has never been any death from hunger,' are all indications of the fruitful effects of this discipline. Women have always been the forefront and mainstay of hospitality and charity. They have complete freedom of action and speech in all respects, equally with men, and from time immemorial they have been enjoying rights which their Western sisters are even now clamouring for. They are shrewd in business capacity and exemp-

lary in their devotion to duty and religion. Gambling and the drinking of intoxicants are unheard of among them. Among the people, there are no class distinctions, which engender mutual hatred. These are all of them attributable to the influence of Buddhism.

### ECONOMIC ANOMALIES IN INDIA.

In an article on "Indian Finance and Commerce" in the November issue of the *Mysore Economic Journal*, "Dux" writes:—

One fundamental fact I wish to make clear is, that Government will take comprehensive action only in response to united demands. Administrative inertia, lack of funds and equipment, and an apathetic public are not the most encouraging basis whereon to build a new policy, and we must remember the old tag that nations get the Governments they deserve. This applies even in a bureaucratically governed country such as India. Unless they proved this, the administrative reforms characterising the last Viceroyalty proved nothing. The changes were useful, but they left the economic situation unimproved. Industrial interests, unfortunately, are feebly represented in the Imperial and Provincial Legislative Councils. The programme of Post-War Reforms suggested by the non-official members for Government's consideration is concerned with administrative schemes exclusively. Banking and financial problems often engage attention, but how many bankers and practical financiers can the Viceroy's advisory council boast? Not one. Since the council was re-constituted on its present basis, India's trade, foreign and internal, has grown 50 to 80 per cent., but the only commercial cities sending representatives are Calcutta and Bombay. The co-operative movement, too, has yet to gain political recognition. The result is, economic interests are largely inarticulate.

### INDIA IN INDIAN AND FOREIGN PERIODICALS.

- WORKMEN'S EDUCATION IN AHMEDABAD. By J. V. Desai, Esq., Bar-at-Law. ["The Social Service Quarterly," October, 1916.]
- EDUCATION: MEMORIES AND THEORIES. By J. C. Molony, I.C.S. ["The Mysore Economic Journal," November, 1916.]
- REGAL SUCCESSION IN ANCIENT INDIA. By Narendranath Law, M.A., B.L. ["The Modern Review," December, 1916.]
- PRIMARY EDUCATION IN MADRAS. By P. A. Subramania Iyer. ["The Local Self-Government Gazette," November, 1916.]
- THE RELIGIOUS PHILOSOPHY OF HINDU MARRIAGE. By K. Narayana Iyer, B.A. ["The Vedic Magazine," November, 1916.]

## THE DOMINIONS AND INDIA.

Writing in the current number of *The Modern Review*, Mr. H. S. E. Polak criticises in a constructive spirit the views of the so-called Round Table School of Imperialism as to the part that India is to play in the coming 'Commonwealth' of the British Empire. The first proposition that would strike the readers of Mr. Curtis' book, "The Problem of the Commonwealth" is that the citizens of the Self-governing Dominions, if they should be responsible for the foreign affairs of the Empire, should also get to control the destinies of its subject peoples and to train them to govern themselves. This claim, in the words of Mr. Polak, is merely *Toutonism* in another form, though the people who put it forward do not seem to be aware of it. It would mean, in the case of India, the adding of yet another interest and clique, that of the self-governing dominions to the already existing ones, like the Indian Civil Service, the permanent and special military group, and the European mercantile community. The proposers of this measure urge in their support that the young democracies—they are graphically described to be the strong and fruitful daughters of Britannia—will naturally favour the adoption of measures calculated to bring nearer the happy day, when India shall enter into complete political equality with them.

But facts speak entirely to the contrary. The attitude of the Boers, who in themselves are democratic to the verge of anarchy, is extremely autocratic towards the non-white population and they are aloof from them in the highest degree. Natal the most important British province of the South African Union, and the stronghold of un-Dutch sentiment, embodies also the non-British ideal of a great mass of colour prejudice. East Africa has shown the same prejudice against Indians, though its prosperity and present state have been mainly due to Indian pioneer work. "Race differentiation has slowly but surely characterised the methods and attitude of the East African administration unchecked by the effective criticism of healthy public opinion, until so lacking in sympathy and out of touch with the Indian community has it become that on the outbreak of the present war and the proclamation of martial law, Mr. Ritch, who had settled there and become the trusted adviser of the Indian community . . ., was one day suddenly and secretly deported without trial . . ." Even the Zanzibar Indians are fearing the day, when for administrative purposes, their island will be annexed to British East Africa and

thus be brought under the dreaded South African influence.

The spirit introduced by students from South Africa and other Dominions into British Universities, legal, medical, and other educational institutions, has resulted in driving many Indian students to similar institutions in Germany, America, and Japan. In the other Dominions there is the perennial conflict between capital and labour, and neither Canada nor Australia recalls happy memories to India. The sanguine hopes of some, that race prejudice has entirely died out in New Zealand, where the Maori has equal rights with the White man, and that in Australia, the 'White Australia Policy' is being growingly condemned, though partially justifiable, may prove unfounded in the end. Moreover, the Dominions, so far from demanding a share of the control of the Government of India, have their own hands full of their own problems awaiting solution. And at least in South Africa, Hertzogism refuses to recognise any kind of responsibility or obligation towards what Mr. Curtis calls the 'Commonwealth.' Under these circumstances it would be fatal to entrust the problem of the development of the self-governing institutions in India to the Dominions that are prejudiced and are but still learning to govern themselves.

## SELF-GOVERNMENT FOR INDIA.

India to hand by this week's mail draws prominent attention to the following expression of opinion by Mr. Percy Alden, M.P., which is taken from the *Star* of November, 2:—

The problem that faces us with regard to India, and perhaps Egypt, is certainly serious and difficult. The final authority will no doubt have to remain for some time to come in the hands of the Imperial Government. For long it will be necessary to maintain armies both in India, Egypt, and other dependencies, but to an ever-increasing degree these armies will become native; and as they become native, and as the civil administration is more and more associated with the people of the country so governed, it would be possible to transfer from time to time powers which have hitherto rested with Great Britain to the better educated and more disciplined portions of these large communities. It is not enough that India or Egypt should supply leaders—they must also be able to supply an educated electorate. For that reason the Liberal Party regards it as a profound responsibility resting upon Great Britain to see that the Government of these Dependencies does take the necessary step gradually to educate and train the native populations for a Self-Government which, though remote at present, is none the less sure to come to pass in the fulness of time. India will also claim an ever-increasing part in Imperial affairs, and she should be encouraged, all the more because of her splendid achievements in this war, to look in that direction for the consummation of her hopes and aspirations.

## IS A SCIENTIFIC EDUCATION POSSIBLE ?

Mr. Sydney H. Kenwood has a very interesting article on this subject in the "Educational Times," London. We reproduce it in full, as it will be found of special interest to Indian readers as well.

Now, if the object of education be really to unfold the human being, its means must match its ends; that is, they must concern definitely human material. That this view is not widely held by the man in the street results from a misconception of the end to be attained. Brutally stated, his desire is not for a man, but a mechanic; and quite sensibly, on this view, he does not see the use of means to an end he does not understand, and, not understanding, does not want. It is to be observed that he is fully alive to the fact that means must match ends.

In my humble opinion, it is much to be doubted whether such a thing as a scientific education be possible, since its means are non-human, and because it seeks a human end. Beyond the advantage of method—a method by no means applicable to human affairs—all that science appears to offer is instruction, which, as has been recognized for centuries, is not education at all. And further the matters with which it deals must remain without any large share of human interest, for man is interested chiefly in the achievements of his own creative impulse—in the records of human creation and imagination. Thus, while the cultured mind delights in the classics of all languages, the man and the boy in the street read stories "with a strong love interest." Where the humanities touch science the case is, of course, somewhat different. There is human interest in the partly human creations of science, in machines to enslave natural forces or to overcome our limitations. But applied humanism cannot compete with the pure thing in the affection of the race. The surprising weekly inventions of Charles Ford found a large juvenile public some twenty years ago; but the contemporary adventures of Buffalo Bill were vastly more popular, and that hero never invented anything except dramatic incidents. A machine can never take the place of a poem. Invention cannot displace imagination. We value both, but not equally.

This difference in value is not unconnected, I think, with the natural desire for liberty. There is something inherently repulsive in the idea of a force to which we must bow, and against which struggle is absurd. We start with a strong prejudice in favour of a path which offers endless variation, a choice so rich as to appear limitless and unconditioned. The human being is apt to

be scornful of those who urge the natural impossibility of imaginative flights. Schiller laughed enormously when astronomers informed him that Jupiter could not possibly have appeared to lure Wallenstein to his doom. We should all discountenance a critic who pointed out that "Crossing the Bar" was not nautically accurate. The tyranny of natural law only differs from other tyrannies, in that it is impartial and universal.

The very universality of our preference for the humanities indicates that its reason lies deep down in our nature. The modern cry, emphasised by the War, is for a revolution in our educational method, for the substitution of science for the classics. On the eve of impending changes it is well to stay and consider one or two points. All revolutions involve waste of energy, and such as fly in the face of a well-marked evolution are ridiculous. No revolution has ever succeeded in its first wild aim; there has always had to be an eventual compromise, and not infrequently a humbling swing in the opposite direction. If the world were governed by philosophers, as Plato hoped, revolutions could not occur; but the one fixed political principle of our ruler Demos is, that any change is for the better.

What is likely to be the result of the change longed for by the Extremists? One result *sans doute*. We shall be better disciplined; our minds will be more orderly; our efficiency will increase. A humanistic education tends to the feeling that "action is a trifle vulgar." Scientific training will show us that action is everything, and pure thought waste of time—a point of view strangely like that of modern Prussia.

Unhappily, any idea of examining the people to discover the effects of the rival systems must be condemned at the outset as impossible. But we can each form a rough guess based on our own experience of literary and scientific men. We can all gain some private idea of what would happen if we swapped horses. We can all ask ourselves, for example, why a "well-born" man reared on science is frequently an intolerable bore, and why a classical Scots crofter is often a delightful companion. If the time ever comes when we shall be invited to vote on the question, we shall be able to decide which to us seems the freer and broader mind, which that of the narrow partisan. And if the British public can be awakened to consciousness of what it really does think—if it can be induced to penetrate the clouds of proximate expediency and arrive at its own true opinion—there will be small doubt as to the result.

# QUESTIONS OF IMPORTANCE

## Congress Work in England.

The following report for the year 1915 1916 has been issued by the British Committee of the Indian National Congress :—

This year has essentially been one of anxious preparation. Both in India and in England, it has been fully recognised that, after the war, India should receive her due share of Self-Government, and should take, within the British Empire, a place worthy of her ancient civilization and the high ideals of her people. Accordingly, during this year steady preparation has been carried on by Congress workers both in India and in England, so that, when peace is assured, proposals may be placed before Parliament for such constitutional reforms as will satisfy the Indian people, and be in conformity with British principles of freedom and progress.

From the nature of things, this work of preparation is necessarily carried on partly in India and partly in England. It is for India herself to mature a scheme of reform suited to her special requirements; it is in England, as the seat of power, that arrangements have to be made for the due hearing of her case. Congress workers, in the East and in the West, have been diligent in the performance of this double duty.

### WORK IN INDIA.

First, as regards work in India. By Resolution XIX of the last Congress, under the heading of 'Self-Government,' the All-India Congress Committee was authorised to frame a scheme of reform, having regard to the principles embodied in the Resolution, and, further, it was authorised to confer with a Committee of the All-India Muslim League and to take such further measures as may be necessary. This action accords with the advice of Sir S. P. Sinha, the President of the Congress, who pointed out that, for the general welfare, we need 'a reasoned ideal of India's future, such as will satisfy the aspirations and ambitions of the rising generations of India, and at the same time will meet with the approval of those to whom India's destinies are committed.' The representatives of the Congress and the Muslim League have met in conference as contemplated by Resolution XIX, and the final result of their deliberations is now awaited. There can be no doubt that the representations of a united India will receive from the British people the attention demanded by its importance for the welfare of the Empire.

Steps having thus been taken in India to formulate the wishes of the Indian people we have to consider the action required from friends in England. At the proper time when peace is within sight, it is proposed that the Indian scheme of reform shall be brought to England by a deputation of the most trusted Indian leaders; and the practical question is: How should this deputation proceed so that the case may be brought effectively before the Home Government, the Imperial Parliament, and the British public, with a view to a settlement beneficial alike to India and the world?

### ACTION IN ENGLAND.

Naturally the first approach will be made to the Home Government. In the Government as now constituted, both the great parties in the State are united; and, fortunately, even before the Coalition the leaders on

both sides pledged themselves, by declarations in Parliament, to a generous policy to India, promising her a worthy place in our free Empire, as a partner, and not as a dependent. Mr. Charles Roberts gave this Assurance, speaking for Secretary of State, and Mr. H. W. Forster was authorised by Mr. Bonar Law to say how closely the Opposition associated itself with the sentiments expressed on behalf of the Government. Furthermore, the King-Emperor has repeatedly insisted on sympathy as the keynote in dealing with Indian aspirations. There is, therefore, every reason to expect that India's representations will be received by His Majesty's Government with careful and sympathetic attention, and that the Secretary of State for India will receive the Deputation in friendly conference, so that there may be a free interchange of views, having for its object to meet the reasonable wishes of all concerned. Proceeding on these lines, the way seems open for the Government, in consultation with India's representatives, to prepare and place before Parliament proposals for such constitutional reforms as will satisfy the Indian people, and be in conformity with British principles of freedom and progress.

From the above considerations there seems reason to hope that a satisfactory scheme of reform may be framed by agreement. At the same time we must not shut our eyes to the fact, that the Government may not see its way to grant all that the Indian representatives consider essential. Doubtless offers will be made, but in the Indian view these may not be sufficient. What, under the circumstances, is the wise course to pursue? How can it best be arranged to secure what the Government is willing to give, and at the same time to provide means of progressive improvement in the future? The suggestion is that, if the Government proposals do not come up to India's expectations as formulated in the scheme brought by the deputation, the Government offer should be considered, with a view to acceptance as an instalment, the points of difference being reserved for submission to Parliament, on the report of a Parliamentary Committee, with a view to further legislation.

It will be for India's representatives to consider whether they should not ask for a revival by statute of the periodical Parliamentary enquiries which, up to 1858, originated all the most notable improvements in the condition of India. The recent action of the Joint Committee of both Houses in dealing with the Indian Consolidation Bill on sound judicial lines must give India confidence that such Parliamentary Committees will give a fair hearing to Indian claims, so that, from time to time, progress may be made in constituting India a free and prosperous partner in the British Empire.

### THE ESSENTIAL PRINCIPLE.

The essential principle of self-government was declared by Lord Hardinge, when he indicated the safe path of Indian reforms, founded on provincial autonomy, with a persistent, if gradual, transfer of authority from the official body to the representatives of the people. This, we trust, will be the direction in which Parliament will proceed. But in order that the Viceroy may be in a position to carry out the orders of the Home Government, it is absolutely necessary that his hands should be strengthened. At present the Viceroy is not master in his own household, the existing practice giving to the

permanent officials an exceptional position of authority in his Executive Council. The constitution of that Council is determined by the India Act of 1861 (24 and 25 Victoria, c. 67), clause 3 providing that three out of five ordinary members of that council are to be persons who have been at least ten years in the service of the Crown in India; and this provision has been interpreted for the sole benefit of the Covenanted Civil Service; so that the Viceroy's 'Cabinet' is unduly dominated by a group of permanent officials, who enter the Executive Council automatically, imbued with the spirit of the great centralized departments, over which they have been accustomed to preside. Under this system a Viceroy, fresh from England and unfamiliar with the routine of Indian administration, is not in a position to give effect to the policy prescribed for him by Parliament and the Crown.

The remedy is a simple one; for the time has come to amend clause 3 of the India Act of 1861, by providing that the Viceroy, with the approval of the Secretary of State, shall have power to nominate the members of his own Executive Council from among men, British and Indian, of ripe experience in public affairs, their term of office ending with that of the Viceroy. Such amendment will only be an extension of the beneficial practice which, for the last eighty years, have given to India the services of such men of mark as Lord Macaulay, Mr. James Wilson, Sir Charles Trevelyan, Sir Sumner Maine, Lord Hobhouse, Sir Courtenay Ilbert, and Sir Guy Wilson. In more recent times the solidarity of the Empire has been strengthened by the addition of distinguished Indians. Sir S. P. Sinha, Sir Ali Imam, and Sir Sankaran Nair. It appears that this reform is a condition, precedent to all other reforms. The principle involved is one that has been accepted by all civilised Governments. In England, especially, it has been the settled rule that a member of the permanent Civil Service must be content to close his official career as the trusted and authoritative head of his department without aspiring to political governance. The task of a British Premier would be an impossible one if he was not free to choose the members of his Cabinet from among his political supporters, and was compelled to accept as his colleagues the permanent chiefs of the administrative departments.

#### SIR KRISHNA GUPTA AND THE CONGRESS.

As regards a direct appeal to the Imperial Parliament and the British public on behalf of Indian self-government, the British Committee and the journal *India* have been working under difficulties, have lost valued colleagues, British and Indian, by death; while owing to war exigencies the Congress has not been in a position to supply their place. At the same time they desire to express their grateful thanks to Sir Krishna Gupta for his unfailing support and wise counsels. He is now returning to India, and his intimate knowledge of Indian affairs in this country will be of the highest value to Congress leaders in determining their action as regards proceedings in England. By a cordial and unanimous vote, the British Committee have elected Sir Krishna Gupta to be their Delegate at the Congress to be held this year at Lucknow.

In conclusion, the Committee would most earnestly urge Congress leaders to organize their resources of men and money, so that, when the great questions affecting the future of the British Empire come to be debated, the claims of India may receive full and fair consideration.

## India's Part in the War.

Mr. J. Saxton Mills, writing in the booklet on "The Gathering of the Clans," gives the following glowing account of India's great help in the war:

Among the many painful disappointments which the Germans have suffered during the war, probably the severest has been the splendid and helpful loyalty to the Empire displayed by the Indian people. In India, at least, the Germans had hoped for sedition and disloyalty. Believers in brute force, they could not imagine how races so diverse as the British and the Indian could be bound together by any other ties than those of mastery and submission. They never imagined that, whatever may have been the faults of British rule, it has at any rate stood for justice, humanity, and a generous tolerance, and that the 320 million in England's greatest Dependency would show their appreciation of these principles in the hour of her need and danger. Yet so it was. The Viceroy of India, who represents the King-Emperor, had no need to appeal for help. India sprang voluntarily and instinctively to the defence of the throne and Empire. Instead of England having, as Germany hoped and expected, to send more troops out to India to strengthen her hold there, she was able to take away more than three-quarters of the regular British troops and a good half of the native army, replacing the regulars only by Territorials.

In September 1914, a stately armada of transport entered Marseilles harbour bearing troops from India to fight in France for England and France, against Germany. Those were critical days, and the 70,000 Indian troops rendered inestimable service. In their first serious action, on October 28th, they carried the village of Neuve Chapelle. It may truthfully be said that if England had not been able to throw these Indian reinforcements into the fighting line, but had been obliged rather to send out more troops to India, the British forces would scarcely have been able to bear back the German onrush at that time. Britons will not quickly forget the decisive help afforded by their Indian fellow-subjects in those dark and perilous days.

And not only in France have these martial sons of India upheld the honour of the flag. In Mesopotamia, on the Suez Canal, in China and East Africa, Indian troops, those in our own service, and those of the Maharajas, have done and are doing splendid service. Meanwhile in India the manifestations of loyalty were universal. That sentiment found expression in the Viceroy's Legislative Council, where Sir G. Chitnavis, an Indian member, asked the Viceroy to assure His Majesty that in this hour of crisis the whole country was with him and would loyally and devotedly do everything possible to ensure the success of the British arms. He moved a resolution of "unswerving loyalty and enthusiastic devotion to the King-Emperor," which was seconded by one of the principal Mahomedan leaders, the Raja of Mahmudabad. Mr. Banerjee, one of the severest critics of the Indian Government in the past, said that Indians desired to tell the world and all else whom it might concern that their loyalty was not "lip-deep," and that behind the serried ranks of the finest armies in the world were the vast and multitudinous races and people of India, bound together as one man. Nay, even the disaffected forgot their grievances in those days. The leader Tilak, who had twice been imprisoned for sedition,

addressed a meeting in his native town, urging the people to sink their differences and support the Government in every possible way. "The presence of English rulers," he said, "was desirable even from the point of view of Indian self-interest."

Expressions of loyalty, sympathy and friendliness streamed in from the feudatory and independent chiefs with whom the Government of India is in relationship. The premier chief, the Nizam of Hyderabad, offered a contribution of £400,000 towards the cost of the War, and, in particular, to defray the entire expenses while on foreign service overseas of his own regiment of Imperial Service Lancers and of the 20th Deccan Horse. The Maharajah of Mysore offered 50 lakhs of rupees (£330,000), while the Gaekwar of Baroda placed at the Government's disposal the whole of his troops and the resources of his State. The Maharajah Scindia of Gwalior, in addition to sharing the expenses of a hospital ship, the idea of which originated with himself and the Begum of Bhopal, offered to place large sums of money at the disposal of the Government of India and to provide thousands of horses as remounts. He also gave a Motor Ambulance Corps. The Maharajah of Kashmir, not content with subscribing personally to the Indian Fund, presided at a meeting of 20,000 people held at Srinagar and delivered a stirring speech, in response to which large subscriptions were collected. The Maharajah Holkar offered free of charge all the horses belonging to his State forces. The spirited Maharajah of Bikaner offered his Camel Corps, and with the well-known and chivalrous Sir Pertab Singh, the Grand Old Man of India, and other chiefs, came himself to serve in France. The Aga Khan, in addition to directing the Mahomedan community to place their personal services and resources unreservedly at the disposal of Government, volunteered to serve as a private in any infantry regiment of the Indian Expeditionary Force.

From the most remote regions, from chiefs, like the Mehtar of Chitral, or border States, offers of help came to the Viceroy. Even extra-Indian rulers showed their practical sympathy. The Prime Minister of Nepal placed the military services of the State at the Government's disposal and presented machine-guns. The chief of Bhutan, bordering on Tibet, and the Arab Chiefs in the Aden Hinterland, offered gifts, and, lastly, the Dalai Lama of Tibet offered a thousand troops and stated that Lamas innumerable throughout the length and breadth of Tibet were offering prayers for the success of the British Army and for the happiness of the souls of the victims of war.

It should be added that the Victoria Cross has been won in seven cases by Indians, while over 1,300 other decorations have gone to the Indian Army. Like the peoples of the Self-governing Dominions, the Indians have felt that this war was their own, that the very foundations of the "free, tolerant and unaggressive Empire," to which they belong, were threatened. Their loyal co-operation cannot fail to have a profound effect on the future relations between India and England; and so long as the British Empire exists, and the annals of the great war are read, the part India played in the struggle will be honourably and gratefully recorded.

### The C. P. Government and Mrs. Besant.

A meeting of the Central Provinces Legislative Council was held at Nagpur on the 13th November. In reply to a question from the Hon'ble Mr. Joshi about the prohibition of Mrs. Besant in the Central Provinces under the Defence of India Act, the Hon'ble Mr. Slocock, Chief Secretary, made a long statement, giving reasons for Government's action. He said:—

During the currency of the war it has been more especially the Chief Commissioner's policy to discourage violent political agitation and inflammatory speeches in these provinces as being prejudicial to the public safety at a time like the present. In carrying out this policy the Chief Commissioner is pleased to acknowledge he has received the support of leaders of public opinion on practically all occasions on which political matters have been discussed. The projected visit of Mrs. Besant to Amraoti at the time of the Provincial Conference became known to the local authorities only a few days before the opening of the Conference. Mrs. Besant, it was understood, had been invited to attend the annual meeting of the Theosophical Lodges of the Central Provinces and Berar. At the same time Government received authoritative information that Mrs. Besant had announced her intention of not confining herself at Amraoti to Theosophical subjects but of dealing with political subjects as well. In view of the policy declared above, and having regard to the public utterances of Mrs. Besant both on the platform and in the press, Government was of opinion that her visit to these provinces should be prohibited.

As the action of Government has been the subject of criticism of the Provincial Conference as casting a slur on itself, and as it has also been attacked by Theosophical Lodges in some parts of India as involving an interference with religious liberty, Government takes this opportunity of giving the following further facts: Mrs. Besant had received invitations for several years past to attend the annual Theosophical Federation meetings in these provinces, but had never found it possible to attend. On this occasion the annual meeting was fixed for the session of the Provincial Conference. When the projected visit of Mrs. Besant for the Theosophical Conference at a time which coincided with the Provincial Conference session became known in Amraoti a few days before the date which had been fixed for the meetings, the information gave much dissatisfaction to an important section of those interested in the Provincial Conference, who considered that it would prejudice the success of the Conference, and proposals were actually put forward that Mrs. Besant should be asked to abandon her visit. The Reception Committee of the Provincial Conference conveyed an assurance to the Commissioner that Mrs. Besant would take no active part in the Conference. This assurance was fully accepted, and the issuing of the order implies no mistrust of that assurance. Equally, the allegation that the order was in any way directed against Theosophy or the Theosophical Federation is without any foundation. The order was directed entirely by the considerations set forth in the earlier part of the answer to the hon. member's question.

### The Viceroy on India's Loyalty.

Mr. Mackenzie, correspondent of the Associated Press of America, has cabled an interview which he has had with H. E. the Viceroy. The latter said that the war, by giving India an opportunity to show its practical importance to the Empire, had stirred Indian aspirations for development, politically and economically. It would be his endeavour to secure a practical response to this new desire for progress. His Excellency spoke warmly of the loyalty of India and the alacrity and fine spirit with which Princes and People had identified themselves with the cause of the Empire. He emphasised his own deep interest in India's problems.

H. E. the Viceroy referred to the highly coloured articles in American papers purporting to depict India labouring under oppressive rule, and shaken by revolutionary activities, and said to the correspondent: "Go everywhere; no sentry will bar the way. Talk to everybody and write what you please. We have nothing to conceal. My task is to guard India from the cramping influences of undue conservatism equally with unpractical revolutionary tendencies."

### India's Man-Power.

It cannot be stated too often that India is the most populous unit of the Empire, says Mr. St. Nihal Singh in the *Pall Mall Gazette*. There are no less than 125,000,000 men in British India alone. The States ruled by Indians, comprised in the British Protectorate, contain another 45,000,000 men. To insinuate that out of a total of 170,000,000 men, 1,000,000, or even half a million, men capable of being thrown against the enemy cannot be found is a malicious libel. A mistaken concept of policy might, at one time, have led to the fighting capacity of India being minimised. Necessity for the adoption of such tactics, if it ever existed at all, cannot continue to exist after the glad sacrifice that India has offered on the altar of the Empire since the autumn of 1914.

The military authorities in British India divide the Indian population into martial and non-martial classes. Such division is arbitrary, and highly unjust to persons condemned as unfit from the military point of view. But, adopting the standard set by the Government of India, for the sake of argument, it may be pointed out that the clans and castes recognised as martial, number many score and comprise millions of men of fighting age. Sir Michael O'Dwyer, the Lieute-

nant-Governor of the Punjab, recently stated that these martial races have responded to the call of duty with great alacrity and enthusiasm. He said that 39,000 Punjabi Mussulmans; 28,000 Gurkhas; and 27,000 Sikhs, not to speak of others, had flocked to the Colours since the War began. He laid emphasis upon the point that the Government of India had experienced no difficulty in obtaining recruits that outnumbered the strength of the Indian Army, as it stood before the commencement of hostilities.

Why should the process stop there? Not for lack of men, or on account of their unwillingness. No one, in authority or otherwise, has suggested or could suggest that. The difficulty is said to lie in obtaining officers for new units. It is urged that Britons conversant with Indian vernaculars are not available. The course to follow is quite plain: Let Indians have commissions. They have shown in this war and in previous campaigns great capacity as leaders of men, whenever the death of British officers gave them the opportunity to act for themselves. Such a concession would not only help to solve a pressing problem, but would settle a question that has been pending so long that any but the patient Indian people would have lost hope. It would mean no more than giving Indians what is their birthright; but the warm-hearted Indians would look upon it as a boon, and the hand that gives it would greatly endear itself to them.

### Lord Montagu on India and the War.

Lord Montagu, of Beaulieu, writing to the *Times* with reference to the tendency to blame the Government of India indiscriminately for alleged shortcomings, says:—It is sometimes forgotten how much India has contributed towards the war and how she is now consequently handicapped in many ways. India, moreover, has shown a loyalty unparalleled in history. The satisfactory situation, he says, is due to the Government of India, to the courage and wisdom of the great Indian princes, and to the patient, silent work, sometimes under great difficulty, of thousands of devoted military and civil servants of the Crown. He recalls some of India's achievements in the war, and says: The greater part of the credit is due to Lord Hardinge. Much is due to the wise rule of Lord Chelmsford and the Governors and Lieutenant-Governors, especially Lord Willingdon, whose popularity and energy are admirable, and Sir Michael O'Dwyer and Sir George Roos-Keppel.



# UTTERANCES OF THE DAY

## • The Viceroy on Municipal Administration.

His Excellency the Viceroy recently received an address from the Agra Municipality. Replying to the Address, Lord Chelmsford said in the course of his remarks:—I am particularly glad to have this early opportunity of wishing you success in your new and independent career of Municipal administration. There can be no better school for training the political sense than that of municipal administration. In it among other things you learn that it is easy to make promises, but that it is not always so easy to carry them out, and, above all, you can learn the spirit of co-operation in work which is indispensable if the community is to prosper. There are some of the lessons which my close connection with municipal administration in London has taught me, and I offer them for your consideration, and be assured that I appreciate to the full both the difficulties of your work and the political importance of local self-government. I gather from your address and from what I have read of municipal politics in these Provinces that your difficulties have been great, but that you have tackled them with courage and, on the whole, with success. To emphasise what I have said with regard to co-operation in work, may I congratulate you on the excellent example which you have shown to the rest of the Provinces in the amicable election of the New Municipal Board under the new law? I understand that Agra has, in the past, been the battle-field of considerable sectarian strife, and it does much credit to the good sense and wisdom of her leading citizens that the existing amicable relations have been established.

## Sir James Meston on Indian Students.

In the course of his address at the recent Convocation of the Allahabad University, Sir James Meston sketched the career of the Indian student from the primary school upwards to the University, and said:—

“Am I guilty of exaggeration when I say that in this picture of a student's career there is one outstanding feature which dismays the onlooker, I mean the terrible wastage that goes on at every stage of preparation for a University degree? We have seen that at the very outset thousands of candidates from our high schools are found educationally unfit to enter a University at all and are shut out. We have seen how many are cast aside two years later in the very middle of their college life and, finally, how small a proportion are given the final hall-mark for which they

have been struggling as a means of earning their livelihood. A schoolboy is not too but late to turn his hand to less ambitious work by an undergraduate, who has to stop short of his degree, has a hard time before him, and, as for those who fail I look upon them frankly as the most dispiriting product of our educational system. There must be something gravely wrong when so many young men waste two years at a most precious period of their lives. What volume of fruitless labour has it meant for their teachers, how much bitterness for themselves, and how serious a handicap to their belated start in life. And all along the line there is waste of human effort which impeaches the very humanity of our work. The blame is neither yours nor mine but that of the system of which we are ministers.”

His Honour suggested that the first and most remediable evil in our higher education lies in our secondary schools. His Honour proceeded:—

“Clearly, therefore, it is here that we have the root-cause of the lamentable proportion of failures in the intermediate examination, of the worst form of that human waste which we have just agreed in deploring. But its results have spread a great deal further. It goes without saying that they prevent even a successful student from reaping the full value of his teaching at later stages and thus react on his chances of securing his degree. But they also pull down the whole University standards.

“We all regret that the number of university candidates is in excess of the openings in life such as a University man legitimately looks for. *A fortiori* what hope of profit from University training can there be for a much larger multitude, whose work at school is directed at a chance of proceeding to a college? In other words, ought not our high schools to divert to other careers a great majority of the boys who now read for the university? At present they struggle to matriculate, because they have nothing else in view. This attitude is, of course, fatal to the University spirit and the whole tone and purpose of its teaching. It also means a grave potential loss to a community; because in all these young men who now hang on to the skirts of chance, there is material for the increasing wealth of the country. They could be used and are urgently wanted in trade and industry, in the handling of labour and the preventing of waste. Before all this can be remedied, many changes must happen; but one step towards health is, again, the improvement of our secondary schools.”



### Sir K. G. Gupta on Self-Government for India.

Speaking, on November 27, at the Bombay Presidency Association, Sir K. G. Gupta, who has just come back to India after a long sojourn in England, observed :—

It was a fortunate thing for India that the British Government should have availed themselves of the Indian army to fight in France and Europe; for, when these men were seen in England, the British people came to realise that there was such a thing as India. The Indian troops were in France, when the situation was very serious and very critical. The troops had also suffered terribly in the winter; but there was one recompense. It was that they had given the British public an idea that there was such a thing as India. That feeling had not altogether died, although the Indian troops were not fighting in Europe now, nor could it be neglected. On the other hand, he was quite aware that India had not received the same amount of attention as it was entitled to, or was being received by the Colonies. A year or more ago, there was a meeting in London when the Prime Minister and Mr. Bonar Law spoke, and the speaker was also present at the meeting, held specially to thank

India and the Self-Governing Colonies. Mr. Bonar Law then spoke very flatteringly about India's part in the War and that India's position will have to be reconsidered when the reconstruction takes place. There was a feeling of disappointment, both in England and India, when the Prime Minister spoke at Ladybank, as he had not a word to say about India. How far the reforms would go, he could not say. They must send their best men with plenty of money at their back, when the War is over, to agitate in England as nothing could be done in England without organised agitation. He instanced the case of Irish Home Rule. In England, they had to work with men and money at their back. The word Home Rule had a bad odour in England, and Self-Government would serve the purpose as well. They were not ready to grant Self-Government as such, but they might give Self-Government on the lines of Colonial Self-Government. But they must bear this in mind that they must hold on to the ideal and goal of Self-Government in India. They were always told that they were unfit for Self-Government, but they must be trained to it, and they would never learn to govern themselves unless they were given Self-Government.

## INDIANS OUTSIDE INDIA

### Indentured Emigration.

The despatch from the Government of India to the Secretary of State, which was sent on October 15 last year on the subject of indentured emigration, has now been published in the *Gazette of India*. The despatch and the Secretary of State's statement on the subject were referred to by Lord Hardinge in the Imperial Legislative Council, on March 20 last.

The following is the text of the concluding passages of the despatch :—

"We are of opinion that the moment has now arrived to urge His Majesty's Government to assent to the total abolition of the system of Indian indentured labour in the four British colonies, where it still prevails and in Surinam; and thus to remove a social stigma which is deeply resented by educated public opinion in India, and exposes to hostile criticism the Government of India and His Majesty's Government in the sanction which they lend to a system entailing much unhappiness and moral degradation

amongst certain classes of a population dependent on their care and protection. We can well understand that His Majesty's Government, with their heavy pre-occupations during the course of the war, may prefer to postpone the final settlement of the question till after the conclusion of peace. But, in the meantime, to facilitate the preliminary discussions which will have to be undertaken with the colonies interested, we desire to submit the following preliminary suggestions on the general outlines of a scheme which, in our opinion, affords the most hopeful solution of the difficulties which we have pointed out, while causing as little disturbance to colonial interests as is compatible with the maintenance of our obligations to the classes of the Indian population concerned.

"It is quite clear that the mere abolition of indentured emigration, a course which implies the refusal to allow any emigrant to leave the country under a contract, will not be sufficient. The result of this would be that recruiters would

induce coolies to go without any agreement, but by the grant of advances or by fraud, and the coolies on their arrival in the colony would be wholly at the mercy of its laws, and might be compelled to work out the advances which they had received, or were alleged to have received, by local labour laws with which the Government of India would have greatly weakened its power of interference. The mere abolition of indentured emigration, while it would remove what is in India considered a racial stigma, would not do away with the morally undesirable feature of a coolie life in the Colonies, or with the abuses of contract recruiting in India, and yet these are stains from which British administration in India ought to cleanse itself. The introduction of a system of recruitment on *sardari kangani* lines would, we admit, present difficulties in the case of distant colonies. It would be costly to arrange for the continuous voyage under proper conditions of small parties of coolies, and the system must in any case be freed from the bonds which the receipt of advances and the Ceylon enticement law attach to the *kangani* system. We think, however, that such difficulties can, and should, be met. One of the best features of the last mentioned system is the possibility which it holds out of improving the present abnormal sex ratio with its attendant evils, the removal of which is, in our opinion, an absolutely essential condition of whatever new system be introduced to take the place of indentured emigration. The system might be financed by the Colonies through a tax on coolie cultivated estates, or coolie-produced exports. There is no need for the individual planter to pay for the individual coolie, and so be led to consider that he has a right of property in him. The coolie should be at liberty to serve whatever master he chose, while if he desired to return to India, he would be called on to pay some share of the cost of his repatriation, a share which might vary with the nature of the circumstances and with the length of time he had served. The prospects of free emigration are not at present very hopeful, except so far as the Mauritius figures are concerned.

"It would appear, then, on the whole, that an improved *kangani* system, under which a coolie was not bound by the receipt of advances or by the local law to serve on a particular estate, with a proper sex ratio, and confined to approved colonies, offers the most promising results. The present system of inspection, shipping, and sanitary regulations, would have to be maintained. There is no

doubt that the chance, especially the insistence on a proper sex ratio, would lead, at any rate, at first to a considerable falling off in the number of emigrants. But, after all, it is not the duty of the Government of India to provide coolies for the colonies, but to insist that those who go there shall do so under conditions which are not repellent to educated Indian opinion, and which give the emigrant himself a chance to live a decent life under proper conditions, and to develop into a more desirable class of settler than the man who at present leaves the coolie barracks of a Fiji sugar estate at the expiry of his period of indenture. By a policy on these lines, India will surely offer a more acceptable contribution to the cause of Imperial progress and unity than by a blind compliance with demands for the continuance of an evil system."

### Indians and the Empire.

At the entertainment organised by the Workers' Educational Association, at Johannesburg, more than one speaker emphasised the importance of associating Indians in the governance of the Empire. The Rev. S. Featherstone Hawkes said, that the great Indian Empire would never submit to be governed by a joint Commonwealth of people who were English, South African, Australian, and Canadian. He said, "The joint Government of the Commonwealth, supposing that the Indian people were to be included in the Empire, must include a fair proportion of that great Eastern race on the governing body." Dr. Manfred Nathan said, he thought they had come to an era when they might rejoice that class-distinctions belonged to the past, and would be entirely swept away with the conclusion of the war.

### Indian Representative in Fiji Council.

The Government of India has made a representation to the Home Government to modify the constitution of the Fiji Legislative Council, and His Majesty's Government has accordingly modified it by admitting one Indian non-official member, provided he is a British subject. The Fiji Legislative Council consists of 10 officials, 6 elected and 2 "native" members "appointed by the Governor." The concession is obviously inadequate, but when the natives of the Fiji, who are twice as strong as the Indians in population, have not got the majority, it is inopportune to expect a proper number of Indian representatives on that Council. The concession is an act of justice and, it is gratifying to see that the agitation for admitting an Indian representative in the Fiji Council has borne some fruit at least.

### Mr. Polak on South Africa.

Mr. H. S. L. Polak has been the recipient of a most well-merited welcome from all parts of India since his arrival in this country.

At an entertainment in his honour, on the 16th November, given by the members of the Bombay Servants of Indian Society, Mr. Polak stated that in South Africa the European feeling towards Indians generally was now decidedly changed for the better, partly owing to the part played by Indians in the war and partly due to the loyal and voluntary help rendered by Indians in South Africa by forming a Double Company of stretcher-bearers with perfect disregard of pecuniary consideration, in spite of disabilities imposed on them in respect of pay which was actually lower than what was granted to similar Corps of Natives of South Africa.

### Indian Labour in Ceylon.

Mr. N. E. Majoribanks, of the Indian Civil Service, and the Hon. Mr. Ahmed Tambi Marakayar, of the Madras Legislative Council, who have been appointed a Commission to study the conditions of Indian labour in Ceylon, arrived in Colombo on the morning of November 20. Mr. Majoribanks said, in the course of an interview, that their mission was to study the conditions of Indian labour in Ceylon, the object being to see how far the system in Ceylon would help the Madras Government in devising a scheme to replace indentured labour in other Colonies. Mr. Majoribanks explained that Lord Hardinge had abolished indentured labour in Fiji, Trinidad, British Guiana and Jamaica, where the labourers were imported under a five years' contract, and were subjected to certain penal laws. The object of the Government was not to restrict immigration but to devise some scheme under which indentured labour might be replaced in the Colonies named. It was hoped that the conditions prevailing in Ceylon and the Federated Malay States might help in such a scheme. The visit of the Commission had no other object. Nothing political was involved. The Commission came with no pre-conceived notions. Mr. Majoribanks claimed to be ignorant of what the conditions in Ceylon were. He and his colleague will be spending a month in Ceylon. They were to call on the Colonial Secretary to-day, and though their plan of campaign had not yet been mapped out, their intention is to work through the Local Government and the Planters' Association and visit estates and see everything for themselves.

### Sir Tagore in America.

Sir Rabindranath Tagore availed himself of an excellent opportunity to meet the insulting attitude which the average Colonial assumes towards the Indian. This great poet and philosopher, who is now delivering lectures in the United States of America, was invited to lecture at Toronto and Montreal, but quite properly declined the invitation because "of the manner in which his countrymen had been treated in Toronto." According to an account in the *Toronto Daily Star*—

"He wishes this to be published and generally known. He said that he was asked to go ashore at Vancouver, but refused. He would never set foot on Canadian or Australian soil while his countrymen were treated as they were, nor did he expect that things would alter until the psychology of Nations was changed."

Sir Tagore's attitude has created a profound gratification in India, as he has truly expressed the universal feeling in this country.

### Indian Students in England.

We learn from the fifth annual report of the Distressed Indian Students' Aid Committee in London that, during 1915, forty-nine new cases came before the Committee. To thirty nine of these, and to four others who had had previous loans, help was given from the general fund, whilst to three applicants loans were made from the Special Relief Fund. The Committee on more than one occasion advanced the money required for the examinations or "Call" fees when it could not arrive in time. A pathetic interest attaches to one such case, where the money was advanced, and the student called to the Bar. He received his remittance from home very soon afterwards and repaid the Committee before starting for home in the ill-fated P. and O. *Malaja*, on which he met his death. Two instances, in which the Committee was able to render valuable assistance, were those in which a student had temporarily lost his reason, so that he had to be taken to an asylum. By making an advance of a few pounds, pending the arrival of money from the student's relations, it was possible to make better arrangements for him than could otherwise have been done. The advance in each case, we are glad to note, was repaid.

# FEUDATORY INDIA.

## • H. E. The Viceroy on Native States.

• In the course of a speech, in reply to the toast proposed by H. H. the Maharajah of Udaipur, H. E. the Viceroy referred to his interest in Native States in general in the following terms :—

My interest in the Native States in India is naturally intense, and I recognise their enormous value and importance in the scheme of the Empire. Their material value has been abundantly shown in the support which they have given so lavishly to the cause of Great Britain in the present war, and I congratulate His Highness on the princely share that he has taken in the general demonstrations of loyalty and goodwill. I feel that in any similar crisis that may occur, I can always count on the co-operation of the Ruling Princes and Chiefs of India, and the importance of this co-operation it would be difficult to exaggerate. I can assure His Highness that I, on my part, shall always do my best to preserve the dignities and privileges of his princely order and to assist the Indian rulers in the development of their States and in solving the problems of administration with which they may be confronted. I claim only, in return, that my friendly confidence shall be reciprocated, that trust shall be given for trust and that no shadow of doubt or suspicion shall rest between us.

## Representative Assembly in Baroda.

The Maharaja Gaekwar has directed that a representative Assembly of the people should be formed to receive suggestions and discuss questions affecting the public welfare. The Dewan will preside, and heads of all Departments will be present to give information and help in the discussions. Each district and divisional local board will send one representative. The first meeting of the Assembly is fixed for January 3, 1917. During each session of the Assembly, the representatives will be treated as State guests.

## The Begum of Bhopal.

H. H. the Begum of Bhopal, before leaving Delhi, where she attended the Conference of Indian Ruling Chiefs, opened the Lady Hardinge Purdah Garden. Her Highness said the garden would be of great advantage to the ladies of Delhi since it would offer facilities for that social intercourse which was a recognized need of the times. Her Highness said that the garden was associated with a name that would always be cherished by the women of India with feelings of deep-rooted affection and sincere gratitude.

## The Maharajah of Bobbili.

The Maharajah of Bobbili, who is one of the most prominent members of the landed aristocracy in Southern India and one who has for over a quarter of a century led movements relating to the material and moral well-being of the members of his class, has retired from the management of the estate, installing his elder son in his place as Zemindar.

## Gwalior Agriculture.

The Maharajah Scindia of Gwalior, whose practical interest in agriculture is well known, has granted concessions to a number of Parsis to induce them to settle on the land. Agriculture is said to have been the ordinary occupation of the Parsis before the superior attractions of commerce lured them to the cities, and it will be particularly interesting to learn whether the new venture proves a success. There is no doubt that they will apply to agriculture the business principles and the enterprise of which it stands so greatly in need, but it is a little doubtful whether they will also develop the habits of patience and endurance which are not greatly in evidence in the markets, but are indispensable to the tiller of the soil.

## Maharajah of Patiala's Appeal.

His Highness the Maharajah of Patiala, at a Durbar at Rhabinda, made an inspiring appeal to his subjects to come forward and enlist. His Highness, in the course of his speech, said :—

I should here like to remind you that our struggle with the enemies is not confined to one locality but, on the other hand, it extends to countries and islands distributed all over the world. It is, therefore, most important that reinforcements and war materials be supplied to our armies constantly and in time. It is also our duty to see that the gallant warriors, who do not hesitate even to lay their very lives in the service of their King and country, are not put to any hardship. This object can be achieved by adequate transport arrangements. It is not difficult for the British Government, or for the State, to secure the required number of *sarvas* and drivers; yet, before it be considered necessary to order compulsory service, I wish to give you an opportunity to show your zeal and patriotism by serving the Government out of your free will, because it is my firm conviction that service rendered out of a spirit of loyalty and love is fraught with excellent results.

### Maharaja of Jaipur's Gift.

Major-General His Highness the Maharaja Sir Sawai Madho Singh Bahadur, G.C.S.I., G.C.I.E., Maharaja of Jaipur, has placed the sum of Rs. 50,000 at the disposal of His Excellency the Viceroy for any fund to which in His Excellency's opinion it may be devoted. This generous gift is to commemorate the Viceroy's first visit to His Highness' capital, and has been gratefully accepted by His Excellency.

### Manipur State.

The Native State of Manipur in Assam has suffered heavily in the floods. The Chief Secretary to Assam Government referred to it thus at the last meeting of the Assam Legislative Council: The greatest damage of all seems to have been done in Manipur, and I feel sure that the Council will feel much sympathy with His Highness the Raja in the very heavy loss incurred by his State and in the sufferings of himself, his family and his people. The *Pioneer* writes:—The greatest damage of all seems to have been done in Manipur, and the Chief Commissioner's expressions of sympathy with His Highness the Raja in the very heavy loss incurred by his State and in the sufferings of himself, his family and his people, will be widely endorsed. The Assam administration has lost almost a lakh of rupees in damage done in Manipur.

### A University for Travancore.

The *Bombay Chronicle* writes thus:—While a definite decision has been taken to start a University for Mysore, a movement seems to be on foot in Travancore, another educationally progressive State, for the establishment of a separate State University. The claim for a University in Travancore seems not a whit less strong than those for the Mysore University. Mysore, when it sought to establish a University in 1914-15, had three Government Colleges with a strength of 700 students, two second grade private Colleges with 101 students, 45 High Schools, out of a total of 292 recognised by the Madras University. Travancore, on the other hand, had during the same year four Government Colleges, including the Training and Law Colleges with a strength of about 657, and two private second-grade Colleges with 334 students. Thus, the total collegiate strength, namely 990, compared favourably with the corresponding strength of 801 in Mysore. The State had 31 High Schools recognised by the Madras University.

### The Maharaja of Bikanir.

Nothing the Maharaja of Bikanir does or says is ever commonplace, observes the *Statesman*, and in unveiling the statue to the late Maharaja at Bikanir a few days ago, he was especially interested. The occasion, of course, lent itself to eloquence. The late Maharaja was a devoted and popular ruler, the memorial which has just been unveiled is a spontaneous tribute from the people of the State, the canopy was designed by the present Maharaja, and last but not least the late Maharaja was the present ruler's brother and adoptive father. The Maharaja, in the course of a long speech, paid a glowing tribute to the public spirit and administrative zeal of his brother, followed by a personal sketch which is specially remarkable for the English feeling which it displays:—"A dignified and gallant figure, standing well over six feet in height, of splendid physique and handsome features, a fine sportsman, an excellent horseman, and a crack shot; endowed, as every Rajput ought to be, with the traditional Rajput courtesy and chivalry; his late Highness won the hearts of all his people, the best and greatest of all conquests by his gracious demeanour, great liberality, and infinite kindness.

### The Kalsia State.

The Hon. Mr. Aitkins, Commissioner and Political Agent, Umbala Division, in presenting the *Sanad* conferring upon the Chief of Kalsia the title of Raja, on October 9, said:—The Kalsia State has so far contributed over one lakh of rupees towards different funds connected with the war. This is a large sum to pay out of the revenue of so poor a State. The State also offered to purchase new conversion loan shares of the value of Rs. 25,000, but was unable to get shares of more than Rs. 16,000. In addition to the above, the State offered 25 mule drivers, but of these only seven were accepted. The State has also given ten horses for military purposes, and Government orders are awaited with regard to the offer of a house at Jagadhri railway station made by the Durbar to be used as a hospital for the wounded soldiers returning from the war. The President tells me that he is very hopeful of helping substantially in procuring recruits, camel drivers and mule drivers, of which Government at present stands in need. I hope that he will be successful.

# INDUSTRIAL & COMMERCIAL SECTION.

## Commerce and Industry.

• In the course of his observations as President of the Central Provinces Provincial Conference, the Hon'ble Dr. Gour said :--

It is a sad reflection forced upon us by recent events how sorely dependent India is upon outside help for its necessities. Ever since the commencement of hostilities, the enhancement of prices of our daily wants has forcibly reminded us of our entire dependence on the commercial products of other countries. Economists tell us that a country that barter its raw produce for finished products barter its liberty for bondage and we are in such a predicament. The Government may then assist the growth of industrialism in this country in a variety of ways :—

- (1) By a protective tariff ;
- (2) by special concessions and bounties in their initial stages ;
- (3) by research work undertaken to discover the potentialities of the resources of the country demonstrating pioneer work in the case of promising and profitable enterprises ;
- (4) by the wider dissemination of applied technical knowledge amongst the people ;
- (5) by the establishment of commercial museums at least in the capital of each Province, where the best samples of Indian products should be exhibited and facilities afforded for their wider distribution, and
- (6) by establishing new ways of communications reducing transit charges to a minimum.

## India's Power Resources.

It should be remembered, says the *Tribune*, that coal is not everything in the present age. White coal (electricity), petroleum and recently industrial alcohol have all begun to materially replace coal as a driving power. The Kolar Gold Fields are being worked by electricity. Petroleum is becoming scarce, particularly in these war days, and Germany has substituted industrial alcohol even for lamps for home needs. There are so many industries where electricity can replace coal, and we have in India so many waterfalls that could easily be harnessed. Salt, lead, rock-oil and other minerals are all prospering year after year. The imported salt is still increasing in quantity, and it is so very astonishing, remembering we are surrounded by sea on three sides of our country. Our output of coal is undoubtedly small, and it is poor in quality. But without in the least being disappointed, we must develop our resources of electricity, petroleum and industrial alcohol wherever we can.

## Joint Stock Companies in India.

A recently published report states that the total number of joint-stock companies incorporated in India up to 1914-15, amounted to 6,999. Of these, 2,545 companies were working at the end of the year. There was a decrease in 1914-15 of 199 in the number of companies floated, and of Rs. 3,24,44,000 in authorised capital. The paid-up capital, however, showed an increase of Rs. 4,23,04,000. The number of companies registered in Bengal was over a third of the entire number registered throughout India, but the average paid-up capital per company was highest in Bombay, Burma occupying second place.

## Indian Raw Materials.

The Secretary of State for India has authorised the Indian Committee of the Imperial Institute to inquire into and report on the possibilities of further extending the industrial and commercial utilisation of Indian raw materials in this country and elsewhere in the Empire. The committee has already commenced its work, and has appointed a number of sub-committees to deal with the more important groups of materials, to consider the results of investigations and inquiries already conducted by the Imperial Institute, and to obtain the views of leading merchants, manufacturers, and other users of the raw products of India.

The Indian Committee of the Imperial Institute includes :—Lord Islington, Under-Secretary of State for India ; Sir Marshall Reid, Member of the India Council ; Professor Wyndham Dunstan, Director of the Imperial Institute ; Mr. L. J. Kershaw, Secretary, Revenue and Statistical Department, India Office ; Sir John Hewett, formerly Lieutenant-Governor of the United Provinces ; Mr. George B. Allen, of Messrs. Allen Brothers and Co., and Messrs. Cooper, Allen and Co., Cawnpore ; Mr. Yusuf Ali, late Indian Civil Service ; Sir R. W. Carlyle, lately Member of the Viceroy's Council ; and Sir J. Dunlop Smith. Mr. C. C. McLeod, Chairman of the London Jute Association, is chairman of the committee ; and the secretary is Mr. A. J. Hedges, of the Imperial Institute.

## Indian and Ceylon Tea.

The Indian and Ceylon tea industry having applied for an increase to twelve per cent. of the statutory pre-war standard of profits for the calculation of the excess profits duty, the Board of Referees, after hearing the evidence, have raised the percentage to eight for companies and nine for private firms. •

### Trade Depression in India.

How far the trade of the country has suffered and business activities have decreased, will be seen to some extent by the remarks contained in the report on the working of the Indian Companies Act in Bombay during 1915-16. The depression of business, loss of credit and the stringency of the money market account for the small number of new companies registered and the closure of as many as seventy companies which went into liquidation. The Registrar thinks that Japanese competition also contributed towards the slackness of Indian business, "Japanese business methods being extremely up to date, skilful and well organised." He also says that no general improvement can be expected in the Presidency until the end of the war. It would be interesting to find out why Japan, which started later than India in industrial pursuit, has now greater facilities of trade and organisation than India, and what are the defects of the Indian policy as compared with the Japanese. Surely, says a contemporary, the comparison will not fail to expose our defects and prepare us for the future.

### Commercial College for Madras.

The Government of Madras have appointed a committee to consider and advise on a scheme for the establishment of a college of higher accountancy and auditing in Madras, and for the utilisation of the Sydenham College of Commerce and Economics, Bombay, as a central examining body for conducting accountancy examinations at various centres and for awarding diplomas in accountancy. The Committee consists of the Director of Public Instruction (Chairman), the Registrar of Joint Stock Companies, Pundit Vidya Sagar Pandya, Mr. G. S. Fraser, and Rao Bahadur M. A. Parthasarathy Ayyangar.

### An Exhibition at Amraoti.

The Government of His Highness the Maharaja Gaekwar have decided to hold an Agricultural and Industrial Exhibition at Baroda in the first week of January next. The Exhibition will be divided into four sections: Agriculture, Industries, Forest, and Education. There will also be an Horticultural Show at the time. For the entertainment of the large number of visitors who are expected from all over the country, there will be many interesting side-shows. The influential committee appointed to organise the Exhibition is also trying to arrange a series of lectures on various subjects by prominent men from different parts of the country.

### Indian-made Candles.

We have received, says *New India*, from Messrs. Holst and Nathan some excellent Indian-made candles, manufactured in Baroda; and we are asked to recommend them to all who prefer the product of the Motherland to the product of a foreign country. We have tested one of the sample sent to us—in appearance it vies with the best foreign candle—and find that in every way these Indian-made candles are equal to the foreign-made article. The flame burns steadily, the wax is perfectly pure, and there is no trouble whatever with the wick. Messrs. Holst and Nathan, whose address is 2/12, Second Line Beach, Madras E., are dealing in these candles from purely patriotic motives, as it is generally much easier to dispose of foreign-made candles, and they offer special terms to Secretaries of Home Rule League Branches, who may be able to introduce these candles into local markets. From personal experience, we recommend these candles most confidently as in every way equal to the foreign variety, and we hope that every patriotic Indian will write to Messrs. Holst and Nathan for particulars as to price and methods by which the Swadeshi candle may be given the support it so thoroughly deserves.

### The Buildings Committee.

With the approval of the Secretary of State, H. E. the Governor-General in Council has appointed a committee, under the presidency of Mr. F. G. Sly, Commissioner of the Nagpur Division, to enquire into the question of modernising and rendering more economical and efficient the organisation, methods and procedure of the Buildings and Roads Branch of the Public Works Department, of improving the education in engineering provided in India and of securing, if and wherever this is possible, the substitution of local and private for departmental agency in the execution of civil works. The Committee will consist of a President and four members, of whom one will be a retired member of the Public Works Department, one a non-official Indian gentleman, one an official of the Local Government Board in England, and one a member of the London County Council, the two last mentioned being nominated by the Secretary of State. The Committee will commence its sittings in Bombay at the beginning of January, and will, after hearing evidence in that city, visit Madras, Rangoon, Calcutta, Bankipore, Nagpur, Allahabad and Lahore for a similar purpose.



# . AGRICULTURAL SECTION.

## Agriculture in Madras.

We have received about a dozen pamphlets issued by the Department of Agriculture, Madras, being reports of the various Agricultural Stations in the Presidency. They are cheap and useful tracts detailing the account of the working of the different stations during the year 1915-16. The stations include the following centres: Anakapalli, Coimbatore, Manganallur, Samalkotai, Nandyal, Palur, Koilpatti, Taliparamba, Hagar, and Sirval.

## Synthetic Indigo.

The extent to which the restriction of the supplies of synthetic indigo has encouraged the cultivation of the natural product in this country is indicated in the first indigo forecast for 1916-17, just issued by the Department of Statistics. The area sown with indigo in this country this year is estimated at 625,900 acres as against 258,100 acres at this time last year, or an increase of 112 per cent. All the provinces have an increased acreage, the most marked increases being in Madras and the United Provinces. The season has on the whole been favourable, except in Madras and the eastern districts of the United Provinces. In these tracts the crop has been adversely affected by heavy rainfall. The estimated yield for the whole country is 75,200 cwt. against 38,500 cwt. last year.

## India as a Wheat-Producer.

India, it cannot be too frequently urged, says the *Indian*, is the greatest wheat producer in the British Empire, and, with the exception of Russia and the United States, the greatest wheat-producing country in the world. Of the six chief producing countries—the United States, Canada, Russia, India, Australia and the Argentine—the harvests in the Argentine and Russia are the most precarious, and, therefore, more uncertain than that of India. During the past decade the greatest total outturn of wheat in India was in 1914-15, although the yield per acre was highest in 1909-10. The smallest yield per acre was in 1907-8, which, it will be remembered, was a year of scanty rainfall. The highest exports of wheat and wheat-flour from India during the past decade were in 1912-13, when the value exported was £12,500,000. The chief buyers of India's wheat in ordinary years are the United Kingdom, Belgium and France. Since the outbreak of war up to June last, India exported wheat to the value of £8,844,500, of which £7,891,100 came to the United Kingdom.

## Selection and Storage of Seeds.

The *Agricultural Journal* of the Department of Agriculture, Bihar and Orissa, contain an interesting article on the Indian cultivator's method of storage of seeds and of seed testing. The latter is a very crude and simple affair. The media which he selects for sprouting seeds are the very watery leaf-stalks of such plants as the plantain. The stalks are cut into convenient lengths and then partially split open to place the seeds inside in contact with the moist fresh cut surface. The leaf stalks are then tied up and kept in a moist place. Usually sixteen seeds are taken. When the germination goes below ten, the seed is considered to be bad. It is customary with cultivators to test their wheat, gram, barley, oats, peas, and lentil seeds in this way before sowing. The effort, though crude, is very creditable.

## Agriculture in Assam.

The work of the Agricultural Department in every province, says an up-country contemporary, excites the interest of all true lovers of the country; and the three outstanding features of this work are experiment, demonstration and dissemination of useful information among the cultivating classes. The Report of the Assam Agriculture Department for the year ending June last, and the Resolution of the Local Government thereon, are before us, and the former points from the opening to the closing paragraph to the difficulties experienced on account of the paucity of funds to carry on the work satisfactorily. Indeed, the Resolution begins with the remark, "Money and trained agents are the essential requisites for marked progress in the Agriculture Department and during the war neither of them can be obtained." This is a sorry avowal, for the activities of few departments can equal those of this particular department in interest and importance in an agricultural country like India.

## Sugarcane in Bengal.

The area under sugarcane in Bengal is estimated to have increased from 218,300 acres in 1913-14, and 233,400 in 1914-15 to 233,500 acres in 1915-16. The total production of cane *gur* and date *gur* is estimated at 5,175,600 cwt. and 1,983,800 cwt. in 1915-16, as compared with 4,896,500 cwt. and 1,947,000 cwt. in 1913-14.

## Madras Cotton Cultivation.

The area reported to be under cotton cultivation in the Madras Presidency is 120,300 acres as compared with 105,600 acres in 1915-16.



### Why Some Seeds Fail.

Old seeds may fail because the conditions most favourable for fresh seeds are no longer suitable. In experiments reported to the Paris Academy of Sciences by M. Demoussy, cress seed seven years old did not germinate in distilled water at the ordinarily favourable temperature of 80 deg. F., but 40 per cent. sprouted within 10 days in a 25 per cent. solution of hydrogen peroxide, and 25 per cent. within fifteen days in pure water, when the temperature was kept at 50 deg. to 57 deg. These curious results proved to be associated with the development of parasitic germs. Fresh seeds sprout before the microbes get a start, but the old seeds germinate more slowly, and with ordinary warmth the parasitic life develops so much quicker that the seeds are smothered, and rot from lack of oxygen. The hydrogen peroxide, or oxygenated water, aids the seeds both by destroying the micro-organisms and by supplying oxygen. The low temperature acts favourably by retarding the microbe development several days, and thus giving the germinating seeds an earlier start. A considerable percentage of seeds rejected in the malt-house from a study of germinative power would grow when sown by the farmer, because the conditions of aeration and temperature would be more suitable.

### Preservation of Forests.

The first duty of the administration, says a writer in the *Indiaman*, is to keep the forests in existence. This is technically called conservation and is now on the whole effectively performed. It is costly work, and probably it could be improved if more money were spent on it. The second duty is to pay expenses by selling the forest produce as it matures, and here again the administration can claim substantial success.

The revenue which India draws from the forests may be put at about a million sterling annually after all expenses have been paid. The third duty is to raise this net revenue to the maximum, and here the administration has, in the opinion of the *Indiaman*, fallen seriously behind, and for this the Government and not the technical officers are responsible. Large areas now covered with practically worthless jungle could, with proper management yield highly remunerative crops of timber, while there is an abundance of minor produce—dyes, tans, gums, resins, grass for paper-making and so on—which need only effective pioneering to secure an advantageous market and thereby assist very materially in the industrial development of the country.

### Cotton Growing in China.

In China, as in India, says the *Statesman*, the improved production of cotton is receiving attention, and a step forward has been made in the appointment of an American cotton expert. From the remarks of a China contemporary we gather that in the Far East the cotton-grower is at least as conservative, not to say lethargic, as his congener in India. "The greatest difficulty in the way of improving China's crops of cotton lies in the education of the Chinese farmer. Alike unobservant and intensely conservative, he lives alongside the experimental farm without attempting to copy its methods, even in respect of the things within his own power, such as weeding." His poverty is another serious drawback. When he lays down cotton and beans, it is not that he does not know that he would do better with cotton if he gave the soil a rest. It is that without beans he has literally nothing to eat and consequently cannot afford to wait for the proceeds of the cotton crop *per se*. Thus, the cotton problem in China touches intricate economic difficulties.

### Agricultural Education.

The Imperial Department, remarks the *Statesman*, is of opinion apparently, that in the case of sons of agriculturists not going up for English education but desiring to gain more useful general knowledge coupled with some instruction in agriculture, the provision of schools on the lines of that, at Loni (established by the Bombay Department of Agriculture) is most desirable. Even at Loni, however, the curriculum is divided equally between a general education in the vernacular and practical cultivation of the estate, the whole of which is carried out by the boys. Mr. Sayer hopes that when these schools are started in different parts of India, their aim, besides the imparting of technical education, will be the widening the boys' outlook, so that they may go away and carry on their business in a really intelligent manner.

### Remedy for Pests.

The Deputy Director of Agriculture reports that, at Manganallur, last year a pest of land-crabs created havoc amongst new transplants. The Government Entomologist treated the crab-holes with carbon bisulphide and with cyanide, in a way which showed that the pest could be practically "wiped out" early after the paddy harvest. The fields that were treated will be watched with interest for the possibility of a re-appearance of the pest.

### Rosha Grass.

The *Indian Forests Records* contains an interesting note on the economic uses of Rosha grass in India. The paper is chiefly of interest in the West Indies, in that it shows that approximately 20 per cent. more oil can be obtained from a steam plant than from a direct fire still when using thoroughly sun-dried grass. Again, when using steam distillation with dry and green grass, 100 per cent. more oil was obtained from the latter for the reason that the oil has not time to volatilise out of the green grass. The consumption of fuel when using a boiler is somewhere about 100 per cent. less than that required for a direct fire still. These results should interest workers in lime oil and bay oil distillations in the West Indies but they require careful criticism.

### Planting, Manuring and After Treatment.

An agricultural expert gives the following advice in the columns of a local contemporary:—

When preparing the rosebeds, remove the soil to a depth of 2½ to 3 ft. Allow the soil to remain on the surface for two or three days to become well aerated by sun and air. Before returning the soil, place 6 inches of well-rotted cow-dung. It is important that the roots of the plants should not come in contact with manure directly after planting. If, at the time of planting, the ball of earth about the plant is dry, it should be immersed in water until the whole is in a damp condition. When planting, the plant should neither be too high nor too low in the soil, the soil must be pressed or trodden very firmly around it, and should receive copious watering directly after planting. Over-manuring is fatal to the plants. Farmyard manure should never be allowed to come in contact with the roots of the plant. Young roses require but little manure until fibrous roots are freely developed. Cattle manure is the most suitable for light soils and horse-manure for heavy retentive soils. When the trees are well established and in active growth, artificial manures will be found beneficial in promoting healthy wood and fine flowers. The manuring of roses should only be done when the weather is cool. During the hot season and rains, roses should not be encouraged to make vigorous growth. Any great activity on the part of the plant at these seasons only tends to enfeeble it and shorten its life. Liquid cow-dung may with advantage be applied to the roots of rose trees when they are in full growth and when large blossoms are desired. This should be done in the cool hours of an evening.

### Starch from Sweet Potato.

In his report for 1915-16, the Imperial Agricultural Chemist, Pusa, states that the experiments begun last year in connection with sweet potato, as a possible source for the commercial production of starch, have been continued. In order to find out the yield and quality of starch at different periods of growth, fortnightly harvests were made from a field of sweet potatoes, from the latter-half of January to the end of March. The analysis showed that the best time for harvesting the crop was the middle of February. Through the kindness of the Imperial Agriculturist, arrangements are, it is stated, being made to grow different varieties of sweet potato in a plot of land better suited to this crop. Another crop tested was the kidney-shaped yam, *Dioscorea fusciculata* (vern. *suthni*) which also is largely grown here. One sample was found to contain 19 per cent. of starch, and to yield a very good quality of starch.

### Hot Water for Farm Lands.

The use of the hot water from condensers of steam-driven stations as a stimulant of plant growth is an electrician's suggestion. This water absorbs about half of the heat of the coal, and in ditches or pipes might give such increase in crops that it is believed large stations might actually find it worth while to locate themselves near farms to provide a market for their hot-water by-product.

### "Roses, Roses All The Way."

It is not in a blue bulletin published by Department of Land Records and Agriculture, observes the *Madras Times*, that one would expect to find a treatise on roses, but Bulletin No. 36 issued from Allahabad by the Department of Land Records and Agriculture of the United Provinces is an excellent treatise for the rose-lover. It is entitled, "Hints for the Cultivation of Roses," and is priced at one anna; and we imagine that the demand will be considerable. It is the work of Mr. H. J. Davies, F. R. Hort S., Superintendent of the Government Horticultural Gardens at Lucknow, and is a practical little tract giving hints about soil, the method of planting, pruning, and manuring. Few people, we imagine, are aware of the very great variety of roses that exists. Mr. Davies gives a list of nearly five hundred,

### Progressive Agriculture.

Few people, it is to be feared, recognise the paramount importance to India of its agricultural industry and the ever-pressing need for a policy of progressive development. How vital to the interests of India is agriculture may be gathered from the facts that the estimated annual value of the agricultural produce of the country is no less than £1,000,000,000, and that directly dependent upon their labour on the land are no fewer than 225,000,000 of the population. Whatever changes of thought and policy may come with education, whatever new prosperity may follow in the train of industrial advancement, one thing is certain—that for many years to come, it may be for generations, the great primal industry of husbandry will remain the chief occupation of the vast majority of the Indian people.

When we bear in mind what has been done for agriculture by the Australian Commonwealth the Dominion of Canada or the United States of America, it is natural to feel a little impatient at the very slow progress in India. We must not forget, however, that, while the Governments of the newer civilisations had the advantage of building on new foundations and in accord with the scientific spirit of the times, in India new methods had to be grafted upon an ancient civilisation full of prejudice and distrustful of interference. Even so, it is worth inquiring whether the best use has been made in India of the opportunities offered by the existence of its Agricultural Department. Great as is the present value of the agricultural output of India, there is no doubt that, with intelligent direction, it might be enormously increased. To take the case of wheat alone, it is estimated that, owing to the researches of the Howards, if all seed sown were of the variety they have arrived at by cross-breeding as the most suitable for India, the value of the crop would be increased by £5,000,000. It is not, however, only conservatism on the part of the ryot which has to be combated. The Indian cultivator is a poor man, and has no capital to lay out on manures, even if he knew of their existence and their potency. Nor can he spend money on the erection of irrigation *bunds* to hold up the soil—a very important matter, because, as Mr. Howard has pointed out, the surface soil of India, which is the best part of the land, is being washed away. This problem of financing the industry is one which the Government must deal with.—*Indikamant.*

### Farmers in Burma.

The condition of the agricultural population of Lower Burma is generally more satisfactory than was the case last year. In Upper Burma, the position is not so happy owing to the poor season.

### Lucknow Agricultural Show.

The Lucknow District Cattle and Agricultural Show, which opened recently, was the first of its kind in the district. We are told that Mr. Jepling, Deputy Commissioner, Lucknow, who has done much to promote scientific agriculture and agricultural education, initiated the movement. About three thousand cattle and horses, including foreign breeds, were exhibited. A large number came from the western districts and even from Native States. The Agricultural Department made a good exhibition of modern implements, Pusa wheat, oil seeds, rice, sugarcane, vegetables, etc. The opening ceremony was performed by the Deputy Commissioner who gave an address in Urdu. He explained the objects of the Exhibition and the purposes served by it. He complimented Mr. Sharma, Deputy Director of Agriculture, upon his share and eulogised Chowdhuri Wajid Hussain, the secretary, for so successfully carrying out the Show.

## Indian Arts, Industries and Agriculture

**Agricultural Industries in India.**—By Soodick R. Bayani. With an introduction by Sir Vitaldas Damoda. Thackersey. Re. 1. To Subscribers of the *Indian Review* As. 12.

**Essays on Indian Art, Industry and Education**—By E. B. Havell, Re. 1-4. To Subscribers of the *Indian Review*, Re. 1.

**The Swadeshi Movement.**—A Symposium by Representative Indians and Anglo-Indians. Re. 1. To Subscribers of the *Indian Review*, As. 12.

**Essays on Indian Economics.**—By the late Mahadev Govinda Ranade Rs. 2. To Subscribers of the *Indian Review*, Re. 1-8.

**Industrial India.**—By Glyn Barlow, M. A. *Second Edition.* Re. 1. To Subscribers of the *Indian Review*, As. 12.

**Lift-Irrigation.**—By A. Chatterton. *Second Edition* Revised and enlarged. Price Rs. 2.

**Indian Industrial and Economic Problems.**—By P. V. G. Kale, Fergusson College, Poona. Price Re. One to Subscribers of The *Indian Review* As 12.

**The Improvement of Indian Agriculture.**—Some Lessons from America. By Cathelyne Singh. Price Re. 1. To Subscribers of the *Indian Review*, As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

## Literary.

### TO THE SEA.

Mr. Arabindo Ghose has the following beautiful lines in the *Modern Review*:---

O Grey wild sea,  
Thou hast a message, thunderer, for me  
Their huge wide backs  
Thy monstrous billows raise, abysmal cracks  
Dug deep between:  
One pale boat flutters over them dimly seen.  
I hear thy roar  
Call me: "Why dost thou linger on the shore,  
With fearful eyes  
Watching my tops visit the foam-washed skies?  
This trivial boat  
Dares my vast battering billows and can float.  
Death if it find,  
Are there not many thousands left behind?  
Dare my wide roar,  
Nor like a coward clasp the easy shore.  
Come down and know  
What rapture is in danger and o'erthrow."  
Yes, thou great Sea  
I am more mighty and out-billow thee  
On thy tops I rise---  
'Tis an excuse to dally with the skies.  
I sink below  
The bottom of the clamorous world to know.  
On the safe land  
To linger is to lose what God has planned  
For man's deep soul,  
Who set immortal Godhead for its goal.  
Therefore He arrayed  
Danger and Difficulty like seas, and made  
Pain and Defeat,  
And put His giant snares around our feet.  
The cloud He informs  
With thunder and o'erwhelms us with His  
That man may grow [storms],  
Conqueror of pain and triumph in o'erthrow,  
Matching his great  
Unconquerable soul with adverse fate.  
Take me and be  
Cause that I mount to Heaven, O thou vast sea.  
I will seize thy mane,  
O lion, I will tame thee and disdain;  
Or else below  
Into thy abysses and caverns salt I go,  
Feel thy deep weight  
Upon me and react against my fate,  
come, O free  
Ocean, to measure my huge self with thee.

### AN INTRODUCTION TO THE PANCHARATRA.

Dr. Otto Schrader, the late Director of the Adyar Library, has accomplished a fine piece of work during his internment as a prisoner of War in Ahmednager. The military authorities have very kindly allowed Dr. Schrader to receive the necessary books, so that he has been able to utilise his enforced leisure in work dear to his scholarly heart. The book is a very learned one, and is intended to serve as an *Introduction to the Pancharatra and the Ahirbudhnya Samhita*. Dr. Schrader had previously published a standard text of the *Ahirbudhnya* in two volumes.

### ARTISTS AT THE FRONT.

A writer in the *Manchester Guardian* observes: Mr. Frank Brangwyn, at the invitation of the Italian Government, is going out to Italy to record pictorially the extraordinary war scenes amid the mountains. I hear that Mr. Robert Jack has been asked to make drawings with the Canadian contingent on the western front. Mr. Muirhead Bone, who was appointed official artist to the English army in France some months ago, has completed a large number of drawings, including portraits of all the British correspondents at the front, which, like the rest of his work, will ultimately go to the British Museum. Mr. Joseph Pennell has visited the great munition works on the Tyne and in the North of England, and has completed a large number of lithographs that will be publicly exhibited in a few weeks. I hear that Mr. Pennell has an invitation from the French Government to visit and illustrate the munition factories there.

A suggestion which is urged by men with practical knowledge of the conditions is that, besides the official artists' work, there should be occasional visits to the front by the artists of reputation to record some of the remarkable scenes there of a kind that are particularly their subject. One has in mind, especially Mr. Augustus John, whose particular genius would be at its best in recording, for propaganda and for posterity, such scenes as the juncture of the roads where the French and English armies meet, at a moment when the war-worn and triumphant warriors hail one another at the end of the day as they return with their prisoners. Mr. H. G. Wells, Mr. Arnold Bennett, Sir A. Conan Doyle, Mr. Noyes, and many other literary men have been invited to the front to record their impressions. Why should the same system not be followed with a few of our most distinguished artists, whose works would serve, and perhaps serve more forcibly, the same purposes.

# Educational.

## EDUCATION IN BOMBAY.

Presiding at the prize distribution of the Anjuran-i-Islam Schools, H. E. the Governor said that with the rapid advance in India's industrial, commercial, social and political development, more and more grave and serious duties fell both on the Government and responsible people throughout the Presidency, to secure for the youthful citizens the fullest possible educational advantages. His Excellency emphasised the necessity of co-operation of the leading citizens of all communities and the Government, for establishing satisfactory system of primary and higher education, and of turning out efficient teachers, and raising the teaching profession to a higher level, both as to pay and position, making it one of the most honourable and important services within the State. His Excellency regretted that, owing to the war, much of the advance and development which he had hoped for in this and other directions for the welfare of the people had had to be stopped, especially when the revenue had been such that substantial headway might have been made.

## FREE MATRICULATION CLASS.

The Free Matriculation Class to be conducted under the auspices of the Students' Circle has been opened in Bombay. The class will be held every Saturday and Sunday between 2.30 and 5 P.M. (S. T.). The place will be announced later on. The following gentlemen have kindly consented to render honorary services for the class:— Prof. N. M. Gidwani and Mr. N. Y. Kashalkar for English; Prof. V. G. Rao and Mr. B. V. Muky for French and Sanskrit respectively; Prof. Mr. R. D. Karve and Messrs. R. D. Kothare and R. N. Pillay for Mathematics. Admission limited. For further particulars apply to Mr. W. P. Kabadi, Joint Hony. Secretary, The Students' Circle, 2, Kelewadi, Girgaum.

## COMMERCIAL EDUCATION.

Speaking at the Hindu Theological High School the other day, the Director of Public Instruction noted the fact that commercial subjects are taught in the school, and said that it would be "a good thing if more boys took to learning these subjects instead of pursuing the will-o'-the-wisp of a University career. Openings, however humble, in the commercial line must be many in a city like Madras, and young men would be better off in the long run by entering them."

## MOSLEM COLLEGE FOR SOUTH INDIA.

His Highness the Nizam has sanctioned a monthly grant of Rs. 1,000 to enable Vaniyambadi Mahomedan Educational Society to found a College for the benefit of the Mussalmans of Southern India. A grant of Rs. 25,000 has also been sanctioned for the College building.

## GRANTS FOR A HOSTEL.

Sir Michael O'Dwyer presided on the 8th instant at the opening of Ewing Hall, the new hostel of Forman Christian College, Lahore. Dr. Ewing, Principal of the College, after whom the new hotel has been named, welcomed His Honour with a short address expressing gratitude to the Punjab Government for the grant of Rs. 50,000 towards the hostel. Sir Michael remarked that the building would be a worthy memorial of the work Dr. Ewing had done for the cause of education in the Punjab.

## UNIVERSITY AND SECONDARY EDUCATION.

In the course of a recent lecture delivered at Nagpur, the Hon. Mr. V. S. Srinivasa Sastri pleaded for a representative Commission to inquire into the present conditions of University and Secondary education, particularly the latter, which had not been placed under scrutiny since the Hunter Commission thirty-five years ago. The coming Conference of the Directors of Public Instruction, in January next, was purely an official business, and no educational change would be valuable without the co-operation of the non-official public. He pointed out that:

The great extension of secondary education, which was needed now, is instanced by the acute want of accommodation in several Provinces in India. The inadequacy of scholarships and free places for the poor but able scholars, the want of continuation or vocational schools, the deterioration complained of by Dr. Mackiehan and others, the state of training and teachers, the question of media of instruction, the conflict between the School Final and Matriculation, the need of teaching citizenship and patriotism, the necessity of greater independence of our Universities and the sympathetic and cordial treatment of students, the addition of a popular side to University activities in the shape of an extension movement and vernacular publications, the higher teaching of the applied sciences with a view to supplying local talent for the highest posts in the scientific professions, the question of federal or unitary constitution of Universities and the relation of Intermediate studies to secondary schools were some of the educational topics which required immediate solution.

## Legal.

### RESERVED COMPARTMENTS FOR EURASIANS.

The Hon. Sir Dinshaw Petit had a couple of questions regarding the reserving of third class compartments for Europeans and Anglo-Indians. The Hon. Member was informed that the arrangement of reserving such compartments on certain trains was made by the Railway administrations in exercise of functions vested in them by law in regard to which sanction or approval of the Government was not required.

### “MADRAS MAIL” AND MR. TILAK.

The following notice has been served by Mr. Bal Gangadhar Tilak on the Editor of the “Madras Mail” —

“It has been brought to my notice that in the issue of the “Madras Mail,” dated November 10th, 1916, there appears a leaderette, on page 4, headed the “Tilak Appeal,” containing defamatory statements against me. The bulk of the paragraph is evidently based on Sir Valentine Chirol’s “Unrest in India.” Probably you do know that I have filed a suit for damages against Sir Valentine Chirol in the High Court of Justice, King’s Bench Division, London, for defamatory statements contained in his aforesaid book. The suit is still pending. It was, therefore, to say the least, highly improper and unfair on your part to republish the defamatory statements above referred to. I am soon going to place matters in the hands of my legal advisers, and I shall do as I may be advised. In the meanwhile, I write this letter to warn you of the consequences of your action, leaving it to you to make or not such amends as you may think proper under the circumstances.

### THE LAW’S DELAY.

A Reuter’s telegram says:—

“At a hearing of an Indian appeal before the Privy Council, in a suit which was filed in 1900 and in which the final decision, from which the appeal was made, was given in 1908, the Lord Chancellor said that it was plain that an attempt had been made to interfere with people in possession of their estate and the quarrel had been protracted for sixteen years. One of the first benefits of civilisation was, that a man should be secured in the peaceable possession of his property and that the rights should be settled as quickly as possible. Delays of this kind were a gross scandal and those responsible should suffer.”

### DEFENCE OF INDIA RULES.

• An important amendment to the Defence of India (Consolidation) Rules has been notified, which enacts that where the output of any mine which can be utilised in connection with the present war, the Governor-General in Council or an authorised officer of the Government may require the owner to place the whole or any part of the output at the disposal of the Government. Compensation will be paid for any loss immediately attributable to such order and for any services rendered or expenses incurred by arbitration of an expert nominated by the Governor-General in Council. If any owner disobeys the order, the Government may take possession of the output and dispose of it in any manner that may be necessary.

### MRS. BESANT’S APPEAL.

Major D. Graham Polce arrived, on November 28, in Madras from England to confer with Mrs. Besant on her Privy Council appeal and will carry her instructions back. The Right Hon. Sir John Simon, K.C., M.P., has been retained as her leading counsel.

### THE CRIMINAL PROCEDURE CODE.

Speaking at Poona Mr. R. P. Karandhikar, referring to the revision of the Criminal Procedure Code, strongly urged the deletion from it of Chap. XXXIII (33) which in a most substantial manner differentiates between some sections of His Majesty’s subjects. This is a matter, he said, partially aimed at in Lord Ripon’s time, and however contentious the subject may have been then, the circumstances have fast changed and all subjects of His Majesty require to be treated alike as well by the criminal law as by the civil law. Moreover, at present all Civil Courts have jurisdiction over all subjects alike, and there no longer exists any reason for continuing on the Statute-Book any differentiating treatment in respect of Criminal Procedure.

### ACTION UNDER DEFENCE ACT.

A recent *communiqué* issued at Ranchi states that Bihar and Orissa Government have received reliable information that Maulana Abulkalam Azad, late editor of *Al Hilal*, has been engaged in treasonable communication with King’s enemies and have passed order under Rule 3 of the Defence of India Rules placing restrictions on his movements and correspondence.

## Medical.

### WOMEN'S MEDICAL COLLEGE.

Madras has benefited quite substantially under the will of the late Mrs. Rockefeller, for in addition to the bequests to missionary work in India generally, the newly-established Madras Women's Christian College—which has re-opened after the summer vacation at Doveton House, Nungunbaukum, for so many years the residence of Sir Ralph Benson—has had a windfall of £5,000; and a further sum of £10,000 is bequeathed for the purpose of establishing a Women's Christian Medical College in South India, plans for which are already under consideration.

### PREVENTION OF YELLOW FEVER.

The question of measures to be taken to prevent the introduction of yellow fever into the port of Calcutta through the medium of the *steomyia* mosquito in consequence of the opening of the Panama Canal has recently been under the consideration of the Government of Bengal. H. E. the Governor has now decided, on the recommendation of the Sanitary Commissioner, to convene a conference representing different bodies concerned to consider measures necessary to establish homogeneous sanitary control throughout the port area with special reference to the action which should be taken to ensure security of the port from yellow fever. Mr. C. I. Stevenson Moore will be the Chairman, and the Sanitary Commissioner of Bengal, Secretary of the Conference.

### HOSPITAL EQUIPMENT IN INDIA.

Replying to questions by Major Astor, Mr. C. Roberts said: Last August my right honourable friend the Secretary of State for India, on receiving accounts of deficiencies in the equipment of certain military hospitals in Madras, telegraphed to the Government of India for a report. As regards Coonoor, the Viceroy replied that there had been small defects of a temporary character, but that these had been promptly remedied, and that the G. O. C. of the Division in the course of frequent visits found the invalids contented and happy. As regards Wellington, the Viceroy was satisfied by an exhaustive inspection carried out by the G. O. C., in company with the Governor of Madras, that there was nothing more than inconveniences of a temporary character, which were quickly dealt with. The Viceroy added that there was no dearth of comforts or stores, and that private relief was merely supplementing official resources.

### MALARIA.

A Doctor who is at work in the Federated Malay States, writing in the *Indian Medical Gazette* on the subject of malaria, propounds what he calls an "epidemiological paradox" in connection with this puzzling matter. The paradox is that, while on the alluvial coast belt malaria is prevalent in proportion to the amount of undrained jungle that is found in the hills and mountains, the reverse appears to be the case, malaria on the heights being worst where the jungle has been felled and cleared, and least where the jungle has been left untouched. The explanation would seem to be that the mosquito that acts as the carrier of malaria on the coast belt is a creature of very different habits from its cousin who lives at the hills. Several instances are quoted of places which were formerly healthy until the jungle round about them was cleared. Since this was done, it is said, these places have become more malarious. The mosquito, which is native to the hill forests, would appear to be immune to malaria, or not to be a man-biter, while clearing the hill forest makes a way by which the malaria-bearing mosquitoes invade the hills.

### THE RED CROSS.

It has generally been admitted that the Red Cross organisation owes its origin to the Swiss philanthropist, Henri Dunant, whose beneficent work owed its inspiration in turn to the example of Florence Nightingale. Recently, observes the *Statesman*, an attempt has been made to prove that the real founder of the Red Cross movement was Ferdinando Palasciano, who was at one time professor of clinical surgery at Naples. When serving as an army surgeon in 1848, he is said to have made the proposal that the wounded in war should be neutralised. He continued to advocate this measure, and, in 1862, he proposed that there should be an international congress to formulate a scheme in accordance with his proposals. It is clear, however, that by that time the Swiss philanthropist had done more towards the practical realisation of the idea that is now embodied in the Red Cross. He had visited the battlefield of Solferino in 1859, and had urged his views in a personal interview upon the Emperor Napoleon III, who had accepted the principle of the neutralisation of the wounded, of the ambulances, and of their personnel. In course of time he became secretary of the conference, which led to the meeting in 1864 of the Congress which drew up the Geneva Convention.

## Science.

### COMETS AND THEIR TAILS.

While the dimensions of the heads of comets are generally from 40,000 to 100,000 miles in diameter, the tails are not less than ten million miles, frequently between thirty to fifty million, and at times, as for example in the great comet of 1882, as much as 100 million miles in length. Yet the total mass of a comet cannot be equal to the one hundred-thousandth of that of the earth, as is proved by the absence of perturbative effect in the earth and the planets when a comet approaches them, though the comet itself may be greatly perturbed. The density of the comet's tail must, therefore, be exceedingly small, in fact, an ordinary fog is much denser than a comet's tail. We cannot see the houses on the other side of a street in a moderately dense fog, we can see stars, practically undiminished in lustre, through tens of thousands of miles of the matter constituting the tail of a comet.—A. L. Cortie in *The Month*.

### NOISELESS CAR WHEELS.

A noiseless car wheel has been designed by Mr. Edwin C. Madden, an American. It is asserted to have a number of important advantages over the old-fashioned wheel. It consists of two wheels, one within the other, and separated from each other by means of a rubber filling. The combination takes up all vibration and shock, so that the noise is reduced to almost nothing. Some of these wheels have been in use on a train line for nearly a year, and the degree of success which has attended their use has resulted in declaring the invention a success.

### MAGNESIUM TO BECOME CHEAP.

Cheapened metallurgical processes, says the *Popular Science Siftings*, will make available as new materials a number of metals now little known. Magnesium, for instance, is likely to become one of the common metals very soon. Improvement in reduction should reduce the cost to sixpence or a shilling a pound, and with lower price industrial uses will multiply, rapidly increasing the production from thousands of pounds to thousands of tons yearly. Its alloys might largely take the place of those of aluminium in the motor-car industry, with a saving of a third in weight; while a much greater deoxidising effect than that of aluminium might bring an extensive demand for such purposes as deoxidising brass, copper, nickel and bronze metal.

### CURRENTS IN THE PANAMA CANAL.

A current of three to four miles an hour in the outer portions of the Panama Canal seems to result under certain conditions from a difference in water density. At the lower ends of the Miraflores and Gatun locks, when the water has been brought down in the lower chamber to the level of that in the approach, the water in the chamber is more than half fresh, and this causes an inward flow against the outward passing vessel.

### OUR BOMBS THE BEST.

Private (George M. Sturgess (Royal Fusiliers) supplies *The London Magazine* for October with a well written account of "Bombing at Contalmaison," where there was a grim struggle. The writer says:—

We were better at bombing than the Germans were, and though we suffered some losses they suffered much more heavily. I am convinced that this was largely due to the fact that their bombs were inferior to ours; both as regards the type and the working of the fuse.

Our bombs are the very essence of simplicity. They are harmless, until a lever is pulled out; then they go off in five seconds, so not much time is available for consideration as to where to throw once the lever has been moved.

### WIRELESS COMMUNICATION.

Wireless communication, we are informed by a Home paper, has been effected between San Francisco and the Japanese Government station at Ochuhsi, a straight line distance of about 5,000 miles, or 1,000 miles less than the effective range claimed for the powerful German wireless installation at Nauen, near Potsdam. The variation in the position between the German and the American and Japanese stations, however, makes a difference. The latter are near the tropics, and it is one of the unsolved mysteries of wireless telegraphy that the ether waves travel the longest distances and need the minimum power when emanating from regions remote from the tropics, excess of sunlight seriously restricting their range. The fact that the Bombay station was on one occasion in communication with that on the west coast of Ireland does not negative this theory. In that case, observes the *Madras Mail*, the initiative was taken by the Irish Station, and that Bombay was able to reply must have been due to the fact that the communication took place at night. The marvel in this particular instance was that neither the Irish nor the Bombay station ordinarily had anything like the effective range over which they were then communicating.



## Personal.

THE LATE B. N. DHAR.

Writing in a recent issue of the *Leader*, Mr. Tej Bahadur Sapru recalls a singularly interesting incident in the life of the late Pandit Bishan Narayan Dhar, of which the public outside the directorate and the editorial staff of the *Leader* have hitherto been naturally unaware. Dr. Tej Bahadur writes:—"Now that he is gone, I may, with the permission of the editor of this paper, give another illustration of his courage and its justification. Some six years ago he wrote an article to the *Leader*, and the Government of Sir Leslie Porter took exception to it. It was submitted by the directors of the *Leader* to Mr. Chaudhuri—one of the leaders of the Allahabad Bar—a man without any political prejudices, a lawyer of great eminence and wholly unconnected with the *Leader*. He pronounced it to be perfectly innocent. The article was again submitted to two very distinguished criminal lawyers in England, and copies of the Press Act and other similar Acts were also submitted to them. One of them is now a Judge of the High Court in England, Mr. Justice Evers, the other was Sir Edward Carson. Neither of them found it possible to take the same view, or anything like view, as the local Government had taken."

THE NEW GOVERNOR OF BENGAL.

\*Lord Ronaldshay, the Governor-elect of Bengal, has been to India several times, as a tourist in 1899-1900, as an A. D. C. on the Viceroy's staff in 1900, and lastly as a member of the Public Service Commission. It is in this last capacity that he is best remembered in this country. The Earl of Ronaldshay is a well travelled man, his itinerary having extended over a vast area. He travelled in Ceylon (1898); India, (1899-1900); Persia (1900-1); Asiatic Turkey, Persia, Central Asia, Siberia (1903), and Japan, China, Burma (1906-07). The Earl entered Parliament as a Unionist throughout. Lord Ronaldshay's previous acquaintance with India and the East, and his work on the Public Services Commission, have apparently gone in his favour with the Home Government. But it is not easy to be a worthy successor of Lord Carmichael. It is to be hoped that Earl of Ronaldshay will justify the hopes reposed in him by the Home Government, and prove as popular as his predecessor in office.

PROFESSOR JADUNATH SIRCAR.

We are glad to learn that the author of the important work, 'History of Aurangzeb,' and of other interesting works like 'The India of Aurangzeb,' 'Anecdotes of Aurangzeb,' 'Economics of British India,' 'Chaitanya's Pilgrimage and Teachings,' Professor Jadu Nath Sircar, M.A., F.R.S., who, it is understood, has been appointed University Professor of the Benares Hindu University, has had a distinguished and extremely successful career both as a student and professor. He graduated from the Calcutta Presidency College with Honours in English and History, and had a first class in English, heading the list in the M. A. examination. He is a Premchand Roychand scholar, who took up as his subjects English History, Political Economy and Political Philosophy, and obtained the Movat Gold Medal. He began his career as a professor in Vidyasagar's Metropolitan Institution, and after getting his P. R. S., joined Presidency College where he served for a year and a half. Since then he has been associated with Patna College as its senior professor. He is also the University Professor of History in the Calcutta University, and is the examiner in M. A. history to Calcutta, Allahabad and Punjab Universities. He is a great Persian scholar and has a splendid library of his own consisting of rare and valuable works, including a fine collection of Persian manuscripts. This year he presided over the Beharee Students' Conference. Many of his students are now in high positions in life and three deserve special mention, viz., Dr. Radha Kumud Mookerjee, and Professors Benoy Kumar Sarkar and Jogindra Nath Samaddar. It is quite certain that if the Hindu University Committee can get hold of a few more men of Professor Sircar's type, it will undoubtedly be the best University of the country.

DR. SUNDAR LAL.

In his address as the Chancellor of the Allahabad University, H. H. Sir James Meston paid a tribute to the work of the Hon. Dr. Sundar Lal as Vice-Chancellor, which position he vacates to take up the Vice-Chancellorship of the Benares Hindu University. Sir James reviewed the university work and discussed the present and future position of university education. He again pointed out the dangers and evils of young men entering a university career imperfectly prepared to follow the courses. It was announced that Justice Sir P. C. Banerji will succeed Dr. Sunder Lal as Vice-Chancellor.

## Political.

### BOMBAY GOVERNMENT AND MR. TILAK.

The December Sessions of the Bombay Legislative Council was held on the 4th Instant, H. E. Lord Willingdon presiding. There was a large number of interpellations. The Hon'ble Mr. Belvi asked whether the services of two Government translators from the Oriental Translator's Office were ever engaged by Sir Valentine Chirol for the translation required by him for the civil suit instituted against him in England by Mr. B. G. Tilak; if so, whether they were secured with the permission or knowledge of the Government or their officers.

The Government replied that two clerks of the Oriental Translator's Office were granted leave without pay, and allowed to accept the paid employment under Sir Valentine Chirol's solicitors. This was done with the knowledge of the Government in order to facilitate the translation of the documents needed in the suit, and so to expedite the hearing of the suit. The documents were in the muffusal, and the High Court translators were not available.

### MR. TILAK AT GADAG.

In reply to another question from the same Hon'ble Member, the Government said it was true that the District Magistrate of Dharwar served a notice under Section 42, Bombay Police Act, on Mr. Bal Gangadhar Tilak, at Gadag, on the 20th ultimo. The notice was served in order to prevent the gathering of large crowds obstructing public thoroughfares.

### THE PRINCIPLE OF NATIONALITY.

M. Take Jonescu, the distinguished Rumanian statesman, who has supported the Allies from the first, writes thus in the *Daily Chronicle* on the entry of Rumania into the war:—

"Never before this war has the principle of nationality as the corollary of national sovereignty—that is to say, the right of every people to live according to its own genius—been declared as the foundation of political right in Europe." He writes: "This principle was first declared by immortal France, but it has been the English statesmen of this present epoch who have given it its definitive consecration. Not too, are the British people for this principle yet more than any conquest do they value being the champions of Right and Liberty."

### SIR K. G. GUPTA'S IDEAL.

In one of the very first pronouncements he made in England, Sir K. G. Gupta declared that self government was the goal to which all sections of the educated community in India eagerly looked forward. He said:—

When England had trained the people of India in the art of self-government, when she received complete autonomy, when they had the various provinces as separate States, controlled by a Central of Federal Government, presided over by a representative of the British Crown, then and then only would England have discharged the great task imposed on her by Providence. She would reap her reward in the consolidation of the Empire, the stability of which would never be shaken, and in the everlasting affection and contentment of a people amongst whose faults certainly ingratitude is not one. That day, let us hope, would soon come.

### INDIA AND MILITARY SERVICE.

The *Capital* pays the following tribute to the loyalty and military passion of Indians:—

Bengalee journalists and publicists are now clamouring for a Bengalee Volunteer Corps, and I really do not see how they can be denied. Since the war broke out nineteen months ago, a very serious change has taken place in the home defence of this country. This is proved by the universal European demand for compulsory volunteering. The splendid loyalty of all the peoples of India in the present crisis is the daily boast of all our statesmen at Home, all our rulers out here. There could not be a greater inconsistency than to deny the Bengalees or any other Indian race the right to form volunteer battalions to perform duties for which no regulars are available. I have reason to believe that the high Civil and Military authorities are coming round to the feasibility of an Indian militia, and it may not be long before sanction is given to raise a battalion of Bengalee Volunteers in Calcutta. The recruits will probably all come from the "Bhadralog," and it will not be surprising if the companies go by professions and occupations.

### BOMBAY ORDER AND MRS. BESANT.

The Hon. Mr. Kamat and the Hon. V. J. Patal interpellated the Government regarding the Order against Mrs. Annie Besant. The Government referred the Hon. Members to the Order of the Government, dated the 29th June 1916, a copy of which was placed on the table. Further discussion of the matter was not, in the opinion of the Government, conducive to public interest.

## General.

### INLAND TELEGRAPH RATES.

A Government of India *communiqué* says:—The Despatch on field service of so many of the officials of the Telegraph Department has made it increasingly difficult to maintain the ordinary telegraph service, and the Government of India have, therefore, considered the necessity of adopting measures similar to those taken in the United Kingdom in order to relieve the pressure on the Department, and, in particular, to check for a period the rate of traffic expansion. With this object, they have decided that, with effect from the 1st of December 1916, the tariff for ordinary private inland telegrams should be increased from 6 annas to 1 anna for a telegram of 12 words or less, the rate for every additional word being half an anna. While no assurance can be given that the tariff will be reduced at the end of the War, the question will then be reviewed with special reference to the financial position of the Telegraph Department.

### GREAT WOMEN OF ANCIENT INDIA.

Little caged birds without character or sense, said Mr. Edmund Russell, speaking at a meeting of the Union of East and West at the Grafton Galleries, recently, is the notion which the people of the West have formed of the women of India. But, he said, if they turned to the pages of history, they would find that India has produced more women of recognized greatness than all the rest of the world put together. Their own history told of Joan of Arc and Joan of Arcadia, but India had produced a whole company of fighting queens. These women, despite being warriors, were devoted wives and loving mothers and had all those qualities which they taught and admired. Mr. Russell said he thought the explanation of the development of the capacity in Indian women was to be found in the composite family. Sons there did not leave the father's roof, but brought their wives home, and thus a family group might be formed which, including servants, would number fifty or a hundred people, or even more. A woman who had controlled such a household would be far more capable of taking command of a state or an army than another who had lived under the conditions of modern middle-class women in Europe and America. Only in comparatively recent times had the seclusion of women become the rule in India.

### THE HILL EXODUS.

The *Englishman*, commenting on the hill exodus, writes:—"The annual migration is a waste of money. The long stay in the hills, far removed from direct contact with the every-day life of the people, has become a danger to the Government which sooner or later must be frankly faced. . . . It is in hill stations like Simla that legislation is framed which proves to be useless or dangerous or unacceptable to the public at large. . . . No business firm would dream of doing its business in this fashion. Bankruptcy would be inevitable in less than a year if it did. . . . Official life is a perpetual fleeing before an increasing mass of files. The real work of Government is concentrated into a few months which are all too brief for the purpose. It is perhaps too much to hope that this system will ever be discontinued. The vested interests in the hill stations of India have grown too strong to be entirely ignored: but there can no longer be any doubt that the hill station policy is interfering with the efficiency of Government, and that hill stations are becoming more and more a refuge from the real work that needs to be done in the plains."

### NEWMAN'S DEFINITION OF A GENTLEMAN.

"In a famous passage Newman once described the characteristics of a gentleman:—the carriage, gait, address, gestures, voice; the ease, self-possession, the courtesy, the power of conversing, the success in the offhand; the lofty principle, the delicacy of thought, the happiness of expression, the taste and propriety, the generosity and forbearance, the candour and consideration, the openness of hand."

"It is the calm, unassertive confidence of the possessor of these qualities that sometimes irritates, but it is an irritation that is felt by those who lack them, an irritation that is really the forerunner of the less to the greater," says the *Times*, which quotes Newman.

"It is courtesy that makes people easy to live with and makes the wheels of life run smoothly. Some people may consider it a trifle, but after all trifles matter."

### CARDINAL MERCIER TO THE FRONT AGAIN.

Cardinal Mercier, Primate of Belgium, has issued a spirited protest to the civilised world against the compulsory deportation of Belgians to Germany. He declares that the Germans are daily deporting thousands of inoffensive Belgians, who are herded in waggons like slaves. The Cardinal charges the Germans with breach of their pledges not to deport Belgians.

